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श्रीसञ्जनतीष्ठणी

THE HARMONIST

June

सन्देशकलेशविश्लेष्य परंशांखेश स्माधिना ।
ज्ञायदेव रा परा पत्रा सर्व्य-सञ्जनतीष्ठणी ॥

1927



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The HARMONIST

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THE GAUDIYA

The only Bengali Weekly devoted to the cause of Suddha Sanatana Dharma of all beings, published every Saturday from Sree Gaudiya Math, Calcutta. The paper is going through the fifth year of publication. Subscription can begin with effect from any date. Annual subscription, payable in advance, inclusive of postage, is Rs. 3/- and entitles to 50 issues of the journal in one complete year from the date of enlistment. Half-yearly subscription is Rs. 1.8/- only. Each copy costs Anna one only.

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For particulars, please communicate with the Manager, the Gaudiya, Sree Gaudiya Math, Calcutta.



Brakke Committee's Circular No. 26.

योग्यामदमन्मिमिदान्त अस्त्रावन्दा लोक्यामि अस्त्रावन्दा

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI;
THE HARMONIST

VOL. XXV.

JUNE 1927, 441 Chaitanya-Era.

NO. 1.

Obeisance

I do obeisance to the Divinely beautiful lotus Feet of Sree Gurudeva, to all the revered Gurus and the devotees of Vishnu ;

Obeisance to Sree Rupa himself with his elder brother (Sanatan) attended by Raghu-nath in the company of his associates and followers, and with Jiva (Goswamin).

Obeisance to Krishna-Chaitanyadeva with His own, with Advaita and with the Abadhus. (super-ascetic) Nityananda.

Obeisance to the Feet of Sree Radha and Krishna attended by Lalita and Sree Bishakha with their mates.

Manifold obeisance to Thee who is by Name Krishna-Chaitanya, Whose Beauty is of the yellow colour,

Who by Quality is exceedingly merciful, Whose Function is bestowing the Love of Krishna and Who is Krishna Himself.

Obeisance to Thee, Thakur Bhaktivinode, by name Sachchidananda, The greatest of the followers of Sree Rupa, an Embodiment of Gaur's Love.

Foreword

3

THE name of the Journal, the 'Harmonist', stands in need of a little explanation. 'Sajjana-toshani' the only Sanskrit name headed the paper when she used to appear in Bengali, and the same spirit and aims of the 'Sajjana-toshani' are to be continued though she has now put on the English garb. "Harmonist" is the free English equivalent of the word 'Sajjana-toshani'. This point will bear a little elucidation. The title 'Sajjana-toshani' was adopted to signify a definite purpose.

The word 'Sajjana' is made up of two parts viz. 'Sat' and 'Jana'. 'Sat' is 'Godhead' or the 'Absolute Truth'. This is in accordance with the *sruti* 'ॐ तत्सत्'. 'Sat' means the Ever-Existent, the Unchangeable, the One Spirit and Harmony Himself. The 'Sajjana' is one who belongs to and serves the 'Sat'. 'Toshani' is in the feminine form and means one who is desirous of pleasing. The journal aims exclusively at pleasing 'Sajjanas'. The feminine form of the word is indicative of her attitude of humility in regard to 'Sajjanas'. The word 'Sajjana' is not really narrow in its denotation. To him who possesses the clearest spiritual vision all living beings without exception are 'Sajjanas'. This is specifically borne out by the passage :—

साधवं तकलमेव विहाय दूरात्
ज्ञायस्त्रावरणे कुर्यानुरागम् ॥

'Ye' Sadhus bidding farewell to everything from a distance, offer your 'hearts' devotion at the Feet of 'Chaitanya-chandra'.

The 'Harmonist' as preacher of God's Word has to be endowed with the requisite qualities. Her high mission is to please all living beings by conveying to them the Divine Message in the fitting manner. Her object is emphatically not to create rupture but to bring about harmony. This constitutes the vital difference between her and the elevationist or the salvationist. Both of the latter fail to satisfy the hankering of the soul, because they only offer or withhold the things of this world. The elevationist (कर्मिन्) attempts to do temporary good to himself or to a few at the expense of others. The object of all good work is at best merely temporary relief and even that is uncertain. All such efforts have, moreover, the invariable dark side. This is true of the so-called philanthropic endeavours no less than of the 'jajnas' that involve the direct sacrifice of animal life (पश्यन्त्र). The Salvationist is a deluded, disguised seeker of his purely individual interest.

Both the systems involve ultimate disappointment and confusion for all concerned. The Salvationist perched on the solitary height of his sterile, egotistic isolation is on reaching his goal

condemned to a neutralized existence which is death in life. This prospect is not different from that of the 'Karmis' who are equally deluded, and cannot do lasting good to any one. The remedy that both of these propose for the ills of life is manifestly inadequate and even harmful. Their particularistic methods multiply hostilities and increase confusion. The object of the 'Sajjana-toshani' is the radical cure of evil. Her method is entirely different from those of the elevationist or the salvationist. She is absolutely unselfish and impartial. Her method is that of अमन्देदया दया 'non-evil-producing kindness' of Sree Chaitanyaadeva so beautifully described by Damodar Swarup, the Second facsimile of the Supreme Lord, in the Sloka—

‘हेलोद्भूलित्वेदया विशदया प्रेन्मीलदामोदया
शारधच्छाल्लिवादया रसदया चित्तपितोन्मादया ।
शश्वद्भक्तिविनोदया समदया माधुर्यमर्यादया
श्रीचैतन्य दयानिधे तव दया भूयादमन्देदया ॥’

‘Thou ocean of Kindness, Sree Chaitanya, may that vast non-evil-producing Kindness of thine be aroused towards me that tends to dissipate all sorrows with ease, to fully reveal everything by reason of its purity, to unfold without reserve the transcendent bliss, to conclude all the wranglings of the *Shastras*, to shower *rasa* (the quality of harmony), to confer Divinely rapturous intoxication of the pure mind, to cause incessantly the natural flow of devotion, to bestow

tranquillity of the soul,—and which exhibits the essence of transcendental sweetness.’

With the above object in view the 'Sajjana-toshani' made her first appearance in the year 1879 in the modest form of a Bengali spiritual Monthly edited by Thakur Bhaktivinode. The paper remained under his editorship for seventeen years. She was later made over to the present editor who conducted the paper till she attained her twenty-fourth year of publication. Though the further publication of the 'Sajjana-toshani' was not possible for various reasons the object of the paper was subsequently taken up with vigour by the well-known Gaudiya, the Bengali religious Weekly, which was started five years ago.

The 'Sajjana-toshani' as edited by Thakur Bhaktivinode was mainly in Bengali with occasional separate English numbers. The start was with articles on current topics congenial to the harmonic school of religionists to which were later added original texts of the four *Ugishnara Sampradayas* with the object of gradually familiarising the public with the vocabulary and technicalities of the four schools. Thakur Bhaktivinode as the Pioneer-Preacher of 'Suddha bhakti' 'pure devotion' in Bengal in the present age had to serve a public which was at the time unprepared to receive his true message in its entirety. Although at that period even

his supporters failed to grasp the meaning of his message, his writings made the general public acquainted with the principles of the Vaishnava religion in the measure of the capacity of each individual.

The professors of *Vaishnavism* or Harmonic School are by tradition divided into three classes according to the quality of their devotion. Those whose devotion is unalloyed are 'Suddha bhaktas'. The 'Misra bhaktas', the next class, consist of those whose devotion is alloyed. The third class, that of 'Biddha bhaktas', practise a form of devotion which is almost wholly perverted. In the days of *Thakur Bhaktirinode* the number of devotees professing 'Suddha bhakti' in Bengal were very few. His appeals had to be made to the class of 'Misra bhaktas' and 'Biddha bhaktas' among whom he found supporters and sympathisers. The 'Sajjana-toshani' of that period did not altogether escape the influence of the views of these supporters. *Thakur Bhaktirinode*, himself the Pioneer 'Suddha bhakta', found it absolutely necessary to tolerate more or less this influence of 'Misra bhaktas' and 'Biddha bhaktas' within the movement. By the will of our Supreme Lord the 'Sajjana-toshani' became subsequently strictly the organ of the 'Suddha-bhakti' movement and it is a proof of the fact that *Thakur Bhaktirinode*'s object is being carried out that a large number

have been accepting the principle of 'Suddha-bhakti'.

Thakur Bhaktirinode issued occasional English numbers of the 'Sajjana-toshani'. His object was to spread the message of 'Suddha bhakti' in and outside Bengal. His object in regard to Bengali-knowing community has been taken up by the Gaudiya-Editorial board. The 'Sajjana-toshani' thus finds herself in a position to cease her Bengali garb now on the appearance of the Gaudiya and array herself in English to make her appeals to the world at large.

This is in accordance with the desire of *Mahaprabhu*, as He gave vent to proselytism. He did not limit His message to any narrow sect. On the contrary, His message is for the whole living world including be it remembered the world of animals and plants. For the purpose of spreading His message of the Divine Love He employs an infinite army of followers.

A passage in the *Chaitanya Bhayabanta* (Life of Sree Chaitanya-dera by *Thakur Brindabandas*)* clearly records the desire of *Mahaprabhu*—

‘पृथिवीते आछे यत नगरादि ग्राम ।

सर्वं च पूचार हइवे मेर नाम ॥— चैः भाः

‘My Name will be preached everywhere, in all the villages and towns of the whole world’.

*The English version of which will appear serially in the 'Harmonist'. The second edition of the original work with exhaustive notes in Bengali is being pub-

The 'Harmonist' seeks to carry out the desire of the Lord. For the present she is appearing in English, Sanskrit and Hindi. But she does not by any means desire to confine herself to these languages only. The Lord desires His Word to be preached to all living beings. The 'Harmonist' stands for this desire. She cherishes the faith that a day will come when His Word will be preached everywhere all over the world through the medium of all the languages including the language of animals and plants when this will be practicable. She believes that *Gaurasundar* will in the fulness of time raise up fit preachers in every part of the world and in numbers amply sufficient for His Purpose. This is the message of the 'Harmonist'.

In conclusion it may be pointed out that association (सङ्ग) with 'Suddha

bhaktas' is absolutely necessary to enter into the spirit of *Mahaprabhu's* teachings. The 'Harmonist' will serve to bring about the association of the public with the 'Suddhabhaktas'. The 'Suddhabhaktas' expect that they can count upon a patient hearing from 'Sajjanas'. Such association will be for mutual benefit. It is necessary at the outset to caution the reader against the theory of 'Vox populi vox Dei'. The 'Harmonist' has nothing to do with 'vox populi'. Her only concern is with 'vox Dei'. It is the voice of God alone that will find utterance in these pages. The kind indulgence of the reader is solicited to overlook shortcomings in expression inseparable from the employment of a foreign language and consider only the spirit irrespective of the defective garb in which she might be clothed.

The Gaudiya Math : Its Message and Activities

By the grace of the Lord of the *Gaudiyas* the message of the *Gaudiya Math* is to-day not unknown to any one in the whole of *Gauḍa Desh*—and not in *Gauḍa Desh* only, but over *Naimisaranya*, *Ayodhya*, *Prayag*, *Kasi*, *Sree Brindaban*, *Mathura* on one side and also over *Dakshinatya* and everywhere throughout the tracts of *Orissa* on the other, has been well proclaimed the

message of the *Gaudiya Math*, the principal branch of the *Sree Chaitanya Math* which is the root implanted in the soil of the Advent of Sreeman *Mahaprabhu*, *Sree Mayapur Nabadvipa Dhama*. Over *Gaudamandala*, *Kshetramandala* and *Bratayamandala* the message of the *Gaudiya Math* has gone forth.

The truth (*satya*) is propagated in the two-fold way viz.—positively or nega-

method of direct support and negatively or by the method of opposition. The truth cannot be made sufficiently known by the positive method alone. Propaganda by the method of opposition more than the presentation of the positive aspect brings about more brilliantly in this world the appearance and glorification of the truth. In the *Satya Yuga*, *Hiranyakasipu* more than *Prabhat* by the adoption of the method of negative propaganda proclaimed greatly the glory of *Nrisinghadeva*. In the *Treta Yuga*, *Ravana* more than *Hanuman* proclaimed the greatness of *Sree Ramaachandra* to the world. In *Dwapara* more than the *Pandava*, *Yadava* and other devotees, *Kansa*, *Jarasandha*, *Shishupala* and the rest as antagonists proclaimed the greatness of *Sree Krishna*. In the *Kali Yuga*,—*Jugai*, *Mithai*, *Chand Kazi*, *Prakasananda*, *Saraswati*—the professor of *Mayavada*, *Purnachandra Khan*—the hater of *Vishnu* and *Vaishnarus*, *Ramchandra Puri* and in after times, the various hypocrite sects, more than the *Bhaktas* of *Gaur*, have proclaimed the greatness of *Gaur* and *Nityananda* to the world by adopting the hostile method. The truth is in all ages propagated in this way by the positive and negative methods. The true message of the **Sree Gaudiya Math** has spread and is spreading in the world in this manner.

It may be asked—What does the ~~the~~ *gau*^{Ma}th do? Is the *Gaudiya*

Math merely one other association like the thousands of sects that are to be found in this world? Or, is the *Gaudiya Math* one among the other welfare-societies of the world? Or, is the *Gaudiya Math* one of the many mischievous organisations that carry on their activities in this world? What work does the *Gaudiya Math* do for the benefit of the world? Is the *Gaudiya Math* affectionate like a mother, a protector like a father or a helper like a brother? What good does the *Gaudiya Math* do to the world, what well-being of society does it desire, what very inconsiderable service does it render to mankind that the world, the civilized world, or the whole of mankind, should listen to its message?—Many such questions may arise in our minds.

The *Gaudiya Math* is not an association like the thousands of sects. The *Gaudiya Math* is not desirous of the welfare or non-welfare of the world like other benefit-or-mischiefs-making societies. The *Gaudiya Math* does not do work that is beneficial or harmful in terms of worldly enjoyments. The *Gaudiya Math* is neither affectionate nor cruel like a worldly mother, neither protector nor destroyer like a worldly father, neither helper nor enemy like a worldly brother. What then is this *Gaudiya Math* that the world should listen to its words?

There need be no want of harmony between the *Gaudiya Math* and the whole

world; as the only disharmony is caused by ~~one~~ little word. The *Gaudiya Math* says that harmony between itself and the whole world can be established by means of one word, viz. that the duty of all *jivas* consists in the exclusive service of the *Adhokshaja* (अधोक्षज) the transcendent. The majority of the people of this world says that the service of the *Akshaja* (अक्षज), i. e. the phenomenal, is the duty of everyone of the *jivas*. Even when this is not actually said by word of mouth, in practice it is this that is always done. The *Gaudiya Math* says that that which is the object of our activities (*sadhyā*) should itself be the only means (*sadhanā*) for the attainment of the object. In the opinion of the majority of men of the world *sadhyā* and *sadhanā* are different, one from the other. The *Gaudiya Math* says that words like 'unity', 'universal love' etc. so long as one continues to be under the influence of the physical and mental *dharma*, are mere sounds like such words as *akash-kusum* (aerial flower) etc. Harmony is possible only when one has obtained a ~~firm~~ footing in the *dharma* (function) of the soul.

This distinction requires to be made perfectly clear. The service of the *Adhokshaja* means the service of the transcendental Godhead. That which helps or hinders the gratification of the body or the mind is not the service of the *Adhokshaja*, it is the service of the *Akshaja*. The body is pleased by the

enjoyment of free air, by gazing at the open sky. The troublesome mind is gratified if it is allowed to roam at will like an unbridled horse, to revel in the beauties of Nature to gather as it lists honey from the many-tinted flowerage of the groves of poesy. The contrary of this the neutralizationist's point of view is based upon repugnance of all gratification. Neither of these is service of the *Adhokshaja*—both are service of the *Akshaja*.

The majority of the people of the world, although they profess to be positivists, fail to see, although it must be quite patent, the greatest of all the phenomena. They at any rate forget it in practice even when they appear to know. The greatest of the positivists like Charvaka, although he could not but have observed this greatest of all the phenomena, failed to take notice of it;—that great phenomenon is generally known by the name of—death.

If the memory of this great event is retained in our minds we would assuredly be solicitous for the 'amrita' (deathlessness). The *sruti* says we are all children of the 'amrita'—heirs of the 'amrita'—

शृणवन्तु विद्ये अमृतस्य पुत्राः—(श्वेताश्वः २१)
'Listen ye, all children of the the amrita.'

In this world there are found two kinds of endeavour for obtaining this 'amrita'. Like unto the sons of kings of the epochs recorded in history: some try to ascend the throne of their fathers

by treason against the father ; on the other hand, loyal sons in seeking to be heirs of a kindhearted and affectionate father look upon constant service as being both the means and the end.

The Gaudiya Math understands the last-named as being the appropriate and eternal method. Why is it appropriate ? Because—

“शुण्वनां स्वकथाः कृष्णः पुण्यश्रवणकीर्त्तनः ।
हृष्णतःस्थो हामद्राणि विद्युनोति सुहृत् सताम् ॥”

‘Sree Krishna, the tidings of Whom whosoever listens to or sings is sanctified, the Benefactor of all holy persons, appearing in the hearts of all who listen to the accounts of Himself destroys the evil propensities of their hearts to the very root’. This seed of sin or sinful desire or ignorance (अविद्या) is the cause of the wordly sojourn of the *jīva*.

—Why is the method eternal ? Because—

‘भैरवे मुनयोऽथाग्रे भगवत्तमयोक्षजम् ।’

In the beginning the ‘Muni’s’ ‘sages’ worshipped the *Adhokshaja Bhagabana* (the transcendental God in His plenitude) in this way.

That type of kindness which does not give rise to ‘मन्द’ ‘evil’ is termed ‘अमन्दोदया दया’. As for example if a sick man is allowed to eat tamarind or a drunkard is helped to proceed to a liquor shop kindness is indeed shown, but in the sequel it turns out to be productive of harm to the person who is the recipient of kindness. If the sick

man is placed under medical treatment against his will and irrationally, if the drunkard is protected from his evil course, ‘अमन्दोदया दया’ ‘non-harm-producing kindness’ is shown. Preventing floods and famines, nursing the sick, pleasing or displeasing anybody, or stultifying the faculty of consciousness of any one—every one of these is an instance of ‘मन्दोदया दया’ ‘harm-producing kindness’. Man can not understand it till he realises his true position. By such acts the *jīva* is not really benefited. Cutting the root of misery is doing real good to others ; the treatment that allows the gangrene of sensual desires to remain does no real good to the patient,—neither is it a proof of great wisdom out of spite to the gangrene of sensual desires to hang the sick man holding out the prospect of ‘मुक्ति’ annihilation as complete and permanent cure.

“स्वयं निःश्रेयसं विद्वान् न वक्ष्यश्चाय कर्म हि ।
न राति रोगिणेऽप्यथं वाञ्छतो हि भिषक्तमः ॥”

“Just as the best physician, even if the patient evinces a desire for unwholesome food, does not allow it ; in like manner he who is himself aware of ‘निश्चयः’ ‘the highest good’ never advises an ignorant person to do ‘कर्म’ ‘work’ for his own interest.” The *Sruti* says—

अविद्यायां बहूधा वर्तमाना
वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्मिणो न प्रवेदयन्ति शागात्
तेनातुराः क्षीणलोकाश्च्यवन्ते ॥

—(मुरुडक १२६)

—Ignorant persons being themselves in the midst of manifold 'अविद्या' 'errors' think thus, 'we have gained what we want'. Because they work for their own interest they have no experience of the real truth by reason of their attachment to such work. With extreme solicitude they gain little as the result of their activities. After a time they fall from that position.' The *Śruti* further says—

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः परिदृतमन्यमानाः ।
जंगन्यमानाः परियन्ति मूढाः
अन्धेनैव नीयमाना यथान्धाः ॥

—(मुण्डक १३८)

'Those who remaining in the midst of ignorance consider themselves to be conscientious and enlightened such perverted and ignorant men come to grief like the blind man led by the blind.'

Most people of the world forgetful of their own Home under the spell of the enchantress are running headlong in the opposite direction—in this performance again their intoxication, eagerness, concentration and firm determination are so intense that they have indeed very little opportunity to think about Home. But the voice of the **Gaudiya Math**, the flying, red-tinted banner of the **Gaudiya Math** arresting the ear and the eye of all persons is ever proclaiming—

‘कृष्ण बल सर्वे चल
एव मात्र मिथा चाइ ।’

'Say 'Krishna', come along ; this is the only alms we beg.'

'Back to God and back to Home is the message of Gaudiya Math.'

"To arrest the pervertedly current tide and to redirect it towards the Eternal Source is the seemingly unpleasant duty of the **Gaudiya Math**."

The **Gaudiya Math** says, 'All men of the world without exception are our kin—all birds and beasts, grass and shrubs are our kindred ; whatsoever conscious being wheresoever existing belongs to our Supreme Lord ; we shall conduct our kindred from out of the spells of the enchantress towards Home. We shall not be showing for the time-being sweet sympathy for them by enabling those who have fallen into the snares of the enchantress to get more deeply entangled. Even if under the spell of the enchantress they fill heaven and earth with their loud protestations against our endeavours we will still proclaim the message of the 'amrita' to them.'

Even if it be contrary to the current of thoughts of the religious or religiously minded people as that term is understood by the world, or appear strange or wonderful to them, we will still for ever practise and proclaim those religious works, the 'sauatan dharma', made by God, the tidings of which are unknown to any of the *Rishis*, gods, *siddhas* and men,—the *dharma* which although it is baffling to

be hidden, pure, difficult to understand alone enables us to attain the 'amrita',—the *dharma* that is the supreme *dharma* of the *jira*, the *dharma* to which all *jivas* without exception have a claim, the *dharma* to which everyone in the universe may become the heir. That *dharma* is the object as well as the method of our endeavours.

The current that is sweeping the world, the flood on which it is adrift—the famine by which it is distressed—the want, fear, sorrow, delusion by which it is mastered, oppressed and tortured—can be prevented, can be pulled up by the root, by the method of moving Homeward—of self-surrender at the holy feet of the sorrowless and fearless 'amrita.' So long as we shall stay on the foreign land—the greater the distance and the speed with which we shall continue to run towards foreign lands and away from the direction of Home—so long and to the same extent sorrow, fear and delusion will not leave us; they will on the contrary mock us like the delusive deer by their further and steady increase. The *Sruti* says—

“द्वितीयाद् वे भयं भवति ।”

—(वृहदारण्यकोपनिषद्)

“Fear must result from the perception of a second entity different from God-head.” Death cannot be abolished from this mundane world. By no amount of efforts of the united *jivas*,

of the whole universe the three-fold misery can be banished to the *Andamans*. • No one can extinguish the fire of Ravana's funeral pyre—it is the water well cooled by contact with the Feet of Sree Ramchandra that alone has the power to quench it. Once the world is fairly embarked on the high tide of the Holy Name the insignificant worldly flood retires forthwith; if the alms in the shape of the glorification of the songs of Hari become easily procurable, the little famines will leave us for good as a mere attendant result. With the appearance of sorrow-delusion-fear-killing 'bhakti' (devotional faith), *avidya* (nescience) the root of every form of misery of the *jira* is destroyed and the soul is well satisfied.

‘*Bhakti*’ is like fire. Nothing else can purify gold in the manner that fire can. Without ‘*Bhaktiyoga*’ (association of *Bhakti*) other forms of effort are meaningless like the attempt to refine gold by the application of tamarind, earth or ashes.

To imagine ‘*arthabada*’ in regard to the Holy name, or, in other words, to imagine that the glorification of the Name is mere exaggeration of praise is that Godless intellectual attitude which gives rise to our belief in other tangible forms of effort. We think that the work of glorification, preaching etc. of the Name of Hari is not conducive to the general good. Or again we may think sometimes that the

glorification and preaching of the Name is on a level with other kinds of effort. The first is 'arthabud' in regard to the Name, the second is the 'aparadha' 'offence' of believing the Name as being equal to other good works. To have faith in the Holy Name is so very rare that we may leave it out of consideration; if we had faith even in 'Namabhava' (the most dimly perceived Name) we would have never said that succouring the victims of floods is better than *kirtan* and *prachar* (singing and preaching God),—freeing the country from famines, opening of hospitals are better than preaching devotion to God. Hundreds of famines can be got rid of, not by 'Namabhava' but, even by 'Namaparadha' (offensive taking of the Name). The 'mukti' that is not obtained in crores of births by 'Brahma-jnan' 'knowledge of Brahman' can be had by one single 'Namabhava'. This is no exaggeration, this alone is the only true message. **Sree Gaur Sundar**, the Saviour-of-Kalijuga 'Acatarī' (the source of incarnations) by means of the 'Namacharya' (the teacher of the Name by his own personal example) **Sree Thakur Haridas** has borne testimony to it. Adopting the Jaina view aggravated by the bad logic of purveyors of vulgar news neither **Chaitanyaadeva** nor any of His devotees was ever in a hurry to prevent flood or famine or to found hospitals, nor did they give any

other advice to any one except telling all men at all times and places—

“कलिकाले नाम बिना नाहि आर धर्म”

* * *

“बाहने शुस्ते यथा तथा नाम लय ।

देश काल पात्र नाहि सर्व सिद्धि हय ॥

* * *

या'रे देव ता'रे कह 'कृष्ण' उपदेश ।

आमार आश्राय गुरु हजा तार पइ देश ॥”

* * *

“उच्च संकीर्तन ताते करिले प्रचार ।

सिर चर जीवेर खण्डाले संसार ॥”

“भारत भूमिते हैल मनुष्य जन्म या'र ।

जन्म सार्थक करि' कर पर-उपकार ॥”

“In the *Kalijuga* there is no other *dharma* except uttering the Name of *Krishna*.

* * *

Taking the Name in whatever place whether eating or sleeping, irrespective of time, place, person—all is fulfilled.”

* * *

“Whomsoever thou meet'st, instruct him about **Krishna**, by My Command being Guru save this land.”

* * *

“Thou did'st proclaim the high *Sankirtana* and cancel the worldly course of *jivas* moving or motionless.”

* * *

“Ye that are born as men in the land of *Bharat*, attaining the significance of human life do good unto others.”

There is no other *dharmā* of the *jīva* except *kīrtan* (singing God). To the extent that one disbelieves *bhakti* 'devotion' as denoted by *kīrtan* or the Holy Name—in other words those who think that all wants cannot be fulfilled by *kīrtan*—to that extent are such people 'nāstik' 'atheistical.' The degree of help one gives in the propagation of 'bhakti' as denoted by *kīrtan* is the sole measure of one's belief in God. On the other hand, a man is a 'nāstik' 'disbeliever' to the extent that he obstructs *kīrtan*. As the Name has to be taken every moment, even while eating or sleeping, as *bhakti* denoted by *kīrtan* is the only *dharmā* of the *jīva*, as there is no other *dharmā* except this, where is then time for getting rid of flood or famine or founding hospitals? Those who 'claiming to be positivists are forgetful of the greatest of all facts viz., death,—those who being fallen, like the 'blind man led by the blind, under the eye of the enchantress, loiter about like travellers without an objective,—it is such people that have time for work other than *Hari-kīrtan* (singing Hari). All other efforts with the exception of *Hari-kīrtan* are the cause of 'sāsār' 'the worldly sojourn'—the road leading not to the East but in the opposite direction; on the other hand all-time *Hari-kīrtan* is turning away from every other direction to face the East, or journey Home-ward.)

(The **Gaudiya Math** is the missionary

of this all-time *kīrtan*. The **Gaudiya Math** does not ask to destroy all efforts of the world but to deflect their course. The **Gaudiya Math** begs every one of us to offer his all to Krishna. The 'dham dham' or pomp and display of the **Gaudiya Math** is for the sole purpose of making all efforts of the world 'Krishnagpara' 'having Krishna as their Goal'. The offering to Krishna comes first and after the offering has been made *bhakti* begins. The **Gaudiya Math** says 'make the offering to Krishna first and after that has been done profess to be a 'bhakta' 'devotee'. The *Gaudiya Math* says—do not imitate the the '*kīrtanīari*' (one who does *kīrtan*). '*Dhang*' 'burlesque' is the other name of '*ayukorān*' 'imitation.' By arraying oneself in the trappings of '*Dhang*' or '*shang*' 'harlequin', people can be deceived but no good is done either to oneself or to others. It is those who follow the '*kīrtankari*' that are really their own benefactors or properly alive to self interest, and also benefactors of others or mindful of others' interests. They are not blinded by considerations of undue personal advantages nor do they cheat others; and are, therefore, truly disinterested. It is by *kīrtan* alone that the claims of self-interest, interests of others and disinterestedness are simultaneously satisfied.

'Bhog' 'enjoyment' or 'Mukti' 'freedom from misery' in the shape of prevention of famines etc. is gained by

Namaparvatha 'offensively taking the Name', *Namabhasa* 'taking the limly' 'perceived Name.' That by which crores of times greater eternal good is produced—whereby the lotus of the eternal well-being of the *jīva* blossoms forth—that 'Sree Nāma' 'Holy Name' the **Gaudiya Math** endeavours to give away freely. They are earnestly trying to give away freely **Krishna** Himself.)

In this world there are many persons who spread unwholesome doctrines after advertising their intention to give good advice; but most men are deceived by the idea that the actually pleasurable experience of the moment is the 'good.' In *Sanatan-Siksha* (instruction to Sanatan)—

"के आमि, केन मोरे जारे तापत्रय ।
इहा नाहि जानि केमने हित हय ॥"

"Who am I, why doth the three-fold misery afflict me? I do not know how good can be."

In answer to the question 'how can there be good' the message of the 'good' First **Gaur-sundar**, the Expounder of the 'Sanatana-dharma' 'traditional religion' delivered to us regarding the only means of obtaining that 'good' if it once reached our ears we would not have considered '*bhakti*' denoted by '*Kirtan*' as weak and other methods as strong. Turning our face away from the direction in which the treasure would be easily found we would not have hurried

towards the South for the bite of wasps, • towards the West for the terrors of the • *Yaksha* (the demon that guards worldly riches), towards the North for offering our lives to the fangs of the black snake. Our Home is Eastward, we are running with all speed away from the East towards other points of the compass; and when the people of the East call out to us to turn back, deluded by the mirage we say 'We will not listen to you, see what beautiful lakes full of the cleanest water lie yonder before our very eyes.' Talking thus and being by degrees enamoured of that which only appears to our senses we are ever moving away from Home towards foreign lands. In those circumstances the doings of the **Gaudiya Math** sometimes seem to us and to those who are like-minded with ourselves as being contrary to our ideas. This is likely and need not cause any surprise; but all this notwithstanding the **Gaudiya Math** bearing its message, with its bright flag flying, emblazoning on it the words that attract our ears and eyes, is ever saying:—

"नेह यत्कर्म धर्माय न विरुद्धाय कल्पते ।
न तीर्थपाद-सेवायै जीवक्षपि मृतो हि सः ॥"
"एवं नृणां क्रियायोगः सब्वे संसृति-हेतवः ।
त एवाहम विनाशाय कल्पन्ते कर्त्तिष्ठाः परे ॥
यद्ब्र क्रियते कर्म भगवत्परितोषणम् ।
ज्ञानं यत्तदधीनं हि भक्तियोग-समन्वितम् ॥"

'The work that is not done for the sake of 'dharma,' the 'dharmya' that is not performed for the purpose of 'virag,'

'renunciation,' the 'vairagya' 'renunciation' that is not practised for the service of *Vishnu*, such work, 'dharma' or 'Vairagya' whosoever practises is dead in life, 'The 'naimittic' 'conditional' 'Karma-Karmas' 'fruitive works' are the cause of 'Samsar-bandhan' 'the bondage of the world' or 'Yoni-bhramana' 'birth-journeys'; but those very works if they are done for God-head have the power to destroy un-Godliness. The 'bhagavajjanam' 'Divine knowledge' associated with 'bhakti' 'devotion' denoted by *srabana kirtan etc.* (listening to, singing etc.) is assuredly the unswerving fruit of work that are performed in this world for pleasing God.'

—It is this that is the subject of the propaganda of the **Sree Gaudiya Math**. The Sree Gaudiya Math by its practice proclaims that without the gratification of the senses of God-head by the gratification of the senses of the *jira* no real good can accrue either to oneself or to others. By invocation of 'mukti' 'annihilation' in depreciation of the pleasures of the senses of the *jira*, God is not served. There are many hypocrite-sects who counterfeit 'bhakti' 'devotion' by assuming the paraphernalia of the false devotee but are not aware that 'bhakti' is an impulse of the soul. Of these some for the purpose of filling their bellies, some for fame, or some again by imitating some other purpose serve to delude the people.

The **Gaudiya Math** says—in the name

of *dharma* it is not proper to practise trade. Not using Hari to serve out own pleasures, our duty is only to serve Sree Hari.' The **Gaudiya Math** says that imitating the devotee of Hari or putting on the dress of *Narad* as in a *theatrical* performance is far from walking after the devotee of **Hari** or following *Narad*. The delightful tune, time, cadence alone do not constitute the *Hari-kirtan* of the **Gaudiya Math**; those are found even in the performances of the gramophone or of harlots. 'Chetanata' 'consciousness' is necessary, the fiery life is necessary, simultaneous practice and preaching is necessary. The **Gaudiya Math** says that he who does not possess a pure character is not fit even to be styled man not to speak of being regarded as religious (धार्मिक). The **Gaudiya Math** keeps at a distance from the five 'Kalisthanas' 'abodes of quarrel'. The 'Kalisthanas' according to a text of the *Bhagabat* are the following—(1) dissipating games such as cards, dice etc.; trade or the profession of a trader in the name of *dharma*; (2) indulgence in luxuries such as betel, tobacco, wines etc.; (3) improper association with woman or unusual addiction to one's own wife; (4) animal slaughter; not to proclaim the truth to people but to deceive them by un-truth; not to preach *Harikatha* 'the word of God' to *jira*; in lieu of *Harikatha* to give other kinds of advice; (5) by cheating people or by accepting money that is earned by

their labour from people in general to apply such wealth to the maintenance of wife and children or increasing the scope of one's own enjoyments ; not to employ everything the body, mind and speech of the *jīva*-life, wealth and intellect—in the service *Sree Vishnu* who is the Proprietor of all things and the Supreme, Lord of all wealth.

The *shastra* says, of all things the human body is the dearest to God ; the human body is the giver of the 'paramartha' 'highest good' and is very difficult to obtain ; and, therefore, while this body lasts, without being immersed in any other thing, not deceiving ourselves by thinking that any other method except sorrow-stupor-fear-killing 'bhakti' is productive of good, it is our duty unceasingly to practise devotion. Other forms of devotion to God are weak, the

devotion denoted by *kirtan* is strong. Once the protection of the strong 'bhakti' is secured, it gives to *jivas* the highest good with little effort on their part. Therefore, by preaching *kirtan* at all times to induce, by right of the highest kinship, the whole of the *jīva* to turn Homeward is true universal love, true help of others, true kindness and the true duty of life. The **Gaudiya Math** embracing all without exception the inhabitants of the universe, in sadness calling upon all to turn their face towards God to be preachers of this *bhakti* denoted by *kirtan*, says,—

“हे साधवः सकलमेव विहाय दूरात् ।
चैतन्यचन्द्रचरणे कुरुतानुरागम् ।”

“Ye, the righteous, bidding goodbye to everything from a distance, offer the devotion of your hearts to the Feet of **Chaitanya-chandra**.”

Associated-Counterpart

THE Sanskrit word 'Guru' (गुरु) ordinarily means 'heavy' as opposed to 'Laghu' (लघु) meaning 'light'. In its technical and etymological sense, the meaning of the term is 'One Who by His Super-human (अतिमत्तर्य) Personality and the light of great examples of the transcendent force of His devout character dispels the darkness or ignorance of

the human-heart and transfuses Himself into the lives of those who unconditionally and sincerely surrender themselves to 'His Divine Feet.' Such is the great Personality, the Highest Ideal, that bears the appellation of *Guru* in the *Shastras*. Hence the *Sruti* says :—

“तद्विज्ञानोर्पं स गुरुमेवामिगच्छेत्
समित्याणिः शोक्यिं व्रामनिष्ठम् ।”

"To know the Godhead fully, one should completely and most humbly surrender himself to the Holy Feet of a Guru, Who is versed in the *Santa Shastras* (श्रीतशास्त्र) and is ever-devoted to *Brahman*."

Some may question this saying,— 'what can be more intolerable than to submit to another's control over our conduct—nay, over the whole course of our spiritual life?' Verily resignation, submission or a complete obedience come into direct collision with the ordinary activities, based on empiricism, of our misdirected free-will which always leads us to the pursuit of the senses. It is easier to bear fasts and austerities or to part with any necessities of life than to submit one's will to that of another who is a close and devout follower of the Transcendent Truth (अधोक्षेत्र सत्य). But to surrender oneself sincerely to the highest Ideal is the greatest of all sacrifices and it is the only royal road to the Goal of Unbounded Eternal Bliss.

As students of the empirical school, we are also expected to urge—we may obey God but why need we obey a *Guru*? In anticipation of such words coming from our lips as the out-come of unconscious apathy towards Godhead, God Himself tells us in language that cannot be misunderstood—

‘आत्मार्थं मां विजानीयत् नाबमन्येत कर्हिचित् ।
न मर्त्तुङ्गसूयेत सर्वद्वेषमयो गुरुः ॥’

You should know that the Acharyya is the associated counter-part of Myself.

He should never be disregarded in any way. With the very limited power of mundane knowledge the transcendent conduct of the Acharyya should not be measured and found fault with. The Acharyya is the embodiment of all Godliness.

Guru or the Spiritual Guide is a God-sent Super-human Personality to save us from the bondage of empiricism. We are not to look upon Him or trust in Him or His transcendent wisdom as if He were a mortal being ; thereby we would be totally led astray from the path of devotion (भक्ति). The Spiritual Pastor to Whom we submit is the Ambassador of *Vishnu* to lead us into the eternal kingdom of *Vaikuntha* (वैकुण्ठ) i. e. the kingdom which is free from all form of want. The Godhead helps us, speaks to us through His associated counterpart, we mean, our eternal Spiritual Master, the *Gurudeva* (गुरुदेव). We can never so surely discover God's Will, God's Voice, as through the channel of humble obedience and sincere surrender to our Spiritual Master, so emphatically taught and devoutly practised by all the true devotees of olden times. The Spiritual Guide or Acharyya is our Model—the Highest Ideal, before us. We need not shrink through pride, vanity or self-sufficiency from treading in His foot-steps. So we should take the vow of sincere obedience to the Divine Words of our Spiritual Guide, remembering Him to be the most be-

Sayed, the associated counter-part, of the Godhead,—Who condescends to come down from *Baikuntha* to lead us thither, our original abode. Without such a Spiritual Guide or *Guru* a person is like a boat without a helmsman or a ship without rudder or compass, left to drift hither and thither with every wind that blows. Hence the *Acharyga* says:—

“यो गुरोऽश्वरणं समवहाय भगवदन्तर्मुखी कर्तुं पृथग्नते, ते तेषु तेषु उपायेषु खिदन्ते अतो व्यसन शतान्विता भवन्ति अतपव इह संसारे तिष्ठन्त्येव । अहतकर्णधारा जलधौ यथा तद्वत् ।”

Those who attempt to approach the Godhead ignoring the Holy Feet of the *Gurudeva* are put into great difficulties by the very means they adopt. They are overtaken by hundreds of dissipations. Hence they are surely forced to remain in the succession of births and rebirths. As a lay man in a boat without the assistance of helmsman intending to cross the ocean is sure to lose his life, so a man intending to approach Godhead without the help of the *Guru* is sure to be lost.

The true devotees of the Absolute Truth—*Krishna*, are the salt of the earth; they are the medicines of human lives that are suffering from spiritual sickness. Without their presence and occasional advent in this world, the world would not be worth living in. And our *Guru* or Spiritual Guide should be one who is the best of all such true devotees.

Because the spiritual Guide is above all human frailties, ignorance and weakness, because He is *Krishna's* own Person—*Krishna's* most beloved—*Krishna's* associated counter-part,—so He is the fittest Person to guard us against the deceits of illusion or *Maya*. God's own person can alone shield us from the clutches of illusion and confirm by His light of examples the importance of unalloyed devotion. There is healthy contagiousness in His undeviating adherence to the Absolute Truth, in every example of His devout action. His ever-living Words are like sharp-edged weapons cutting the tangled knots of our mental attachment to empiricism. His words are inspiration to the weak in heart and healing balm to those who are constantly suffering from spiritual sickness. A Spiritual Guide is the living beacon on the path of devotion.

But where can be found such Highest Ideal in truly sincere and humble soul that earnestly desires to advance in spiritual life will get such an Ideal. But if we consciously or unconsciously want to be cheated we shall accordingly get a cheat. For there run the words of the Godhead himself—

“ये यथा मां पृथग्नते तांस्तथैव भजाम्यहम् ।”

I deal out justice according to the manner I am approached, i. e. if one approaches me with a sincere heart I also deal with him sincerely that is show him the true path by sending my Own Person to him, on the other hand,

he who tries to cheat me is deluded by my *Maya*.

If good Guides are rare, much more are good subjects for guidance. The *Bruti* says :—

आश्रयोऽस्य वक्ता कुशलस्य लभ्या

आश्रयो ज्ञाना कुशलानुशिष्टः ॥

Too many of us want to be directed after our own fashion and would fain combine the double service against which the *Acharyas* have warned us those of God and of the world :

“लोकगक्षा गोगमजा एकत्रे निष्फल”

“To try to retain all worldly advantages and to serve *God* at one and the same time is incompatible.”

So if we earnestly and sincerely desire to devote our life for the eternal service of the Absolute Truth.—Krishna, we should pray most sincerely to Him to supply us with a Guide after His Own Heart (and not after our ever-deceiving heart or emotional fancy); and never doubt but that He will kindly send to us His own most trusted and most beloved Agent—His “associated counter-part. Verily except *Krishna*’s own Representative no one is fit to occupy the most responsible office of a Spiritual Guide.

So we should be most careful in choosing a *Guru*. Rather it is impossible for a man who is ever likely to be duped by the senses or phenomena to choose a *Guru*. Who is not a thing of this World, Who is the Transcendent

thing, that has condescended to come down to the earth according to God’s Will.

No professional priest or “sale-tongued” preacher can hold the position of a *Guru*. Mercenary people are actuated by personal motives, self-interest and vanity and are not intent solely on God’s Glory and the good of the fallen souls like a True Spiritual Guide. As a man in fetters and hand-cuff cannot unchain another man who is in a like predicament, so a man claiming to be *Guru* but himself fallen in the clutches of *Maya*, can not free another from the same danger.

No question of heredity can arise in choosing a Spiritual Guide. As it has been previously said that our Spiritual Guide should be a God-sent Person—the direct Representative of *Krishna* so mundane reference has no value in His case. Even worldly common sense tells us that the son of a doctor cannot always necessarily be a doctor. *Krishna*’s Representative appears in this world irrespective of heredity. *Sree Mahaprabhu* says :—

किवा विष्णु, किवा न्यासी, शूद्र केने नय ।

ये इ कृष्णतत्त्ववेत्ता, से इ गुरु हय ॥

Whether He appears in a Brahmin family, whether He is found in the garb of a *Sannyasin* or even if He makes His appearance in this world in a *Shudra* family, whosoever is versed in *Krishnatra* (the transcendent knowledge of

Krishna) He and He alone is fit to be a Spiritual Guide.

It follows, therefore, that neither an elevationist nor a salvationist is fit to be a *Guru* because they themselves are in the state of want (अभाव) and not in their natural and true position (स्वभाव). The man who has lost his natural position *i.e.* the eternal service of *Krishna* which is the only eternal function of the Soul (जीवात्मा), is in a state of want and, led astray by the energy of *Maya*, tries to fulfil his wants by the things that are mundane. In this way sometimes he thinks to make up his shortcomings by turning himself an elevationist so as to have the taste of *soma*-liquor, to have women, gold and fame in this and after-worlds, or sometimes critically ignoring such hedonistic attitude he takes the pessimistic view of the world and becomes a salvationist.

Both of them are needy persons, and it is a matter of common sense that a needy person cannot remove the needs of another. The *Shastras* enjoin strict avoidance of any spiritual dependence on these classes. It is incumbent on us, therefore, to take refuge at the Holy feet of a Devotee, Who serves *Krishna*, by all means and at all times.

In conclusion, let us prostrate ourselves at the Holy Feet of *Gurudera*, Who is no other than the associated counter-part of *Krishna* and Who being Kindness Incarnate, is ever busy in kindly operating on the cataractous eye of ignorance of *Jivas* with the spikelet of transcendental knowledge, thus opening their eternal spiritual eyes and anointing them with the collyrium of unalloyed and disinterested love for *Krishna*.

Thakur Haridas

WE shall reverently review the career of Sree Thakur Haridas who was so entirely devoted to the service of Sree Hari in the spirit of Thakur Haridas whose pride was in the servitude of the Supreme Lord and shall feel satisfied by thus honouring ourselves and hope that the reader will share our satisfaction. The great devotee made his appearance in this world at the village of Budhan, in the district of Jessore, towards the end of the 14th century. It is necessary to have some idea of the state of society in Bengal at that period in order to be able to understand the significance of the Thakur's appearance. The caste-system had lost all its propriety and its

so-called purity was only another name for oppressive practices due to the grossest abuse of its principles. The views regarding religion that were then upheld by the public opinion of the so-called religious communities were nothing but the infuriated expression of sectarian rancour. On the one hand, the rotten Hindu-society swollen with the pride of caste showed every contempt for those who formed the lower grades of its own strata and in the name of religion endeavoured merely to realise selfish ambitions. Their practice of religion took the forms of hostility to Vaishnavas and attacks on the Sanatan Dharmi -- the Eternal Religion of all Jivas. The meanness of the

selfish contempt for the true faith, wanton cruelty showed all the virulence of a chronic disease that had penetrated to the very bones and marrow of the Hindu society. On the other hand, the narrow-minded Yavana sampradaya was enacting scenes of malice, hatred, aggression and oppression towards the Hindu-community. The Yavana-society failing to appreciate the true greatness of Hinduism never desisted from its persistent and many-sided activities against the religion of the Hindus. The Aryas and Yavanas of Bengal were acting towards each other on the conviction that the dharma of man was based on the principle of mutual animosity leading to unjustifiable attacks on the mode of worship of each by the other. The contending passions of the two parties brought untold suffering on society in Bengal. The generality of the people devoid of all religious association and demoralised by every form of luxury held in high estimation the pleasures of the world and material power. External display had become so prominent in all the religious practices of the Hindus that it would be no exaggeration to say that there was not a single person who had any sympathy for the method of artless devotion. Under the impression that the attainment of the kingdom of the next world was a feat as difficult as the crossing of the highest mountain peaks, the difficult methods of the Yoga, arduous bratas 'vowed observances' such as Chandrayana etc, severe Brahmacaryya and Sannyasa 'asceticism' etc. were pointed out as the paths leading to Bhukti 'enjoyment' or mukti 'annihilation'. As they had doubts regarding the possibility of attainment of the trivial fruits of dharma, artha and kama by offensive taking of the Name and of mukti the goal of the so-called vedantist practices by taking the dimly perceived Name, the Hindus had absolutely no respect for the straight path of devotion,

In these dark days of Bengal, thirty or thir'fifve years in advance of the appearance of Bhagabat Shree Chaitanya-deva, in order to help the transcendent activities of Him Who is Love Himself, the four-faced Birinchi appeared in non-Hindu Yavana family in the village of Budhan. The actual site of Budhan village is not known at the present day. But several maujas belonging to Budhan pargana are remembered by the inhabitants of the locality. We do not learn anything about the boyhood of Thakur Haridas from authoritative works. No reliance can be placed on recent books on the subject that offer fictitious accounts bearing the names of ancient authors. In the opinion of some the appearance of Brahma in non-Hindu Yavana family was in expiation of the offence of stealing the calves. There are some again who hold that Shree Pralhad Maharaj became visible under the name of Haridas.

When he grew up in years Thakur Haridas, giving up the social customs and principles of the Yavana family was found constantly taking the Name of Shree Hari. The writers who have recorded the lila of those days are silent as regards the agent by whose instigation Thakur Haridas was initiated in the rite of the Name of the Godhead transgressing the rules of Yavana society and also as regards the person whose mercy he obtained. We, therefore, feel a certain degree of apprehension in adducing proofs in support of those facts after the lapse of such a long period. Haridas ascertained that to pray to God without any selfish object giving up all mundane expectations and impulses is the only duty of life. After having arrived at this decision though still very young, Thakur Haridas left Budhan and taking up his residence in a solitary cell close to Benapole began loudly taking the Name of Krishna.

Nilachal Mahotsab

The annual Mahotsab of the Purusottam Math will commence on the 32nd Jaistha, 15th June, Gaur Era 441, Wednesday, the day of the Snanayatra of Sree Sree Jagannath Deva and will last till the 16th Asadh, 1st July, Friday. The thirteenth Anniversary Mahotsab of the Disappearance of Om Vishnupad Sree Sreemad Bhaktivinode Thakur entered into Eternal Lila will be celebrated on the 14th Asadh, 29th June, Wednesday. In connection with these mahotsabs there will be daily Patha of Sreemad Bhagabat, Sree-Chaitanya Charitamrita etc., Sree Harikirtan and religious discourses among the devotees. The Mahotsab of Sree Brahma Gaudiya Math, Brahmagiri, Alalnath, will take place during the period of 'anabasar' (days following Snanayatra and before Navayauvana) and will be accompanied by devotional functions in pursuance of the Practice of Sree Gaur Sundar.

We shall feel obliged if you would kindly join these devotional performances with your friends.

Sree Purusottam Math
Svargadvar (Puri)
The 10th June, 1927.

The most unworthy
Servants of the Vaishnavas,
Tridandibhikshu BHAKTI VIVEK BHARATI,
ATULCHANDRA DEVASARMA BANDOPADHYAYA,
(Bhakti-Saranga.)

Sree Kshetra and Alalnath

SREE Kshetra is one of the holiest Vaisnab Tirthas, has ever been the seat of the worship of Vishnu and is accordingly styled 'Dashavatara Kshetra' in the Shastras. Sree Jagannath Deva is the Sovereign of the Purusottam kshetra. The Sankhyayana Brahmana says :—

‘आदौ यद्वाह प्लवते सिन्धोः पारे अपुरुषम् ।
तदा लभस्व दुर्दूनो तेन याहि परं स्थलम् ॥’

As explained by the Sankhyayana Bhasya, the sloka means 'from eternity in the remote land the Brahman-in-the-Form-of-Wood Who is not made

by anybody, manifest Himself on the shores of the sea. All worshipping Him attain the region of the best Vaisnabas" The account of the Daru-Brahma as being wellknown in the Sruti is repeatedly mentioned in the Smritis. The Sreemurtis of Jagannath Deva, Balaram and Sudarshana are eternal. The worship of Sree Jagannath Deva appears to have been restored in very early times by Adi Vishnuvami from the clutches of pseudo-Vaishnabas passing in the name of Buddhists. The Car Festival dates from his time. According to old tradition Utkal was conquered in very early time by king Pandya Vijaya of the Pandya country who on the occasion 111 Bigrahas from Nilachal to a place afterwards named Sundarachal from where they were again brought back to Nilachal on the departure of the conqueror. This event, it is said, was the origin of the Car Festival and it appears to be indicated by the term Pahandi (i.e. Pandya Vijaya) applied to the ceremony when the Sree murtis are brought out of the Temple and placed on the cars.

Adi Vishnu Svami was the son of 'Deveswar' or 'Deva Svami' the *Purohit* and *mantrin* of king Pandya Vijaya. The pseudo-Vaishnabas were powerful in Sree Kshetra and regained possession of the Temple and continued their mode of celebration newly adopting the practice of the Car Festival and other ceremonies instituted by Adi Vishnu Svami although they changed the names of the Sree Bigrahas and converted the Temple into a Buddhist-Shrine. Sree Kshetra according to tradition was in later ages visited by Sree Sankaracharyya, Sree Ramanujacharyya, Sree Madhvacharyya and Sree Nimbarkacharyya whose sampradayas established their respective maths at the place.

The World-Teacher Sree Gouranga Deva attended by Prabhu Nityananda arrived at Nilachal in the beginning of the sixteenth century as the Acharyya of the Madhva Gaudiya Sampradaya. He was later on joined there by Sree

Advaita Prabhu, Sree Thakur Haridas, Sree Svarup Damodar, Sripad Gosvamis who were His agents and the general body of His followers. The transcendental activities of Sreeman Mahaprabhu at Nilachal where He resided for the last eighteen years of the period during which He was manifest in the world are described by Sreemad Kaviraj Gosvami in the Sree Chaitanya Charitamrita. To this day all the spots at Sree Kshetra sanctified by His deeds are visited by all devout pilgrims.

Om Vishnupad Sreemad Thakur Bhaktivinode the Pioneer Preacher of suddha Bhakti of the present age performed Hari-bhajan in Sree-Kshetra during many years. The Sree Purusottam Math and the seva of Sree Gour Sundar have been established in the Thakur's Bhajan kuti these six years.

Alalnath is well-known to the readers of Sree Chaitanya Charitamrita It is situated on the sea-shore fourteen miles to the south of Puri where stands the beautiful stone-temple of Sree Alalnath, a four-armed Bigraha of Vasudeva. The Sree Bigraha of Alalnath (Alwar-nath) is alleged to have been set up by one of the twelve alwars (alwar is the Tamil equivalent of the associate of the God-head) and serves as the connecting link between the Tamil lands of the south and the Odra-Utkal Desha. During the period of anabasara (i. e. commencing from after the day of snanyatra to before Navayaubana) Sreeman Mahaprabhu retired to Alalnath from Puri and resided there with some of His devotees. The Sree Brahma Gaudiya math has been established as a branch of the Sree Chaitanya Math close to the Sree Mandir where Sree Chaitanya Deva used to reside during his stay at Alalnath.

Let us hope that the Purusottam Kshetra will again become the centre for the propagation of the doctrine of suddha bhakti taught here through so many years by the supreme Lord Himself and from here spread to the extreme limits of the south by way of Alalnath.

SRI CHAITANYA BHAGABAT

(Done into English)

FIRST PART

CHAPTER I.

Summary :—The chapter constitutes the brief introduction to the subject. In the five opening verses which are in Sanskrit obeisance is made to *Sree Chaitanya*, *Nityananda* and the devotees of *Vishnu*. This is followed by the *Mangalacharana* (auspicious act in the beginning for success of the work) in which the obeisance to the devotees takes precedence of that to Chaitanyaachandra Himself. Then comes the obeisance to *Nityananda*, the tutelary Divinity of the author. His grace is recognised as the source of the author's inspiration in the undertaking which is beyond the capacity of mortals. In this connection *Nityananda Tattva* (the Truth about *Nityananda*) is established and elaborated. The chapter concludes with a scant enumeration of the transcendent activities of *Gaurasimha* and ends, as in the case of every subsequent chapter, with a declaration of the author's dependence on the grace of *Nityananda*. The attitude is that of resigned humility.

The *Lila* (transcendent activities) of *Sree Chaitanya* has been divided into three separate parts. The first part *Adikhanda* is devoted mainly to the display of His learning. In the middle part *Madhyakhanda* is described the display of 'kirtan' (preaching). The last part *Antyakhanda* chiefly deals with the preaching of the *Sreeram* (Holy Name) in the garb of ascetic during His residence at *Nilachal* (Puri).

- With arms extending to the knee, of colour yellow like that of gold, The only two progenitors of the Sankirtan (1), with wide eyes resembling lotus, The two Protectors of the world, the two Supremes of the twice-born, the two Divine fosterers of yuga-dharma, (2) Make I obeisance to the Twin, the Benefactors of the world, the Embodiments of the Divine Pity.
- Obeisance to the Existent in the three-fold time, Son of Jagannath, Obeisance to Thee with Thy servants, sons and consorts.
- Appearing in the world, with Mercy, of average human Form, Ever Existent Lords, Sree Krishna Chaitanya and Nityananda, the two Brothers I do worship
- Glory to Him, of tempered prowess, bright as gold, with lotus-wide eyes, With six arms reaching to the exquisite knee, diversely dancing to perfection, replete with mellow devotion.
- All Glory to Divine Krishna Chaitanya Chandra, All Glory to His Deeds that are eternal and holy,

(1). Congregational preaching by devotees.
(2). Divine dispensation for the Age.

All Glory to the servant of the Lord of the Universe,
All Glory to the Dance of all His beloved,
In the beginning at the feet of Sree Chaitanya's loved followers
My prostrated obeisances I make in end-less ways,
Then bow I to Sree Krishna Chaitanya, the Great Lord,
Who appearing in Nabadvipa bore the Name of Bisvambhar,
The worship paid to My devotees is higher than mine,
The same Lord didst affirm in the Vedas and the Bhagabata.

- I hold as higher in every way the worship that is paid to My devotees,
- Wherefore have I in the beginning offered my homage to His devotees ; Thus augurs it well for the success of the undertaking.
- Obeisance to the cherished Divinity of my worship, Nityanandaraj, By Whose grace the glorious deeds of Chaitanya manifest themselves,
Obeisance to Lord Balaram with a thousand faces,
Whose thousand mouths are the abode of the glorious deeds of Krishna.

(To be continued)

The Para-Vidya-Pitha at Sree Mayapur

HISTORY bears testimony to the fact that Sree Nabadvipa at the time of Mahaprabhu was a vast University-town to which students from all countries flocked in very large numbers for advanced studies in all branches of Sanskrit or unalloyed learning. They sat for the purpose at the feet of numerous eminent Professors who had their 'tols' in the town and who freely admitted those who submitted to the rules of pupilage into their household where the students had the privilege of sharing the pure and simple life of their preceptors. If the purity of the fountain-head can be restored we may reasonably expect that we would again have in our midst eminent Professors, capable of guiding to transcendence deeply versed in all branches of learning devoting their lives to expounding the real meaning of the Shastras that has well-nigh been forgotten to inquisitive seekers of the Truth and enable Nabadvipa to regain its glorious position as the greatest seat of transcendental Sanskrit learning.

With the above object in view the Para-Vidya

Pitha has been established at Sree-Dham Mayapur the place of Advent of Sreeman Mahaprabhu. The Vyakarana (Harinamamrita Vyakarana of Sripac Jiba Goswami) and Kavya classes have already been started. Classes in Navya and Madhwa Nyaya in Vedanta with the commentaries of the different schools and in other subjects will be opened as soon as a sufficient number of pupils of the right type are available. The Para-Vidya Pitha will in the long run provide for the teaching of the Vedas, Vedanta, Nyaya, Sahitya, Smriti and other branches of Vedic and Sanskrit learning.

Para-Vidya means learning by which the God-head can be realised and the term indicates the spirit in which all studies should be undertaken. The Para-Vidya Pitha hopes to provide by the Grace of Mahaprabhu the highest training in the different Shastras in a pure and unworldly atmosphere to all sincere students.

For detailed information please communicate with Pandit Nandalal Kavyatirtha B. A. Sree Chaitanya Math, P. O. Bamanpukur, (Nadia)

Propaganda Topics (Communicated)

Sreedham Mayapur :- The annual function of the Circumambulation of the nine islands of Sree Nabadvipa was duly performed by thousands of devotees, who had assembled from all parts of India. The huge procession of the devotees started from the Sree Chaitanya Math preceded by Sankirtan and led by His Divine Holiness Paramahansa Thakur going the round of each island in one day and completing the Circumambulation of Sree Nabadvipa in nine days. At each island Mahaprasad and accommodation were provided for everybody free of cost. The Advent of Sree Gour Sagar was celebrated on the following day by treating all assembled people to Mahaprasad and by Sankirtan and Harikatha by His Divine Holiness Paramahansa Paribrajikacharyya Sreemad Bhaktisiddhanta Saraswati Thakur with their Holinesses the Tividandi-Swamijis of the Gaudiya Math. The next day Sree Sree Gaudharbika Giridhari were solemnly installed by His Divine Holiness Paramahansa Thakur in the specially designed and newly built Temple. It is a composite structure consisting of the main shrut which is in the middle from which project laterally four minor shrines, Sree Gaudharbika Giridhari and Sree Mahaprabhu on either side of the main

shrine. Each of the minor shrines is occupied by one of the founder Acharyya of the four Vaishnava Sampradayas viz Sree Ramanuja, Sree Nimbarka, Sree Vishnuswami and Sree Madhwa. The lofty temple stands with its spacious Natmandir within the Sree Chaitanya Math. An immense concourse of people witnessed these grand ceremonies and joined enthusiastically with the Sankirtan party that circumambulated the temple. Mahaprasad was distributed to all present without stint.

The Suddha Sampranist-Conference assembled next day in the Sree Chaitanya Math under the presidency of His Divine Holiness Paramahansa Thakur. It was attended by the devotees from all parts of India at the special invitation of the Viswa Vaishnava Raj-sabha. It was proposed to take immediate steps for the establishment of a Veda Vidyalaya attached to the Sree Chaitanya Math. Careful arrangement had been made for the accommodation of those devotees who came from a distance to take part in the conference.

Separate and special arrangements were made for the accommodation of ladies who came to witness these ceremonies. Mahaprasad and accommodation were provided in all cases.

श्रीसज्जनतोषणी

पञ्चविंशः खण्डः

श्रांगोङ्गाय मठः, त्रिविक्रमः, ४४१ गौराङ्गः, १८४६ शकाब्दः

प्रथमा संस्का

श्रीसज्जनतोषणी-प्रशस्तिः

हरिपदगुणजातैः शुद्धभावैः सुपुण्या
काल कलुष-निहन्ती सेवकानां शारण्या ।
विलम्बतु भूवि नित्यं पत्रिका चित्रगर्भा
ह्यमर सरिदिवान्या सज्जनान् तोषयन्ती ॥

उपोद्घातः

अथ सज्जनपदाभिधेयाः सकलणाः पाठकमहोदयाः !
इयं हि सज्जन तोषणीनामथेया पत्रिका अष्टाशीत्य
धिक द्वादशशत वङ्गांडे अधुनानन विशुद्ध भक्तिसामाज्य
संस्थापक मूलीभूत-महापुलवर्णः ॐ विष्णुपाद श्रीमद
भक्तिविनोद-कुरु-महोदयैः प्रादुर्भावं सम्प्रापिता वङ्ग ।
भाषया तथा क्वचित् क्वचिद् विदेशप्रचारार्थमाङ्गल
भाषया पृथङ् मुद्रिता सम्भवत् । वङ्गभाषोपनिवद्
निवन्धापीयं प्रमाणभागे समुद्रृत-गीर्ज्याण वाणी-
सम्बन्ध-शास्त्रवचना सगौडीय वैष्णव चतुःसम्प्रदायानां
शास्त्रग्रन्थप्रकाशिका च वभूव ।, प्रतिष्ठापक-महा
पुलवर्णामेव सम्पादयितृत्वेन । सुप्तदर्शवर्णण्यनया
श्रीमन्महाप्रभोर्नाम-मात्र-विरलप्रचारे नदानीन्नने वङ्गीय-

शिक्षितसमाजे लब्ध्यपदया क्रमशः श्रीमन्महाप्रभोः कथा-
विस्तृतिः, वैष्णवघरमें हेयत्वमति-निरांकृतिः वैष्णव
शास्त्राणां सुदार्शनिकृ-भित्तिसंस्थितिः, तेषां वैदानिकृ-
सार-सिद्धान्तसङ्गतिश्च संज्ञापितासीत् । अष्टादश
वर्षादाच्चतुर्विंशति वर्षमिदानीन्ननसम्पादकस्य सेवने-
नैवावर्तते । ततश्च मासिकपत्रीयविलम्बप्रचारमसह-
मान इव कृतसमुद्धमे समुदिते गौडीयमिधाने साप्ना-
हिके पत्रराजे तस्मिन्नेव विन्यस्त्वयूरियं जननयना-
गोचरमुपसृत्य कालयवनिकान्नरालम्भेतावन्तं कालं
विश्रान्तिमनुवभूव । साम्नानन्तु श्रीमन्महाप्रभोस्तदनु-
गतानांश्च कृपया वङ्गेशादिनरत्र प्रचारेण लिखिलानेव
जनान् पावयितुं पुनरपेयं गङ्गा-यमुना सरंस्वती समा-

गमा प्रयागस्त्रोतस्त्रिनाव संस्कृताङ्गलहिन्दासरस्वती
समागमा प्रकटमवति ।

आशास्थर्ते क्रमशः—

‘पृथिव्यां नगरग्रामा यावन्त इह संस्थिताः ।

मर्वर्त्र ममनामैतत् प्रचारं मंगमिष्यति ॥’

इति श्रीमन्महाप्रभोर्विद्यां भारती सभाजगितु
मनन्तवारांप्रकटितामन्ता अनन्तपदममवेष जना

ननन्ताननन्तपादपश्चप्रसादान् सङ्कुमिष्यति अत्र
नावत् सात्वतशास्त्रं प्रतिपादितानां श्वरतीयानामा-
त्मधर्मप्रतिपादकानामेव सिद्धान्तानां प्रकाश्यत्वेन पदं
सम्पादयिष्यते, न मनोधर्मं सङ्कुलितानां नापि चा
व्यक्तिनिष्ठानाम्, ततश्च सज्जनाणैः सङ्कुपमकिञ्चनानां
मादृशानां कलितसेवाङ्गुह्यं सम्यग्नुरागः
वत्प्यनाय इति ॥

श्रीगौडीयमठस्य परिचयः

इह एवलु निर्विल भुवन जनन ग्रालन निश्चन नियानस्य
जीवनिवह हृदय यत्व निर्यन्विणः निरवधिक-कल्याण
गुणगणनिलग्नस्य परमकरुणाशीलस्य भगवतः श्रीमद्
गौडीयेश्वरस्य विष्णुलानुकम्पया साम्प्रतं न केवलं गौड
मण्डले परन्तु नैमित्यारण्यादयोज्या-प्रयाग वाराणसी
धामसु श्रीवृन्दावन मथुरा हरिद्वार-काशमीर-वदरिका
क्षेत्रं पु तथा दक्षिणात्ये उत्कलमण्डले च तत्र तत्र
सर्वत्र श्रीमन्महाप्रभुप्रकटद्याम श्रीमायापुरनवदीपे
सुप्रतिष्ठितस्य श्रीचैतन्योपेनामकमूलमठस्य शास्त्रा-
संचरूपिणः श्रीगौडीयमठस्य बार्ता निर्गलग्नचाग
वरीवर्त्तत इति सुचिदितं सज्जनानाम् । गौड-क्षेत्र वज-
मण्डलेषु च सार्वभौमस्वर्वलितं प्रसारं भजते वाणी
श्रीमठस्येति ।

सत्यस्य हि जगति द्वित्रा प्रचारः परिलक्ष्यते
अन्वयेन तथा व्यतिरेकेण च । न केवलमन्यतः सत्य
प्रचारः सम्बवेत् परन्तु व्यतिरेकमुखः प्रचार एवान्वय
मुखप्रचारादप्याधिकतरमौज्ज्वलं विद्धाति सत्य
प्रकाशस्य हृद्वतरात्मा प्रनिष्ठाम् । हनुमुगे हिरण्यकशिष्य-
वर्थतिरेकतः, प्रहादादप्याधिकयेन श्रीनृसिंहमाहात्म्यं
जगति प्रकाशयामस । श्रेष्ठायां हनुमतोऽप्याधिकयेन

गवणः श्रीगममाहात्म्यं तथा द्वापरे पाण्डवेभ्यो
याद्वेष्यस्त्वं समधिकतरं कंसजगसन्धशिशुपालाद्यः
श्रीकृष्णमाहात्म्यमिति । एवं कलावपि जगाइ माथाइ
इति प्रधितनाम पापण्डयुगलं चाँदकाजिः मायावादी
प्रकाशानन्द सरस्वती विष्णुवैष्णवविद्वेर्षी गंगमत्तद्
व्यानः रामचन्द्रपुरी पश्चात्य तदनुकाशिणो वहवः
सम्प्रदायापसदाः श्रीगौडीयनित्यानन्दमाहात्म्यं तद-
भक्तेभ्योपि भूयस्तरं विस्तारयामासुः ।

सत्यमेवमेव चिरतरमन्वयव्यतिरेकाभ्यां प्रचारं परते ।
श्रीगौडीयमठस्य सत्यवाणी च तथैव जगति दिनाद्
दिनान्तरं लघ्यप्रतिष्ठा हृदमूला शुभायतिश्च भवति ।

साम्प्रतमिदमेव प्रश्नव्यं भवेद् यत् किं नामायं कृत्यं
विद्धाति श्रीगौडीयमठः ? किमयं जगति लघ्याव-
संगैरयुनातनैः सहस्राः सम्प्रदायः समानशर्मा
मण्डलीभेदः उत विश्वहितैषणामपरेषामेव संघा-
नामन्यतमः आहोस्त्रिविहात्वाचरणैरन्यैरेव मण्डलैस्तुल्य
पदवी-भागिनि । किमनेन काचिदुपकृतिर्बिंधीयते
जगताम् ? किमयं जननीवत् स्तेष्ठीलः, पितृवृद्धा
प्रतिपालको भ्रगतश्वदथवा साचिय सन्ध्याता, किं नाम
भद्रमनेन सम्प्राप्तते जगतां, कियद्वित वा काम्यते

समाजस्थ, किशनुपकारो वा साध्यते मानवजातेर्यतः
सम्यसमाजैर्मन्त्रिवकुलैः साग्रहं संग्रहा तद्वाणीति
विवित्राः पृच्छाः पात्यायन्ते निरन्तरमस्माकं स्वान्त-
मार्गं इनि ।

अत्रेदं वाच्यं भवति, नायमपर सहस्र सम्प्रदाय-
वन्मरडलीभेदः श्रीगौड़ीयमठः न चाच्यसम्प्रदाय इव
हितकामोऽहितकामो वा । जागतिक्षया हि भोगरागा-
नुपङ्क्षित्वा श्रिया यद्वितमहितम्या निर्णयते न तदा-
चरनि गौड़ीयमठः, वस्तुतस्तु विचार्यमाणो मातृस्नेहो
नृशंसतयैव पर्यवस्थति, पितृग्रक्षणश्च हन्तृत्येन, भ्रातृ-
साचिव्यश्च महदनिष्ठत्वेन, नायं श्रीमठस्तादृक् स्नेह-
ग्रक्षण साचिव्यशीलः, तत्कथं नाम तद्भागितमाकर्ण-
नीयं जगज्जनैर्निति विचारस्यैवावसरः प्राप्तो भवेदिति ।

गौड़ीयमठेन निखिलजगतामेकस्मिन्नं व वस्तुनि
मनभेदः परिदृश्यन्ते, अधोक्षजसेवैव निखिलजैवथर्म-
इत्यत्र च गौड़ीयमठेन निखिलजगतामैकमत्यं वर्तते ।
इदमेव प्रायिकं मतमाध्युनिकानां यदक्षजसेवैव जैव-
धर्मः वाचानङ्गीकृतमपि कृत्यतस्तदेवाचरन्ति च
निरन्तरं जीवाः इति । गौड़ीयमठस्थ तु सम्मतिर्यत-
साध्यं तदेव साधनमनन्यं भवितुमर्हतीति । जागति-
कानाश्च साध्य साधनयोर्भेदं एव प्रायशः सम्मतं
भवति । गौड़ीयमठस्तु उच्चर्वदिति यत्सत्त्वु देहमनो-
धर्मानुरागेषु “एकता-विश्वप्रेमिकता”दीनि पदानि
श्रुतेमात्रमापाततः श्रुतिमानसरज्जनान्यपि सुनिषुण-
मर्थतो विचार्यमाणानि केवलं अनर्थत्वेन खपुष्णान्ये-
वानुसरन्ति । वस्तुतस्तु आत्मधर्मप्रतिष्ठायामेव
केवलं सम्भवेदैष्यतानं नान्यथा कथञ्चनेति ।

इदमेव विश्लिष्टते यदु अधोक्षजसेवाशब्देन भगवत्
पवातीन्द्रियस्य सेवा परिलक्ष्यते । देहमनसोस्तर्पणं
तर्पणनिरोधो वा नाधोक्षजसेवा परम्बु तदक्षजसेवैव
भवितुमर्हति । बिस्तु मलयसमीरणपरिसेवया शारीरं

तथा निरवधिकश्च नभोमरडलं निरीक्षमाणस्तत्र मुक्तं
प्रग्रहमिव वाजिनं सञ्चारयन् प्रमाणित मानसं प्रकृति
जानायाश्च सुषमायां स्वच्छन्दतो विहारयन् काव्य
नन्दनकाननभवानाश्च विचित्रपारिज्ञानं कुसुमाना-
माद्यापयन् विमलं सौरभं पाययंश्च यथेच्छं मकरन्दं
मानसं निधाति तर्पणं जीवः पुनश्च तद्वैपरीत्यं
विमुखता निर्विशेषत्वश्च तर्पणद्वैपः । मैत्रे देहमनसो
स्तर्पणातर्पणे अधोक्षजसेवापदभाक्त्वमर्हतः परमेनाभ्या-
मक्षजसेवैव साध्यते ।

यद्यपि जागतिकाः प्रायश एव प्रत्यक्षपगस्तथापि
सर्वतः सुष्टुतया प्रत्यक्षीभूतमेव वस्तु न पश्यन्ति ।
जानन्नोऽपि त्रियाकाले तद्विविस्मरन्ति । प्रत्यक्ष
वादिगुरुश्चार्वाकस्यापि तस्मिन्नातिप्रत्यक्षभूते न
यथार्थतः प्रत्यक्षं परिलक्ष्यते । स हि मृत्युग्रिति ।

स चेन्निरन्तरं पात्यायते मनोमार्गं तदा नून-
मेवास्माकममृतत्वासना जायेत । सर्वे हि बयममृत
तनयास्तदधिकारिणश्च तत्र च श्रुतिः—“शृण्वन्तु
विश्वेऽमृतस्य पुत्राः ।”—(श्वेताश्वः २०५) ।

द्वित्रा च जगति सन्धानममृतस्य केचिदमृत-
पुत्रत्वाभिमानिन् इतिहास-लब्ध-चरिता इव राजनन्दना
पितरि नृशंसतावलम्बिनस्तत्पदवीलाभे यतेमाद्याः परि-
दृश्यन्ते । अन्ये च सृत्सुताः स्त्रेहशीलस्य पितुः
पदलाभे तदाराधनमेव केवलं साध्यसाधनत्वेन कारणं
कल्पयन्ति ।

अनयोरन्तिम एव पन्थाः सुष्टुत्येन सनातनत्वेन
च विदितः श्रीगौड़ीयमठस्थ । सुष्टुत्वं हि—

“शृण्वतां स्यकथा: कृष्णः पुण्यश्रवणकीर्तनः ।

हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत् सताम् ॥”

—(भा: १२०२७)

इत्यादि वचनात् श्रीकृष्णस्तु स्वकीयसप्राकृतकथां
शृण्वतो मानवस्य हृदयः सन् स्वयमेव पाण्यासन्-

संभानमशेषतो विद्यात्यनि । यद्दि पापवीजमविद्या पाप
वासना वा जीवस्य संसरणनिदानमिति ।

सनातनत्वञ्च— (भा: १२४५) भेजिरे मुनयोः
उथग्रे भगवन्तमशेषजमित्यादि प्रमाणात् । अत्राग्र-
पैदैन प्राग्वन्धयुग्मादपि पुरातनः कालः परिलक्षितस्तदा
च मुनिजना अथोक्षं भगवन्तमेवागाथ्यामासुः ।

यत्र हि मन्दमङ्गलपदद्याच्यं नोदेति सैव दया
भमन्दोदयपदाभिषेया भवति, यद्यपि रोगिन आपाततो
गसनातर्पणकरमस्त्रिकाफलप्रदानं मद्यरुचेव्या शौरिङ्गका-
लयगमनसाचित्यविद्यानं द्यैव भवति तथापि परिणामे
तत्रामङ्गलस्य मन्दमावस्थ्य वा सम्भावनैव वर्तते ।
वस्तुतस्तु गेगिणस्तदूरुच्चि प्रत्यनीकतया चिकित्सा
मद्यरुचेव्या दुर्नीयाद् रक्षणमेव अमन्दोदया दया भवति ।
वाग्पिलावननिवागणं दुर्भिक्षदमनं व्याधित परिचर्यां,
जनमनस्तुष्टिर्जनानामुद्वेजनं वा चेतनावृत्तेः स्तम्भनं
वा सर्वार्थेव मन्दोदयासु दयास्वन्तर्भवति । परन्तु
मानवैरेतत् स्वपदमाप्तेः पूर्वतां न ज्ञायते । नैतैः
साधनैरात्यन्तिकमैकान्तिकं वा श्रेयः सिद्धनि जीवा
नाम् । कुं शस्य समूलहानमेव परोपकारः । इन्द्रिय
तर्पणबासनास्वरूपमत्तः क्षतं परिरक्षन् वहिश्चकित्सको
न रोगिणां प्राणाभिसरपदभागित्यमर्हति । रोग
विमुक्तये रोगिणमङ्गलन्यन्ते समारोपयन् भिषगिव
जीवानारीन्द्रियतर्पणरोधार्थं मुक्तिमार्गं परिचालयशाचार्यों
न साधुवादमर्हति ।

“स्वयं निःश्रेयसं विद्वान् न वक्त्यहाय कर्म हि ।
न राति रोगिणेऽप्यथं वाऽच्छतो हि भिषक्तमः ॥”

इत्यादि

सुनिष्युणो हि भिषगपथ्याकांक्षिणेऽपि रोगिणे यथा
तत्र ददाति तथा स्वयं निःश्रेयसपदवाच्यं शाश्वत
मङ्गलः जानन् आचार्योऽपि नाशज्वायं कर्मोपदिशति ।
शुक्लशाणी च—

अविद्यायां बहुधा वर्त माना
स्वयं कृतार्था इत्यभिमन्यन्ति वांलः ।

यत्कर्मिणो न प्रवेदयन्ति रागात्
तेनातुराः क्षीणलोकाश्चवन्ते ॥ इत्यादि
— (मुरुडक १२६)

अज्ञा हि बहुशास्याभिद्यायां वर्त माना एव
“कृतार्थस्वयं”मित्यभिमन्यन्ते । यतस्ते हि कर्मिणो
निरन्तरं कर्मण्येवं लृद्धानुरागात् परमतत्त्वे मूढा
भवन्ति । अतिक्षान्ताश्च सन्नः कर्मभिर्गत् किञ्चन
फलमर्ज्जयन्ति कियत्कालानन्तरमेव ततो भ्रश्यन्ते च
श्रुतिरपि —

अविद्यायामत्तरे वर्त मानाः
स्वयं धीराः परिदैनप्यमानाः ।
जंश्चमानाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ इत्यादि

ये तावदविद्यायां वर्त माना आत्मानं विवेक-
पालिङ्गत्यमलिङ्गतमभिमन्यन्ते ते हि बिमार्गगामिनो
मूढान्तरपरिचालिताः विषयन्ते अन्धा इव अन्धान्तरेण
नीयमानाः ।

प्रायशश्च जागतिका विस्मरन्नः स्त्रीयं निवास-
पदं मायाविन्या माययागृहीता गृहाद्विमुखमेव मार्गमनु
धाविताः अतिरुद्या च मत्ततया व्यस्ततया स्थिरसङ्कल्प-
तया च क्षणपि न स्वगृहं स्मत्तुं लघ्यावसरा भवन्ति ।
इत्यच्च गौडीयमठे समुद्दीयमाना रक्तपताका विश्वेषाः
श्रवण नयने समाकर्षयन्ती निरन्तरं विद्योषयतीदं—

“कृष्णं बदाथनय सङ्गमियं हि भिक्षा” इति ॥

जगतीह सर्वे मानवा अस्माकं निजजना यावन्तः
पशु पश्चित्तृण गुल्माद्य आत्मीयाः, यावन्तश्च सचेत-
नास्ते चास्मत् प्रभुसम्बन्धित्वात् स्वज्ञानाः, वयं हि
मायाविन्या माययाजालादस्मदात्मीयान् स्वगृहं प्राप-
यामः, न तेषां समधिकतरं कुहकित्याः कुहकज्ञाले

प्रतनविद्वौ साच्चिदं विद्धाना आपातरस्यां सहानुभूतिं दर्शयामः । १८ ते तु मायामोहिता अस्मत्प्रचारात् प्रतिकूलं चारयन्त उच्च धोषणया नभोपातालं प्रपूरयन्तोऽपि भवन्तु वयं हि तेषां श्रवणपये नित्यममृतधार्तामेव धोषयाम इति ।

जागतिकधर्मस्य तथा धार्मिकानां चित्तप्रवाहस्य प्रतीपमपि विस्मयजनकमपि देवर्पिं सिद्धं गन्धर्वमनुजैरविदितं गुह्यं विशुद्धं दुर्गाहामपि केवलामृतप्रापकं परमं जैवधर्मं निखिलजीवाधिकारं विश्वेषामपि जातिधर्मसंप्राप्तं भगवत्प्रणीतं सनातनमेव धर्ममाचारसहकृतं प्रचारयामो वयं स पव हि साध्यं साधनञ्च भवति ।

येन हि स्रोतसा परिचालितमिदं जगत् प्रावितञ्च यथा वन्यया प्रपीडितं येन दुर्भिक्षेण। क्षिण्यमभिभूतं जर्जरीकृतञ्च शोकेन मोहेन भयेन वा नद्वारयितुं समूलमुन्मूलयितुं ‘स्वगृहं प्रत्यभियानमेव’ केवलं साधनं भवत्यशोकमभयममृतं पादपद्मुद्दिश्य चात्मसमर्पणम्। यावद् विदेशे वर्त्तमहे, गृहमुखाद्वा नमुखं धावामस्तावद् भयं शोकमोहौ वा नापगच्छन्ति परं बद्रन्त एवोत्तोत्तरं बञ्चयन्त्येव च मायाकुरुञ्जयत्। श्रुतिश्च—‘द्वितीयाद् वै भयं भवति’ द्वितीयाभिनिवेशादेव भयं जायत इत्यर्थः ।

मत्त्व्यलोकस्य मृत्युलोपो न वस्तुतः सम्भाव्यते विश्वस्य समवेतानामपि जीवानां सहस्रेण प्रयत्ने विकीर्तांपः शक्षते न निर्वासायतुम्। रावणस्य शमशानवह्निं निर्वापयितुं न श्रीरामचन्द्रस्य सुशीतलं पादोदकं विना किञ्चन प्रभवति। शुद्धनामप्लावनेनोत्तलावित एव जगति क्षुद्रतमा वन्या स्वतण्ड दूरतरं प्रथास्थिति, हरिसङ्कीर्तनस्य सौभिक्ष एव क्षुद्रतरं दुर्भिक्षं विरतरम् गमिष्यति। शोकमोहमयापहाया भक्तेण्यादेव नस्थिति जीवानामविद्या या हि सर्वक्षेशमूलीभूता भवति ।

अनलप्रतिमश्च भक्तियोगः स्यात्। यथाग्निः शोधयति स्वर्णं न तथा किञ्चनान्यत्। भक्तियोगं विना विविधा प्रयत्ना आत्मशुद्धौ स्वर्णशुद्धौ विनानलमस्त्रिकादियोग इव व्यर्थंभवन्ति ।

नाम्न्यर्थं वादकल्पनं नाममाहात्म्यवर्णनमतिस्तुति गित्येवं रूपं पताकृश्या भगवत्वैसुख्यवुद्देव प्रत्यक्षगतासु चेष्टास्वन्यास्वपि विश्वासः। वयं हि मन्यामहे हरिनामकोर्त्तनप्रचारादयश्चेष्टा न लोकहितकारिण्यो भवन्ति। कदाचिद्वा तर्क्यामो नामप्रचारचेष्टापि तुल्यबला प्रयत्नान्तरैरिति। प्रथमं हि नाम्न्यर्थं वादः। द्वितीयन्तु शुभकियाभिरन्याभिर्नाम्नः साम्यज्ञानरूपोऽपरात्रः। नामविश्वासस्त्वावद् सुदूरमास्तां यदि तदाभासेऽपि विश्वासः स्यात् तदा नेदमस्माभिर्वाच्यं भवेद् यत्कीर्त्तनप्रचाराद् वन्यापीडितसाहाय्यं भगवद् भक्तिप्रचाराद् दुर्भिक्षनिवारणं दातव्य चिकित्सालयं प्रतिष्ठापनञ्च श्रेय इति। शतं दुर्भिक्षाणि नामापगदेन दूरीभवन्ति किं पुनर्नामाभासेन कोटिजन्मसु वस्त्राज्ञानैरप्यसाधनीया मुक्तिरंकेनैव नामाभासेन साधयितुं शक्यते नायमतिवादः पग्न्तु वास्तवमेव स्फुटतरम्। कलियुगपायनावतारः श्रीमद्वैरसुन्दरः श्रीमत् हरिदासठक्कुरेणवेतद् दर्शयामास। ग्राम्यवासीवहा नामसद्युक्तिवहमार्हत्विचारपदमवलम्ब्य श्रीकृत्यन्यदेवेन तद्भक्ते व्यावन्याया दुर्भिक्षस्य वा निवारणे न प्रयत्नः कृतः नो वा प्रतिष्ठितो दातव्यचिकित्सालयः। सर्वत्र च विशेषितम्—‘नास्ति खलु कलौ धर्मः श्रीनामकीर्तनं विना’, ‘भुजन् स्वपन् दत्र तत्र नाम सङ्कीर्तनं चरेत्। न दैशकालपात्राणि सिद्धिः सर्वत्र जायते ॥’

कीर्तनं विना नान्यो वर्त्तते जीवधर्मः। अस्यां हि कीर्तनास्यायां भक्तौ नाम्नि वा यस्य यावान् अविश्वासो नास्माकं कीर्तनात् सर्वार्थं सिद्धिर्भवितु-

महंतीत्याकारः न हि तावान् नास्तिकः । कीर्त्तनाम्ब्र
भक्तिप्रचारं च ये याद्वग्नुक्तास्ते च तावन्त
आस्तिकाः ये यावत् प्रातिकृत्यं विद्यति प्रचारम्भ
ते च तावश्चास्तिकाः । भोजने शयने मर्वदैव चेत्राम
श्रेणविद्धिः कीर्त्तनाम्ब्रा च भक्तिर्जीवानामन्त्योद्यम्भ-
स्तदा वन्यादुर्भक्तवागणे चकित्याल्य प्रतिष्ठापने वा
क्त्रावमगे भवेत् । ये च प्रत्यक्षमात्रपरायणा अपि
मर्वतः स्फुटतया प्रत्यक्षमात्रं सृन्युमेव विस्मरन्ते
यत्तन्ते अन्यनायमाना अन्या इय मायायिन्याः कुहक
गृस्ता लक्ष्यहीना इव पथिका इनस्ततो भ्रमन्ति तेयामेव
हारकीर्त्तनादन्यत्रायसः कर्मणि भवति । हारकीर्त्तनं
विना निर्विल एव कर्मप्रश्यतः संगमम्भ निदानं
प्राप्तिदशश्च प्रतीपः पन्थाः । हारकीर्त्तनश्च विविदिद्दु
मुख्यैमुख्यं प्राद्यमुखना स्वगृहोन्मुखा यात्रा च भवति ।

गौडीयमठ एवं साध्यकालिका कीर्त्तनप्रचारकः ।
जगनां निर्विलवेष्टप्रदाणे न गौडीयमठस्य सम्मनिः
परन्तु वैमुख्यं भवित्परिवर्त्तनमेव तदभिर्नापितभ् ।
सर्वेषां जगनां सर्वं वस्तु दृष्टे समर्पयितुं भिक्षा
गौडीयमठस्य । निर्खलामार्पि जागरां चेष्टा विष्णु
परां विद्यात् गौडीयमठस्य चौप्तुमेतावन्सादुम्बरम् ।
प्रथमतः कृष्णार्पणं ततश्च भक्तिप्राप्तमः आदौ कृष्णाय
स्वात्मानं समर्पय पश्चाच भक्तिवेनात्मानं प्रचारय
द्वयेव हि गौडीयमठस्य मतम् । कीर्त्तनकारिणामनु-
करणमसम्मतं तस्य । यत्तद्वानुकरणं हि व्यजवृत्तिः । तेन
लोकवश्चनमेव स्यात् नात्मर्नीनं पारक्यं वा किञ्चित्
श्रेयः । ये तद्यत् कीर्त्तनकारिणामनुसरणशीलास्त
एव वस्तुतः स्वकीयोपकृतिविद्यायक्त्वेन स्वार्थपरा:
परोपकारकत्वेन च परार्थपराः न ते स्वार्थपरतया अन्या
भवन्तो वश्चर्यान्ति परीन् अतस्ते । वस्तुतो निः स्वार्थ
पराः । तर्द्दि स्वार्थपरत्वं परार्थपरत्वं निस्वार्थ-
परत्वं युग्मपत् कीर्त्तनादेव सिद्धन्तीति ।

नामापगायने तदभासेन वा दुर्भक्षवारणादि
स्तो यो भोगे मुक्तिवां लभ्यने ततश्च कौटिगुणं यतः
सिद्धति कल्याणं शाश्वतं यतश्च प्रस्फुटति जोवानां
चिराण्यः कौरत्त तस्मैव श्रीनाम्भो विवरणं चेष्टा गौडीय
मठम्भ । साक्षाद्विकृष्णवितरणं व्यग्रमानसाः श्रीमठ-
संवेक्षकाः भवति ।

प्रायश एव जना हितवाणीप्रचारं ख्यापयन्तः तद्
ग्राजनाहितमेव पूत्राभ्यन्ति तमेवापातरमणीयं भद्रं
मन्यमाना वहयो वाङ्मत्ताश्च भवति । सनातनशिक्षायां
हि एकोऽहं कथं तापर्यति त्रितापं मां कथश्च भवेद्वितं
गोत्रमेव विदितम् अत्रैव कथश्च भवेद्वितमित्यस्या
उत्तरप्रसङ्गं न या हितवाणी विजापिता सनातन-धर्मं
वक्तृत्वा श्रीमद्भूग्रसुन्दरणाम्भाकं स चेदनन्योपायः
कण्ठपथो भवेत्तदा न कीर्त्तनाम्भा भक्तिप्रमान्तव्या
भवेदुपायश्च द्वितीयो वलवानभिमनः स्थान् । यत्र हि
मुख्यपरिवर्त्तमात्रं नैवानायासेन धनं लब्ध्यत्वं स्थानं तां
दिशं विहाय दक्षिणातो मक्षिकादंशे पश्चिमतो यक्षमयं
उत्तरतः शृण्णमप्यमुखे प्राणार्पणितुं न वा धाविता
भवेत् । पूर्वेनो हि स्वगृहं परन्तु वयं ततश्चलिता
द्रुतमन्याभिमुखं तद्विग्रावासिनो हि यदा आहयन्ति
परायत्तं श्रितुं तदा मगीचिकानुरक्षितमानसैभाष्यते
नूनमस्माभिः ॥ न श्रोतव्यं भवतां भावितं दर्शनीया
तावदस्मत् पुरोभागभागिनी स्वच्छवारिच्छव्या वापिका
रमणीया ॥ ॥ पूर्वश्च कमशः पूत्यक्षलोभात् केवलः
मालयाद् विदेशाभिमुखमेव सञ्जिहिता वयम् । एतस्यां
हि भूमिकायां गौडीयमठस्य काश्येकलापकमस्माकं
समानशर्मानाश्च बुद्ध्या विलद्धं प्रतीयते कदाचित्
नात्र किञ्चित् विचित्रं कारणसद्भावादेव ।
परन्तु गौडीयमठस्तथापि पताकामुज्ज्वलतरामुक्तमयन्
वाणीमिमामङ्गल्यन् श्रुतिंदृष्टिं च समाकर्षयन्
वदति—

“नेह यत्कर्म धर्मार्थ न विग्रागाय कल्पते ।
न तर्येष्यत्सेवायै जीवन्नपि मृतो हि सः ॥”
“एवं नृणां कियायोगः सर्वे संमृतिर्हेतवः ।
त-एवात्म-विनाशाय कल्पने कलिपताः परे ॥
यदत्र कियते कर्म भगवत् परितोषणम् ।
ज्ञानं यत्तदृथीनं हि भक्तियोग-समन्वितम् ॥”

— (भा: १॥३४-३५)

यद्दि कर्म धर्मार्थं यश्च धर्मो वैराग्यार्थं यश्च वैराग्यं विष्णुसेवार्थं न साधितं स्यात् तच्च कर्म धर्मं वैराग्यमनुतिष्ठन्ते जना जीवमृताः कथ्यन्ते । मानवानां नैमित्तिकं काम्यकर्मजातं संमागवन्धनं योनिस्त्रिरणहेतुव्वां भवति । परन्तु तान्ये व भगवदर्थं कृतानि भगवद् वैमुख्यनाशनसमर्थानि । तत्पूर्त्यर्थं यद्यदनुष्टीयते श्रवणकीर्त्तनादि भक्तिगुरुं भगवत् ज्ञानं हि नस्मिन् भगवत्पूर्तिविद्यायिनः कर्मणः फलमर्थ्यभिचरितमिति ।

एष एव श्रीमठस्थ पूचार्थविषयः स हि स्वयमा चरन् पूचरति, भगवदिन्द्रियतर्पणं विना जीवाना मिन्द्रियसन्तप्तेण आत्मोपकारः परोपकारे वा न भम्बवति । वहो हि सम्पूर्दाया अनुकरणशीला भक्तजनानुकृतिं विद्यतोऽपि भक्तिमात्मवृत्तित्वेन नावगच्छन्ति । तत्र च केचिदुदर्गम्भिर्गतां केचित् प्रतिष्ठां केचन वा किञ्चिदन्यदुदिश्यानुकरणशीलाः । लोकवश्चनां विद्यति ।

श्रीमठवाणी च धर्मव्याजेन व्यवस्थायः न गुज्यते, श्रीहरिमात्मसेवायाम् अप्युज्ञानः तस्यैव सेवां कुव्रीत । हरिभक्तं ग्नुकरणान्नाटकीयनारदादि भूमिकागृहणादिलक्षणाद्विभक्तानुमरणं श्रीनारदाद्या नुगत्यस्वीकरणस्य च सुदूरमृद्युवत्तने । गोडीयमठस्थ

हरिकीर्त्तनं न केवलं ताललयस्थर समन्वितं तद्दि- यान्विककीर्त्तने वाग्वनितायामपि वा सुलभं वर्तते । चंतनत्वं युगपदाचारं पूचारश्चापेक्षणीयम् । चरित्र-हीनो न मनुष्यगद्भागित्वमपर्वहति सुदूरपराहतन्तु तादृशस्य धार्मिकपदवाक्यन्वम् । १ स हि मठः कलिनिलयपञ्चकान्—(१) अक्षकीडादि दूयनताधर्मं व्यपदेशेन वनिग्रन्तिः (२) ताम्बूलमध्य धूमूच्चिर्कादि विलास वस्तुस्त्रीकरणम् (३) अविद्रानतःस्वकीयायां भाव्यायां पारक्षयां वा समासक्तिः (४) पशुवयः, सृष्टाभागितेन लोकवश्चनं, हरिकथाविनिमयेन दुर्बलश्वरुद्ददनं (५) लोकवश्चनेन तच्छ्रमार्जितार्थ-मर्चीकारणं स्त्रीषुत्रादीनामात्मतो वा भोगगश्वर्दनं जीवानां कायमनोवाक्य पूर्णार्थ-वृद्धीनाश्च सर्वस्वामिनो विष्णोः सेवायामनियागः एवं लक्षणान् जनान् वाग्यान् ।

शास्त्रश्च—“मानुषमेव जन्मास्मिन् सर्वतो भग-वत्यिष्यम् । तच्च परमार्थपूर्वं दुर्लभश्च । अतः वर्त-मान एवान्याभिनिवेशपूर्हणेन शोकमोहभयापहां भक्तिमेवामायारणीं सर्गणं शाश्वतश्चेष्टकार्णीं विजानतां भक्तियोगो वियातव्यः । भगवदभक्तिरघला कीर्त्तनात्मा च सवला । सवलाया आश्रपाद्वि भक्तिर्मल्पायामे-नैव जीवकुलं श्वे यो वित्तरति । अतः निरन्तरं कीर्त्तनं, पूचरेण परमात्मीयज्ञानेन निविलजीवानां गृहाभिसुख्यमण्डनमेव वास्तवीविश्वप्रेमिकता परोपकारः दया जीवकृत्यश्च, गौडीयमठश्च विश्ववासिनो निविला नालिंग्य भगवत्मेवोन्मुखतया निरन्तरमृत्याः कीर्त्तनात्माया भर्तुः पूचारार्थं सकातगमाहृयति—

“हे साधवः सकलमेव विहाय दूरात् चैतन्यचक्षन्द्रज्ञाने कुरुनानुगगम् ।”

आनन्द-सन्दृशः

भो महोदयाः ! इदानीननकाले श्रुतिस्मृतिपुराण
पद्मै त्रिलोकादिशास्त्राणामध्ययनाभावाद् वेदानुगानां
स्मनाननशास्त्रे पु सञ्चिनान्यमूल्यरत्नानि न विज्ञायाविल
मिदं जगत् प्रकृतव्याप्तिराज्यात् प्रभ्रष्टप्रकिञ्चनां हेयतां अ
भूपृष्ठन्त्वेन यथा वृत्तव्यदिन्यत्र भवन्त एव प्रमाणम् ।
तत्तच्छास्त्राणां गर्भीरज्ञानानिरेव सर्वोच्चतेर्निर्दान
मित्यपि सहदृश्यैर्मयद्भिरेव सर्वव्याप्तुमूर्यते । सार्व
चतुःशतवर्गेभ्यः प्राक् श्रीनवद्विषयान्विष्णु हरिभजनपरम्योः
परापराविद्ययोर्गोरवं तिविश्वविश्वे सर्वोच्चत्वानप्रलक्षत,
स्मनाननजैवधर्मसुमीमांमया च तात्कालिकैर्विद्वद्भिर
ज्ञेयत् स्तव्यीचक्ते । क्व तत् गौरवम् ? क्व वा
नज्ञानैश्चर्यम् ? नातं तत्केनापि भावनावर्तम् ?
भवनामेव सहदृशसज्जनानां चिरमञ्चिताशापूर्तये
प्रहृतये योमार्गोन्मोक्षाय लुप्तगौरवोद्धारणार्थं तत्रै
वाप्राकृत्विन्मय्या श्रीमहाप्रभोर्विलाभस्त्वयां सुप्राचीन
श्रीनवद्विषयसंक्षेपे सर्वशाश्रान्तेजनाय महापगविद्या-

पीठं प्रकाशितं सत् अन्निरभावित्वात्वत्विश्वविद्यालयं
स्त्र्ययति । तत्र पद्मै त्रिलोकादिशास्त्राणामायुनि कानायामस्साध्यप्रणाल्याध्याप
नार्थं तत्तच्छास्त्रे पु सुनिपुणाध्यापक्वर्णे रध्यपतनापि
व्यवस्थापिता । विशेषेण मुख्यभागतया श्रीहरिनामा
सृतव्याकरणेन स्मार्द्रं सात्वतकाव्यादिशास्त्राणां पाठन
मादौ प्रारम्भम् । अत्र सर्वोक्तां मनोयोगार्थं सविनयं
विज्ञायने । विद्यार्थिभिर्नानिचिरमेव स्वेच्छामध्येष्य
माणानां शास्त्राणां नामोल्लं खपूर्वकमावेदनपत्रमागामि
ज्यैषुस्य त्रिंशद्विनाभ्यन्तरे प्रेषयितव्यम् । प्रकृतमदा
चारणां श्रम्भजिज्ञास्मनामावेदनपत्रगण्यं भवेत् ।
आहाराचासादानां व्यवस्थावेदनपत्रलाभानन्तरमेव
ज्ञापनायेनि शम् ।

श्रानन्दलाल काव्यतीर्थः, वि, ८ ।

श्रीगौड़ीयमठः

१ नं ऊन्टाडिङ्गी जंमन गोड़, कलिकाता ।

श्रीकृष्ण-चेतन्य प्रभुजीकी स्तुति

(श्रीघ्र प्रकाशित होनेवाला गुरुस्मृतिप्रकाश नामक पुस्तक का अंश)

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गौड़देश पावन करो धरि गौणद्वृ स्वरूप ।

उद्धारे हरिने पनित परे हते भवकृप ॥

घर घर कार्नन कृष्णको करि करि पावन कीन ।

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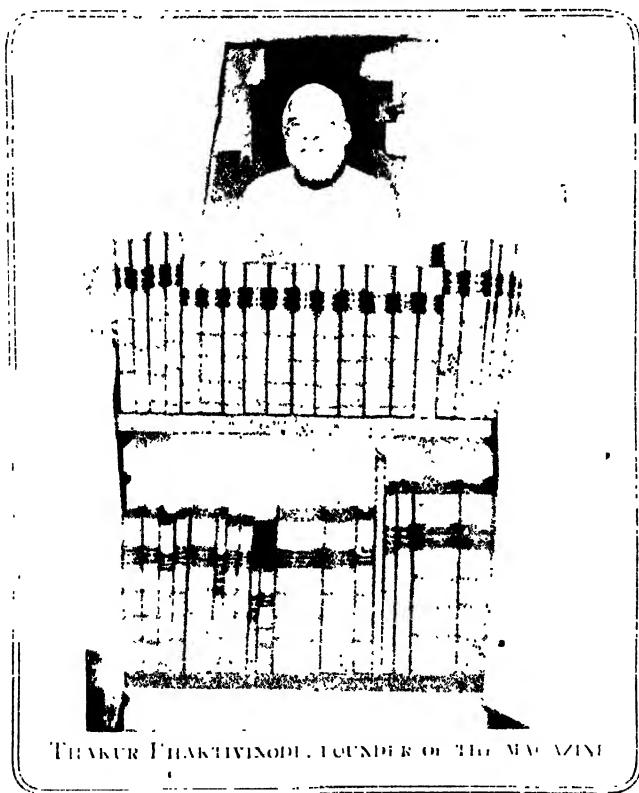
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Thakur Bhaktivinode

THAKUR Bhaktivinode 'the founder of the Sajjanatoshani' made his auspicious advent into this world on the 2nd September 1838. He remained visible to us for a period of seventy-six years.

The seat of the family in which Thakur Bhaktivinode made his appearance is Calcutta, but he first saw the light in the village of Birnagar (Ula) within Nabadwipamandal (the circle of Nabadwipa). One of the ancestors was the recipient of the special favour of Lord Nityananda, the Associated Counterpart of Mahaprabhu Sree Chaitanya. In boyhood Thakur Bhaktivinode resided in his maternal uncle's house at Birnagar in the midst of opulence. He was overtaken by a sudden adversity in his eleventh year. Shortly after this he came to Calcutta.

In Calcutta, Thakur Bhaktivinode studied in the Hindu Charitable Institution for four years and later in the Hindu College. From Calcutta he proceeded to Orissa and took up his residence for a time in the village of Chhuti. There he taught in a school

which he established in the neighbourhood, at Kendrapara, the headquarters of the sub-division. In 1859 Thakur Bhaktivinode moved to Puri. He next served as a teacher at Cuttack, Bhadrak and Midnapur.

In 1861 Thakur Bhaktivinode's long service under Government began. He was employed in various capacities and at different places. While posted at Puri he disposed of the case of the notorious Bishakishan * whom he convicted and sent to prison.

* Bishakishan belonged to the sect of atibadis, so numerous in Orissa, originally founded by Jagannath das a Brahman of Jajpur who adopting 'maya-labd' (the doctrine of illusion) fell away from the path of unalloyed devotion and cut off his connection with Mahaprabhu Sree Chaitanya. A few persons belonging to this atibadi sect of whom Bishakishan was the leader gave themselves out to be a new type of avatars (incarnations) and assuming the role of Krishna indulged in all sorts of profane immoralities under the guise of Ras pastimes. Bishakishan attained Yoga-siddhi (miraculous powers acquired by practising Yoga i.e. certain forms of ascetic severities) and gave sundry proofs of it. He predicted correctly future events and his remedies in treating diseases were infallible. His selfish desire for material aggrandisement filled him with worldly ambition and in

Thakur Bhaktivinode was employed by Government to supervise and organise the proper management of the Temple of Jagannath.

During a short leave Thakur Bhaktivinode went to Sree Brindaban where he met Sree Jagannathdas Babaji. While visiting Sree Radhakunda, Gobardhan and the other holy sites, Thakur Bhaktivinode heard of the oppression that was practised there at that time by a gang of professional robbers who bore the name of Kanjhars. By great exertions he was able to reclaim this powerful gang and even induced them to lead moral lives.

The publication of the Sajjanatoshani was begun in 1879. Thakur Bhaktivinode re-established the Vishva Vaishnav Sava in Calcutta in 1884. In 1887 while posted at Krishnagar, Thakur Bhaktivinode made the discovery of the Site of Advent of Mahaprabhu Sree Chaitanya. The identification of the site which was in accordance with the transcendent experiences of Sree Jagannathdas Babaji, and other Siddha (Perfect) holy sages was corroborated by the evidence of the records of the Collectorate which were for the purpose, subjected to an exhaustive and searching examination by Thakur Bhaktivinode who in his official capacity had free access to them.

Thakur Bhaktivinode now turned his attention to the active preaching of the Sree Nama (the Holy Name) and journeyed to different places for the purpose. The Nabadwipdham Pracharini Sava was established in 1300 B. S. In that year on the full-moon day of the month of Falgun the Sree Vigrahas (Holy Images) of Sree Gaur and Vishnupriya were installed at Sree Mayapur the place of Advent of the Supreme Lord. Thakur Bhaktivinode retired from service under Government in 1894.

Thakur Bhaktivinode is the author of a vast number of works on **शुद्धमत्ति** (unalloyed devotion), furtherance of his selfish interests he fomented risings against the Government. Mr. Ravenshaw—after whom the College at Cuttack is named—took a keen personal interest in this affair and gave his close attention to every phase of it.

numbering over a hundred, in Bengali, English, Oriya, Hindi, Persian and Sanskrit. This is a superhuman record, especially if we bear in mind the fact that the task involved the close examination of many Sanskrit and Bengali works that were then almost unknown and could be procured only with great difficulty; and several big books had to be copied out in their entirety by the author with his own hand. Some of his works are of immense dimension and everyone of them is a priceless treasure that will ever remain an inspiration to those who choose to walk in the path of unalloyed devotion. It is not possible to deal with the contents of those works here. It is our intention to review them in regular and systematic way in future issues of this Journal.

Thakur Bhaktivinode ceased to be visible in this world on 23rd June 1914.

The above is a brief outline of the exoteric activities of Thakur Bhaktivinode which had as their only object the service of Sree Krishna. He was Sree Gauranga's Own; and his holy impulse of constant service of Hari was manifest in the absolute artlessness of his external conduct as of his inmost thoughts. He made his appearance in this world at a time when Gaudamandal (the holy land of Gauda) had become an arena of the unholy contentions of so called religious sects of every description which were unanimous only in their relentless hostility to the doctrine of unalloyed and eternal devotion to God. Thakur Bhaktivinode appeared in this world out of divine pity for us with the object of remedying those disorders by the ministration of the healing balm of the loving instructions of Sree Chaitanyachandra. His acts are those of a Vaishnav who is ever pure, ever free from every defect, ever delighting only in the Name of Krishna and ever indifferent to mere worldly values. Those alone are privileged to have the sight of a Vaishnav who have their faces turned towards God.

Religious Views.

‘DHARMA’ means ‘that by which we are enabled to fully understand the reality’. In regard to such understanding all objects are found to be divided into two broad classes viz. those that are living and those that are devoid of the principle of life. We are living beings. We see the world as its observers. We act independently on our own initiative. But in our present estimation life-less objects cannot do all this. Knowing, willing, feeling are the natural functions of the living. The non-living do not appear to possess these functions. These functions of the living are exercised in two different ways viz. positively by the *sravata* process, that is by the *descent* of the transcendental reality or the descending method,— and negatively, by the ordinary method of empiricism or the ascending process based on perception of the external world by the channels of the senses. Both of these methods have been employed from eternity in the attempt to obtain the knowledge of the reality. The *Sreemad Bhagabat*, the un-concocted commentary of the *Brahma sutra*, says—

“एतावदेवं जिज्ञास्यं तत्त्वजिज्ञासुनाऽत्मनः ।
अन्वयव्यतिरेकाभ्यां यत् स्यात् संवर्वत् सर्वदा ॥”

But the *dharma* can be known by

the positive, descending or *sravata* method. Or it may be put thus—the knowledge regarding the synthetic reality being recited and heard, by a succession of such recital followed by such consequent manifestation to the sense of hearing, has always been appearing in this world. It is of course possible to undertake the investigation of the reality by the negative method, the method of difference or the progressive method on the basis of the experience of external objects perceived by the senses;— but by such methods the reality can not be fully known. Hence the *Sreemad Bhagabat* also says—

“ज्ञाने प्रयासमुद्पास्य नमन्त एव
जीवन्ति सन्मुखरितां भवदीयवार्ताम् ।
स्थानस्थिताः श्रुतिगतां तनुवाङ्मनोभिः
ये प्रायशोऽजित जिनोऽप्यसि तैखिलोकयाम् ॥”

That is to say ‘Thou un-conquered Vishnu Who art beyond the reach of mind and of words, those who giving up the path of abstract reasoning based entirely on the experience of external material (non-spiritual) objects gained by means of the senses with the resolve ‘I must in a reverent spirit, because it is worth listening to, hear *kirtan* (recital) from the holy mouths of *sadhus* (the un-contaminated) who are free from the four-fold disqualification of error, inadvert-

tence, deceit and deficiency of the organs of sense and are fully experienced in the delineation of transcendental reality, and with body, mind and speech discarding all egotism pass their lives ever intent on Thy sanctifying story, — such persons placed in whatever circumstances in this three-fold world knowing Thee rightly, even Thee Who art unconquerable and so very difficult to be known, are enabled to make Thee submit to loving devotion.'

Thus we find that the full view of reality by the complete cessation of all delusions is not obtainable on the path of abstract reasoning — it is attainable on the road of the Spiritual Guide and disciple or by listening to *kirtan*. The *shastras* and pious custom have proclaimed this road as being that of *Bhakti* or devotion. *Sruti* (i. e. hearing) is another name of the *Veda*. Abandoning that *sranta* path or allegiance to the *Veda*, acquiring knowledge with the instrumentality of the organs of the sense that mutually contradict one another and deceive at every step, and adopting, under the impression that it constitutes our main warranty, the testimony of direct perception, inference or tradition etc. that is to say all evidences with the exception of that of the authoritative sources or of the *Veda*, the position that we take up is liable to be rendered untenable by a cleverer dialectician. By such method we shall never be able to gain the ab-

solute knowledge. Count the famous philosopher, who was born in one of the countries of the west, professing this reality of matter has left to us an abundant differential exposition by the method of induction resting on his own materialistic personal experience. Although he professes to be a realist his method of exposition resting entirely on the experience of material objects has necessarily failed to make any approach to the transcendental reality. In like manner most philosophers or religious sects conceiving that the objective to be reached is the undifferentiated Truth, as opposed to differentiated matter, are endeavouring to approximate the same with the help of personal experience, the product of the material senses of each.

By such efforts, notwithstanding any success in elaborately embellishing the particular body of opinions of their respective sects, those thinkers have only helped to increase or consolidate the narrowness of clique, party or sect. For the reason that all those religious or philosophical speculations are not making for universal harmony or unity by basing themselves on the principle of one Absolute Truth that it is narrowness that has been spread by their means. All those bodies of sectarian opinion also shift to an ever-increasing distance from the basic ideal of the knowledge of one Absolute Reality, instead of harmony, are erecting steadily under

the name of equality vast dividing barriers. If we enquire for the cause of this we find that sectarian differences are the product of the differences of inclination due to the great force of the mental function. There is no doubt about the fact that such differences of inclination are a second nature in the case of beings that have, from time that has no beginning, their faces turned away from God. The various schools of opinion having arisen in advocacy of the variety of inclinations due to differences in the experience of the world gained by the exercise of the external senses and narrowness being thus generated, mutual differences and hostilities have gone on steadily increasing. It is for this reason that the different religious or philosophical views are technically styled *sampradaiic ratus* (sectarian controversial theories or creeds).

On a little reflection we find that the ultimate object the attainment of which is the aim of those theories or creeds is one or other of the four *purnasharthas* (principal 'objects of human life') viz. *dharma, artha, kama* and *moksha* (religious merit, worldly prosperity, desire of sensuous enjoyments and emancipation). All those efforts for the attainment of these 'objects of human life' are based on external or non-spiritual (*achit*) knowledge of the reality obtained by means of the senses.

The gratification of one's senses or selfish desires is the fulfilment

of such efforts. The inexperience displayed in the investigation of the absolute reality by thus mistaking the material for the spiritual knowledge gives rise to the endeavour to effect a compromise between matter and spirit by simply placing them under one and the same category. It is this that is responsible for the increased narrowness of the different speculative schools and religious sets that aim at the attainment of the aforesaid 'four objects of human life'.

The *acharyya* (teacher by his personal example) of the doctrine of 'undifferentiated intelligent reality' (*chinmritishesa rupa*) Shree Shankara adopting the system of worship of the five gods (*panchopasana*) has effected a compromise between religious merit, worldly prosperity, sensual gratification and emancipation. In the *pancharatra* (system inculcating five different knowledge) work *Purusha Samhita* it is laid down that man worships the Sun(Surya), for obtaining religious merit, Ganesha, for worldly prosperity, Sakti (female energy) for sensuous gratification and Siva or Rudra for emancipation. In their opinion, on the attainment of success (*siddhi*) consequent on a course of worship which is a pursuit of the temporary (*anitya*) in which the object of worship is to be understood by the worshipper as being really unreal or temporary (*achit* or *anitya*), the difference between, or the specifications of,

the worshipped and the worshipper disappears, and with this 'realisation of unity' (*adraita-siddhi*) or the 'undifferentiated state' (*nirvisesa*) the ultimate object of desire is gained. For this reason the form of the worship of Vishnu that is based on selfish desire (e. g. at certain places the worship of Dadhiyamana for getting rid of disease, sorrow, fear) is also classed with the 'worship of the five';—in the case of such Vishnu-worship also the end that is desired is the 'destruction of the worshipped' or the attainment of the undifferentiated Brahman in the form of the complete elision of the individual self? Therefore we see that the 'worship of the five' based on these doctrines can by no means ever be the 'highest (*parama*) duty', or 'the eternal (*shat-shrata*), permanent (*sanatana*) and constant (*nitya*) *dharma* of the *jiva*.'

Hence the Sreemad Bhagabata has said:—

“स वै पुंसां परो धर्मोऽयतो भक्तिरधोक्षजे ।
अहैतुक्यप्रतिहता यथात्मा सुप्रसीदति ॥”

Or in other words that by means of which *bhakti* (devotional faith) in the *adho-kshaja* (the transcendental God-head) is aroused is the highest *dharma* of man. Such devotional faith possesses two distinguishing features viz,—(1) it is *ahaituki* (causeless);(2)it is *apratibhata* (un-interrupted); and it is only by such devotional faith that the soul is well satisfied. The word *adho-kshaja*

that has been used in the passage quoted means 'He by Whom the knowledge that is born of the senses is transcended' “अथःकृतं अतिकान्तं अक्षजं इन्द्रियं ज्ञानं येन सः” that is to say 'He who exists beyond the scope of all knowledge of the *jiva* that is born of the senses';—He is *Sree Krishna*. To him is assured 'the right reserved' of enjoying Himself in ways that are beyond the reach of the knowledge born of the senses of horizontally-moving animals, man, gods etc. etc. The love (*preeti*) towards this transcendental reality that is produced by the practice of the highest *dharma* is known as *bhakti* (devotional faith) *-seva* (service भज् धातुः सेवायाम्), which is not based on any adventitious cause and which is ever uninterrupted. And the worship that is ordinarily found *enacted* of the object of worship based on the desires for religious merit, worldly prosperity, sensuous gratification and emancipation, is not *suddha bhakti* (pure devotion); and the temporary excitation of *bhakti* (devotion) that is due to peculiarities of place, time or object, being interruptable and distortable by time, is therefore,also *not* pure devotion. The devotion that is causeless (*ahaituki*), or in other words, which is based on the desire for the exclusive love for the transcendental object of worship, and which is uninterrupted or without intermission, by such devotion alone the satisfaction of the 'soul' (*atman*) is obtained. Here

the word 'soul' does not mean merely the perishable body 'made up of the five elements' (*panchabhantika*) with the ten organs of sense, nor does it mean the mind (*mamsa*) 'the eleventh sense' the propeller or ruler of the aggregate of the sense-organs. All effort by the body or the mind of the *jīva* is only gratification of the senses of the *jīva* and is *not* the love of the transcendent. The service of the transcendent or devotion is not really gratification of the senses. The Sree Narada-pancharatra says :—

“सर्वोपाधिविनिर्मुक्तं तत्प्रस्त्रेन निर्मलम् ।
हृषीकेण हृषीकेश-सेवनं भक्तिरुच्यते ॥”

By means of all the senses (*hrishika*) exclusively to desire the love of Vishnu Who is the Lord of all the senses, is devotion. This devotion is not covered up by the twin conditions of gross and subtle matter, and by reason of its ending in signifying the service of Vishnu it is *sudhā* or free from impurity. It is on account of the predominance of the knowledge born of the senses and aversion to the service of the transcendent, that the impulse of pure devotion and the 'soul' have been covered up, in the state of bondage of the *jīva*, by those two gross and subtle conditions.

[*To be continued.*]

The Chaitanya Doctrines.

BY the Grace of Mahaprabhu thoughtful minds all over the world now realise that Absolute Truth must transcend all limitations of time and space. This auspicious result has been greatly helped by the widely ranging speculations of scientific men who, during the four centuries since the advent of the Supreme Lord have been busy carrying on their investigation in diverse fields of human knowledge in different parts of the world. This is also the attitude of the educated classes in this country. The anomaly of diversity of religions is admitted on all hands. From the point of view of the scientist there can be but one religion. Scientific investigation has brought out the fact that the existing religions contain elements that are adventitious having had their origin in the special circumstances of the age or locality. The Doctrines of Mahaprabhu are absolutely free from all such defects. They

are eternal and universal. This is a large statement made with due deliberation ; and the attempt will be made in the pages of this Journal to fully substantiate the claim. This great subject can be suitably unfolded only by gradual steps ; and, if it is to be properly understood, will require as a preliminary the patient and close attention of the readers for a certain length of time.

In all His teachings, Mahaprabhu in pursuance of the Shastric method expounds everything in the order of (i) subject of reference (ii) Explanation of relationship with the subject, and (iii) object of such relationship.

According to Him whatever the Veda says is true. It is, therefore, the duty of *Sadhus* (holy persons) to strictly obey the Vedas in their con-

(i) सम्बन्धः, (ii) अभिप्रयः, (iii) प्रयोगः

duct. It is the function of the Vedas to make known Sreekrishna directly or indirectly, positively or negatively. Therefore, as regards the subject of reference, everything in the Veda relates to Sree Krishna. As regards explanation of the relationship with the subject the Veda regards devotion to Krishna alone as significant. The goal of such relationship is the love of Krishna.

Sreemad *Gaurchandra*, Who is the Godhead Himself, teaches jivas (souls) the following ten tattvas.

- (1) The word of the (iv) Vedic tradition is the chief evidence ; --which teaches the following nine conclusions.—
- (2) Krishna Himself or Hari is the Absolute Truth in the Universe.
- (3) He is All-powerful.
- (4) He is the boundless Ocean of the nectar of rasa (harmony).
- (5) Jivas (souls) are in their essence decimal parts of Hari.
- (6) Due to their 'tatatha' (intermediate between 'chit' and 'achit') character 'jivas' in the state of bondage are in the power of 'Maya' (illusion).
- (7) Due to their 'tatatha' nature jivas in their free state are beyond the power of 'Maya'.

- (8) The relationship with Sree Krishna of the whole Universe comprising 'Jiva' and 'Jada' (matter) is that of inconceivable (transcendent) simultaneous difference and agreement. (v)
- (9) The only 'sadhan' (function, duty) of 'jivas' (souls) is unalloyed devotion. (vi)
- (10) The only 'sadhya' (object) of 'jivas' (souls) is the 'unalloyed love of Krishna.

The doctrines of Mahaprabhu are thus stated in an old sloka

आराध्यो भगवान् ब्रजेशतन्यस्तद्वाम वृन्दावनं
गम्या काचिद्गपासना ब्रजवधूवर्गेण या कल्पिता ।
श्रीमद्भागवतं पूमाणममलं प्रेमा पुमर्थं महान्
श्रीचैतन्यमहाप्रभोर्मतमिदं तत्रादरो नः परः ॥

Sreekrishna who is the God-I lead Himself is the only Object of worship, His eternal Abode is *Sreedham Brindaban*. The best mode of worship is that of 'braja gopis'. The Sreemad Bhagabat is the unadulterated recorded evidence. Love of Krishna is the goal. These are the doctrines of Sree Chaitanya Mahaprabhu. We have the highest regard for His doctrines and none for any other.

Khlystism.

THE practice and doctrines of the 'Khlysts' a religious (?) sect of Russia bear a striking resemblance to those of the *prakrita-sahajias*, *Bauls*, *Kalachandis*, and *Kishoribhajas* of this country. In all of these cults the root of error assumes the form of the absurd and profane blunder that the transcen-

dental activities of the Godhead as found in the Scriptures are identical with the vilest sexual orgies of the worst human debauchees. Those who are excessively addicted to sensual enjoyment are sometimes so much deluded thereby as to suppose that all men are equally vile. Some of the very worst

Among them are so entirely lost to all sense of shame that they feel no hesitation in actually proclaiming, to those who failing to see through their artifices are willing to listen to them, that there is nothing holier and happier than sexual immorality ; pretending to have discovered the abominable doctrine (?) in the Scriptural accounts of the transcendental activities of the Godhead.

Most people of this world, although they do not possess the knowledge of the transcendental reality, are, however, sufficiently convinced of the mundane necessity of leading a chaste life and are not prepared to lend any deliberate support to doctrines that may undermine sexual morality. This is undoubtedly a sound instinct. But such desire for sexual purity unenlightened by faith in God is not in itself of sufficient strength to save us from the clutches of pseudo-religionists of the type of 'Khlysts' and we should, therefore, be on our guard and avoid intimate association with a person without previously satisfying ourselves by careful *personal* enquiry about his *practices*, irrespective of his religious practices bearing in mind the advice of **Gour-sundar** that 'no one can be a teacher of *dharma* who does not himself practise it.'

To what terrible lengths of immorality unscrupulous philanthropists may lead their willing victims is well known in this country. That the evil is to be

found everywhere and is not peculiar to this country will be clear from the following account of the infamous 'Gregori Rasputin' who figured so prominently in the history of Russia during the early period of the Great war, taken from Prince Yonsonpoff's memoirs that is appearing in the Sunday Chronicle of London.

In that work 'Khlystism' is described as essentially sexual in character : it is a blend of the coarsest animal passion with a belief in the highest spiritual revelation. The 'prayer meetings' (?) of the Khlysts combined in an intense degree religious (?) ecstasy and erotic abandon. The Khlysts believe that at the height of their hysterical excitement the Holy Spirit (?) descends among them, and that the licentious conclusion of their ceremonies is nothing else than an act of 'God's blessing' (?)..... The ceremony begins with a slow rhythmic dance which changes to a mad whirl. There is a blinding glitter of candles in the room during 'prayer' (?) and the inevitable climax is a wild, amorous debauch.

Here is the remarkable account of the Rake's Progress of the satanical Gregori Rasputin, the typical Khlyst. Rasputin was by birth a peasant. He was the son of a professional horse-stealer and was himself a horse-stealer in early life. He was not endowed with a prepossessing appearance. His face was of the most ordinary 'peasant

type—a coarse oval, with large, ugly features overgrown with a slovenly beard and with a long nose; his small grey eyes looked out from under bushy eyebrows with piercing yet shifty glances! This ungainly ruffian who was being constantly thrashed by infuriated peasants whose horses he stole became all at once the Autoocrat, to all intents and purposes, of the Russian state.

While still engaged in stealing horses in his native village in a remote corner of Russia Rasputin was discovered by a young missionary monk a well-informed and deeply religious man and as naive as a child and presented by him as *a man of God* to Bishop Theophan who in his turn introduced the impostor (?) to the Tsar's palace. Rasputin's amazing influence over his victims is supposed by the writer of the memoir to have been due to his immense dynamic force which was the result of ascetic practices. He could go without food or sleep like an Indian Fakir. To those, however, who distrusted him his eyes appeared to be amazingly repulsive. They also noticed that he walked with a mincing gait and approached young maidens even of the highest families with a sly, sickly smile embracing them without ceremony, kissing them with 'an air of condescension.' At the Tsar's palace he appeared in the guise of a righteous man who had consecrated himself to God; in society 'drawing rooms, among

his female admirers, he was much less circumspect; and finally, at home or in a private room at a restaurant in the intimate company of his associates, he gave full vent to his drunkenness and wanton debauchery. In certain—incidentally very small circles of the highest rank in St. Petersburg society occultism of every kind was cultivated. In this environment Rasputin was assured of marked success. Rasputin *justified* all his monstrous debauchery with typical Khlyst reasoning; and sometimes instilled into women the belief that association with him was far from being a sin. The Empress of Russia was entirely in Rasputin's grip and on the outbreak of the Great war not a single important event at the front was decided without a preliminary conference with him. This naturally alarmed the people who tried their best to induce the Emperor to cease his connection with Rasputin. But the Emperor and the Empress remained deaf to all supplications, advice, warnings and threats. The more Rasputin was opposed, the more convincing the evidence against him, the less attention was paid to the matter at the Tsar's palace. &c.

The *Prakrita Sahaja*, *Baul* and *Kalachandi* sects of pseudo-Vaishnavas of this country who almost openly practise and preach sexual immorality are not ashamed to declare that their

doctrines (?) are those taught by **Mahaprabhu**. Whose followers, they give themselves out to be. The practices of these and other allied sects will be treated specifically in coming numbers of this journal. It will suffice for the present to give the reader a concrete example of **Gaurasundar's** own practice as indicative of the principles that He recommended His followers—householders as well as ascetics—to follow in their relations with the female sex.

During the period that **Mahaprabhu** displayed the *lila* of leading the *life of a householder* His Practice is thus indicated in a general way in three short sentences by the author of *Sree Chaitanya Bhagabat*, the oldest and the most authentic account of His career,—

“एइ मत चापल्य करेन सदा सने ।
सबे लूटी मात्र ना हैलेन दूषिकोणे ॥
लूटी हेन नाम प्रभु एइ अवतारे ।
अबणेओ ना करिला विदित संसारे ॥
अतएव यत महामहिम सकले ।
गौराङ्ग 'नागर' हेन स्तव नाहि बले ॥”
—(चै: भा: आ: १५२८-३०)

“He played many such merry pranks on all persons, barring only this that He never cast even a side-glance on a female. It is known to the whole world that in this incarnation the Lord did not even allow His ear to hear such a thing as the name of a female. Hence all devotees of exalted

position never address Him as *amorous Gauranga*.”

Mahaprabhu exhibited the *lila* of renouncing the world and becoming an ascetic at the age of twenty-four. It was during His residence at Puri as an ascetic that the following incident took place which is thus described in the *Sree Chaitanya Charitamrita*, the companion work of *Sree Chaitanya Bhagabat*.

One day *Sree Bhagawanacharyya* invited the Lord to his residence and had many choice dishes cooked at his own place to be offered to Him. He himself asked the junior Haridas who used to sing kirtan to the Lord to obtain by begging fine, white raw rice from the sister of Shikhi Mahiti. The sister of Sikhi Mahiti was an old lady of great piety and an eminent Vaishnava who was declared by **Mahaprabhu** Himself as belonging to the very highest class of Vaishnavas ranking her with Swarup Gosain, Rai Ramananda and Shikhi Mahiti himself. Haridas brought from her rice by begging. The Acharyya was very much delighted by obtaining the fine rice and had it cooked with very great care. At noon when **Mahaprabhu** sat at His meal He said that the rice was very fine and asked from where it had been obtained. The Acharyya said the rice was obtained by begging from *Madhabi Dasi*. The Lord said, ‘who went there to beg?’ The Acharyya mentioned the name of

the junior Haridas. The Lord praised the rice and sat down to meal. On his return to his own residence He commanded Govinda not to admit the junior Haridas into the house from that day. Haridas was distressed finding the door of the Lord shut against him. No one know why he was forbidden admission. Haridas gave up food and at the end of the three days Swarup and others went to the Lord and said, 'Lord, what offence has Haridas committed? Why is the door shut against him for which he has gone on fast?' The Lord said, 'He cannot see the face of a Vairagi who accosts a female.' Saying this **Mahaprabhu** retired to the inner apartments. All were struck dumb at the sight of the Lord's anger. Another day all of them together submitted this prayer at the feet of the Lord on behalf of Haridas—'Lord, the offence is slight. Be propitiated. He has now learnt the lesson and will not offend again'. The Lord said, 'My mind is not under my control. It refuses contact with a Vairagi who accosts females. Give up this vain talk all of you and betake yourselves to your proper duties. If you say anything more you will not see Me here.' Hearing this all put their hands to their ears and dispersed to their respective duties. Yet another day all went to Paramananda Puri and requested him saying 'Propitiate the Lord'. Then Puri Gosain came along to the Lord.

The Lord did obeisance to him, had him seated with great respect and asked, 'What is your command? What has brought you here? Puri Gosain begged Him to be propitiated towards Haridas. On hearing this the Lord said, 'Gosain, listen to Me, you stay here with all the Vaishnavas, command Me to go to Alalnath. I shall reside there with only Govinda to keep Me company.' Saying this the Lord called Govinda and making obeisance to Puri left the place. Puri Gosain much agitated hurried after the Lord and by entreaties persuaded Him to return to the house..... All the devotees then went to Haridas and Swarup Gosain said 'Listen, Haridas Believe that all of us desire your good. The Lord insists. The Godhead is his own master. He is merciful and will be again kind some day. If you insist His firmness will increase. His anger will leave afterwards. He has bathed and taken His meal'. Saying this and persuading Haridas to have his food and bath Swarup returned to his house encouraging him to cherish hope. When the Lord used to go out to have sight of Jagannath, Haridas had a view of the Lord from a distance..... Haridas passed one year in this way but still **Mahaprabhu** was not propitiated. One day, as the night was nearing its close, making obeisance to the Lord Haridas set out for praying without telling any one. There vowing the attainment of

the lotus feet of the supreme Lord Haridas gave up this life by entering the Tribeni.....One day **Mahaprabhu** asked the devotees, 'Where is Haridas? Let him be brought here.' All said, 'On the day that completed one year having risen up at night he went away no one knows where'. On hearing this **Mahaprabhu** gently smiled. All the devotees wondered in their minds.....A Vaishnava came to Nabadvipa from Prayag. He told them all about Haridas, of his solemn vow and of his immersion in the Tribeni. On hearing

this Sreebas and others were filled with wonder. At the end of the year Sivananda accompanied by all the devotees with great joy came to meet the Lord; When Sreebas asked, 'Where is Haridas?' The Lord replied, 'a being enjoys the fruit of his acts'. Then Sreebas narrated Haridas's story, the vow he took and his immersion in the Tribeni. On hearing this the Lord laughing with hearty satisfaction said 'this is the proper expiation for the offence of looking upon a female as an object of sensuous desire.'

Thakur Haridas

(Continued from previous issue)

THE sixteen names of thirty-two letters, the Tarak Bramha Name, was adopted as the form of prayer. That one born of a Yavana family was bound to use only Yavanic language in worshipping God, such narrowness never manifested itself in the heart of magnanimous Haridas. Accepting the principle of Universal and highest charity and living in the solitary cell of Benapole he continued loudly to take the Name. The sight of Haridas endeavouring with a singleness of purpose to take the Name aroused the feeling of hostility in the malicious section of Hindu society. The pure-hearted people were delighted with the spectacle of Haridas's un-precedented love for the Name;

but the evil impulses of certain persons imbued with the mischievous instincts of brutes were not subdued. One of the leaders of this body of haters of devotees formed the resolution of devising a method of defiling Haridas. This man by name Ramchandra Khan was very well-known in those parts. He had also an immense following and great material prosperity made him proud. Under the advice of several mean-minded friends he prepared to engage himself in an evil deed. Haridas did not originally belong to the district of Ramchandra. He, an alien, had come to reside in the village of Ramchandra. Without offering to support the evil deeds of Ramchandra

he was always occupied with the Name of Hari ; born in Yavana family he uttered vocatives of the Sanskrit language in calling God ; the Name uttered by him, because he prayed with a loud voice, penetrated into the auricular cavities of persons such as Ramchandra Khan etc. and such hearing in the opinion of Ichandra being clearly against the Shastras, Ramchandra volunteered to create trouble for Haridas. Ramchandra thought that Haridas was a weak-minded youngman like himself that he was engaged in uttering the Name of Hari merely under the impulse of the moment, had become a sadhu being denied the possession of objects of sensuous gratification and therefore, would be drawn away from the path of holiness by the actual contact of any object of sensuous desire ; and thinking thus and gaining over a certain harlot by holding out the prospect of pecuniary reward he sent her to the solitary cell of Thakur Haridas. The Lord of day had just gained the summit of the sun-set mountain, the lonely cell had become lonelier at the approach of darkness, Sree Haridas was taking the Name of God with undivided attention, his faculty of external perception had shrunk as the result of taking the Name and all inner faculties were engaged in the service of God,—when the harlot sent by Ramchandra Khan appeared before him. That fallen woman by the beauty of her person and

the display of amorous gestures born of the passions of the heart that make a man forget himself, tried her utmost to shake the impulse of the service of Thakur Haridas. But through the three divisions of the night—the periods of dusk, the dead of night and the small hours of departing gloom—no change was produced in the heart of Haridas. Remaining firm he did not fall into the enchanting meshes of the harlot. Those objects of sensuous gratification for the attainment of which the irrepressible appetites of the human mind are eager, by presenting themselves in the solitary cell of Haridas did not obstruct his service of God. There is a very great difference between the heart of a Vaishnava and that of an ordinary man. The harlot failing with all manner of effort to gain her object returning at sunrise to Ramchandra Khan reported everything as it had happened. The hard-hearted Ramchandra instructed her to try again at night to captivate the heart of Haridas. Acting under the direction of the heart-less Ramchandra that woman, lost to shame, continued to employ all her arts to prevent the devotional practice of Haridas. Three successive nights passed away in this manner and yet the un-worldly heart of Haridas seeking no respite from the service of Hari did not render the least help to the realisation of the confident hopes of the harlot and Ramchandra. In answer to all the

efforts of the harlot Sree Haridas. Thakur always persisted in telling her that as the required number of Names to be counted had not been completed he was for that reason occupied in uttering the Name. Those who are ever engaged in taking the un-defiled Name do not turn to sin even when such sins accumulate close to them. The elevationists are not able to forego such opportunities of sinful acts; but watching the manifestation of the super-natural force of the character of Haridas the heart of the sinful woman was changed. Throwing herself at the feet of Thakur Haridas she said with contrition, 'I am addicted to sin, contaminated by the lust of many; you are the greatest of devotees engaged in the service of Hari; the evil propensities of my heart have been destroyed in your company by the force of your transcendental power; I am now a suppliant for following the footsteps of a Bhagabat like yourself; out of mercy direct me to walk in the path of devotion!' The heart of the merciful Haridas was touched. He forgot all about the bad profession of the harlot—the unworthy object of the lust of many and deciding

that she was eligible for taking the mahamantra of the Name of Hari in the manner that is free from offence, rescued her from the deep well of sensuality. Such mercy is not met with anywhere except the heart of a Vaishnava. All praise to Haridas! May your mercy be appreciated by all the people of the world—that non-evil producing, disillusioning kindness of thine towards the ugly harlot that tried to turn your mind away from the service of Krishna. There can be no comparison between the man who is bound by the results of his actions and the Vaishnava who is worthy of the homage of all the gods. The Suddha Bhaktas who have thrown themselves on the protection of the Name treasuring up in their hearts the incomparable deeds of Thakur Haridas should free from offence un-ceasingly call upon the Name of Krishna and will thus obtain the mercy of Thakur Haridas who is the acharyya of the Name i. e. teacher of the Name by his own practice. The six passions of lust etc. will ever fail to ensure the success of any efforts directed against the devotees of God.

(To be continued)

EQUALITY.

Why dost thou hate the worship of the stranger? The symbols of worship are many in different lands among different peoples. Some worship with 'Kachha' off some on their knees, Some again remain with eyes closed in worship of Brahma,

Some worship in 'yogasana', some find joy in Sankirtan. All are worshipping the one beloved Krishna, Therefore live all as brothers in good amity, Always practise Hari bhakti in this life or in death.

Sri Chaitanya Bhagabat.

[*Continued from the 23rd page*]

13. The most precious jewels are treasured in
the best loved places,
The Mouths of Sree Ananta are the
Treasury of the jewels of (Krishna's)
glorious deeds.

14. Therefore in the beginning if praises of
Balaram
Find expression in that mouth manifests
the Kirtan of Chaitanya.

15. A thousand-hooded serpent is Lord
Balaram,
What-so-ever the Lord does is all
unrestrained.

16. The great Lord Haladhar, of immense
stature,
Drunk with the praise of Chaitanya
Chandra, of exceeding patience.

17. Above him there is none other dearer
to Chaitanya.
At all time does He delight in that form.

18. His behaviour what-so-ever being listens
to, sings,
Him does Srikrishna-Chaitanya give his
supreme protection,

19. With him are greatly pleased Mahesh and
Parvati,
On his tongue dances the Pure Goddess
of speech.

20. With ninety-thousand consorts, Parvati and
the rest,
Does Siva offer homage to Sankarshan
as His worshipper.

21. This narrative in the fifth skandha of the
Bhagabat
Is the Balaram ballad revered of all
Vishnavas.

22. Generously, unconventional to the extreme
is the narrative of His Rasa(3) pastimes
In Brindaban in the company of gopis
He did take delight.

23. Two months of the spring that bear the
names of Madhab and Madhu,
Did last, says the Purana, the Rasa-
pastimes of "Wielder of the plough"

24. Listen, those slokas of the Bhagabat
are these,
Spoken by Sree Suka, to Raja Parikshit
who was the hearer,

25. Two months did there abide those of
Madhu and Madhab,
The Divine Rama augmenting the amour
of the gopis during the nights.

26. *Encircled by spiritual damsels He
took His delight in gardens spring-
ing the Yamuna
Which were lightened by the shin-
ing digits of the full moon served
by breezes perfumed with the scent
of the lotus.*

27. *His praises sung by Gaudharbas,
within the circle resplendent with
the beauty of ladies,
He did sport like that Lord of the
herd of female elephants, the Tusker
that serves Mahendra.*

(3) *Rasa*—harmonious, ecstatic and amorous dance of spiritual milk-maids in a circular form illustrated by kissing, embracing, singing etc. with a view to enchant transcending all rules of society.

28. Drums sounded in the sky, the gods in delight did send down the shower of flowers.

29. Forthwith did the Gandharbas and the Munis please Rama by reciting the deeds of His prowess.

30. All association with females is condemned by the Munis Who thus did sing hymns of praise in the rasa of Rama.

31. At Whose rasa the gods appearing sent down the flowery shower, The gods who know that difference there is none between Krishna and Haladhar.

32. The doings of Haladhar are hidden away in the four Vedas, It is not I who say but all have been revealed in the Puranas.

33. There are some people who by reason of foolishness do not look into the Puranas ; They hold the rasa-sport of Balaram as not revealed.

34. But the two Brothers in the society of gopikas Did in the same spot perform the rasa-sport inside Brindaban.

35. Thereafter, on a certain occasion, Gorinda and Rama of wonderful prowess, Spotted in the wood at night encircled by the ladies of Braja ; Their praises sung melodiously by those females who were so attached to them by love ;— Their bodies beautifully decorated with ornaments, sandal-paste, garlands and clothes free from all particles of dust ;

36. Preferring the dusk with the stars visible and the moon showing above the horizon, With bees intoxicated by the odour of Mallika, scented by breezes blowing over the lotus,

37. Sang they together, blessing the ear and the mind of all beings, Discoursing melodious airs athwart the whole gamut.

38. Listening to the Bhagabata without loving Rama Ensures the expulsion of the healer from the paths of Vishnu and Vaishnavas.

39. Who does not recognise the Bhagabata is like the Yavana ; His punisher is the Lord Yama in each successive birth.

40. Even now some that dance and caper in the guise of eunuchs Aver, 'Is there shashtra in which is found the rasa of Balaram ?'

41. Some sinners never admit though they see the shashtra, And misinterpret even by offering one meaning as another.

42. Balai is Love-embodied of Chaitanya Chandra ; Offending against Him brings death at every step.

43. In different forms He Himself becomes the servant as well as the Lord— All those signs appear to view only in His descent into this world.

44. As chum, brother, fan, bed, offerings, Apartment, umbrella, clothing, diverse ornaments, seat,—

45. The Lord in all forms serves Himself ; Whom He favours he alone knows.

46. As a *partment, bed, seat, shoe, fine clothing, pillow, umbrella and other transcendental insignia*,
By reason of the difference of form persisting to the last, Thou art rightly styled 'Shesha' by people.

47. The mighty Sree Garuda, the constituent of Ananta, Gracefully and with zeal encompasses Krishna.

48. Whether Brahma, or Siva, or Sanaka with other sons of Brahma, Vyasa, Suka, Narada and others—whosoever bears the name of devotee

49. Worshipped of them all is great Shree Ananta, The Lord with a thousand faces, saturate with mellowing devotion.

50. Primal god, great yogi, Isvara, Vaishnava,— This the full height of His glory is not known to all.

51. Ye have heard about His service, now listen as regards His power— How self-supported He abides in Patala.

52. Shree Narada Gosvamin attended by tamburu Thus sings His praise putting it into verse in the presence of Brahma.—

53. By whose thought Satva and the other qualities of Nature following one another in regular order, that are the causes of the origin, persistence and absorption of this world, were enabled to act— Whose Form is everlasting and without a beginning; Who being One in His Own Self contains the many;—how can man know His ways?

54. Who out of His infinite mercy to us assumed the pure satva Form wherein a Effect and cause manifests itself; Whose prowess is infinite, of Whose unblameable Lila for subduing the minds of His Own the Lord of the hunted hath a glimpse.

55. Whose Name after being heard, or accidentally, or being distressed, or in jest, if by the fallen is recited, Instantly destroys the endless sins of men;—on Whom else besides the Divine Shesa the seeker of the highest good shall depend?

56. On one head of the thousand-headed great Ananta, of immeasurable, infinite prowess, Is placed like an atom this globe of the world with its hills, streams seas and living beings;—His deeds even with a thousand tongues who can recount?

57. The great Lord Ananta of such prowess, of infinite might, possessed of all high qualities and majesty, Dwelling at the base of rasa'ula, self-supported, holds up with ease this world in order to nourish it.

58. Creation, maintenance, destruction, satva and the other qualities that follow in its train, Are produced and cease to be, time and again, by whose Glance;

59. Yet in His Own Self Ananta is One, Whose Glory is ever-lasting and without a beginning; Who can understand His Ways;

65. The Lord out of mercy assumes the pure satva Form
Wherein unfolded with graceful ease all things are manifested.

61. The ripples of His Movements the mighty Lion having imbibed, Delights the minds of his kin with alacrity.

62. The Name of Ananta heard or duly recited— Who-so-ever in whatever wise may opine—

63. The bondage of endless births does instantly snap : Wherefore his hold of Him a Vaishnava does never relinquish.

64. Without Shesa there is no deliverance from the world ; Yet, the Name of Ananta redeems all jivas.

65. To nourish this boundless world with all its hills and seas, The Lord supports it on His head,—

66. As a tiny point on one of His thousand hoods, Scarce aware that it exists,—so infinite His power.

67. With thousand mouths, the up-holder of the world, the foremost of gods, Keeps on singing incessantly the glories of Krishna.

68. It is Ananta Who sings and there is no end of beauty and glory ; Both being mighty neither of them may win nor yield.

69. To this day with His thousand beauteous mouths Shesadeva sings the deeds of Chaitanya and finds no end.

70. **Shree Raga (4)**
(Burden of song)
Hey Ho ! Rama and Gopala are vying in praise of one another !
Brahma, Rudra, the gods, Sidhas and the greatest munis Are gazing on with joy.

71. With the cry 'I must reach shore,' He doth plunge making all speed to get across the sea, But the ocean of Krishna's glory offers no bounds and broadeneth out evermore.

(4) One of the six primary musical modes.

PRAYER

"Say Radha-Krishna, oh say, say all"—
Teaching this
O'er all Nadia
Go dancing Gour and Nitai.
For no reason under the influence of *Maya*
Drift'st thou
Gasp'st as thou art drowned, brother.
Jiva is the servant of Krishna,
This belief
Once accepted there is no more sorrow.
Krishna when thou say'st
Thou wilt be thrilled,
Thy eyes will shed tears, I say.
Say Radha Krishna
Come along,
This alms alone I beg,
'All dangers leave,'
Says Bhakti-vinode,
'When I sing that Name.'

PURE SERVICE

Naughty mind ! What *Vaishnab* thou art !
To think on gold and woman. • :
Night and day
There is no use ; all these do not remain.
Your gold
Dost procure but pleasure ;
By means of gold serve thou *Madhab*.
The love of women
Is not thy domain.
Its sole Lord is *Tadava*.
For the sake of fame
In lonely cell •
Thy '*Hari nama*' is mere vanity..
Material fame
Is the pig's refuse.
Know'st thou not it is the treasure of *Maya*

Taking Refuge in God (श्रीशरणागति)

[I]

1. Sree Krishna Chaitanya, the Supreme Lord, out of Divine Pity for *jiva*, With His Own Associates and His Own Abode descending
2. The Love of God that can only be obtained with the utmost difficulty to give freely away, Teaches to take refuge in Him : resignation, that is the very life of the devotee.
3. Lowliness of the spirit, dedication of self, loving acceptance of Him as Protector, Cherishing faith that Krishna will surely protect.
4. Assenting only to acts that are conducive to devotion, Promising to renounce conduct that is adverse to it--
5. In these sixfold ways, whoever takes refuge in Him, His prayer reaches the ears of the Gracious Child of Nanda.
6. At the feet of Rupa and Sanatana holding the straw between the teeth Falls Bhaktivinode clasping both the feet with his hands
7. Crying all the while as he says : 'I am the vilest I do realise, Teach thou me resignation and make me the worthiest.'

[II]

1. Forgetting thyself, coming into this world, Having suffered manifold pain, At Thy feet have I come, Thee I shall tell my sorrows :
2. In mother's womb while I lay, In the deadly fetters of bondage, For once, Oh Lord, showing Thyself to me Didst Thou abandon Thy poor servant.

3. Then thought I : after I have birth,
I shall worship Thee.

I was born but fallen into the meshes of *Maya*
There was not a particle of Knowledge.

4. A fondled child in the lap of kindred,
Laughingly I passed the time.
The affection of the father and mother madest me forget,
This world did taste sweet.

5. By slow degrees day by day, growing up as a boy
With other boys did I play.
In a few more days the pow'r of understanding was aroused
I conned my lessons night and day.

6. In the pride of learning I journeyed to many a place,
Earning wealth.
Supporting kindred with all my heart,
Hari, Thee I forgot.

7. Now in old age Bhaktivinode
Crying feels so sad ;
Not worshipping Thee the days passed in vain.
What help is there now ?

Propaganda Topics

(Communicated)

Midnapur :—His Holiness Tridandi Swami Bhakti Pradip Tirtha Maharaj and Sreepad Bhakti Saranga Goswami delivered a series of lectures on 'Sanatan Dharma' in the Hall of Contai Hari-Sabha. The teachers of the local college, schools, pleaders, mukteers and many other highly educated and influential gentlemen were present on the occasion. All who listened to the blissful message of unalloyed devotion from the lips of Swamiji Maharaj, realised the difference between the subject of the preaching of Sree Gaudiya Math and the adulterated 'prachar' 'preaching' without 'achar' or practice of the so-called Vaishanab or other Dharma-Sampradayas. His Holiness also lectured in English at Kharagpur on Sanatan Dharma and his speech was highly appreciated by the Railway staff who accorded a hearty

reception with Sankirtan to His Divine Holiness Paramahansa Paribrajakacharyya Sreemad Bhakti Siddhanta Saraswati Goswami Thakur while His Divine Holiness was passing by Kharagpur on His way to Puri.

Orissa : His Holiness Tridandi Swami Sreemad Bhakti Sarvaswa Giri Maharaj from Sree Sachchidananda Math of Cuttack arrived at Baripada in the Mourbhanja State and by his discourses and Kirtan laid open to the inhabitants the path of eternal good. He is now preaching in other towns and villages of Orissa.

Puri and Alainath His Divine Holiness Paramahansa Turiyapakacharyya Srimad Bhakti Siddhanta Saraswati Thakur paid a visit to Puri and Alainath there by affording a great opportunity to many persons of those places of listening to Hari katha from His lips.

Sree Gaudiya Math : The Gaudiya Math has been holding Vedanta and Upanishad classes regularly every day. The object of the Vedanta class which assembles in the evening is the comparative study of the Vedarayan Sutra. There are supplementary discourses on Yukti-malika and the *Yoga-Vasishtha*. Regular reading and explanation of Sri-Chaitanya Charitamrita and *Sankirtan* take place in the Math every after-noon.

Publications of the Gaudiya Math :—The first part of the Chaitanya Bhagabat with exhaustive notes in Bengali has just been published. The English version of the work is appearing in the Sajjanatoshami (in English). Its translation in Sanskrit verse will be published soon. The Sanskrit version, it is hoped, will exhibit the qualities of Srimad Bhagabat.

Calcutta :—There was reading of Srimad Bhagabat and Sankirtan at the residence of Sriyakta Saratchandra Chatterjee Gour Katura Katalksha Batabhabat at Shyambazar. Many distinguished gentlemen including high officials, professors of Colleges, and eminent pundits were present. The reading and explanation of Srimad Bhagabat by Sripad Sundaramanda Vidyavinode n. v. the editor of the Gaudiya, was most instructive and was highly appreciated. The songs by Sripad Pianabananda Brahmachari, Sripad Ayanta Vasudev Vidyabhusan n. a. and Sriyakta Haripada Vidyaratna M. A., B. L. thrilled the audience with their deeply devotional fervour; and their high artistic qualities greatly delighted everybody. The courtesy, the geniality, the open-hearted hospitality and the earnest and overflowing devotion of the distinguished hosts are never to be forgotten.

Bogra His Holiness Tridandiswami Srimad Bhakti Vivek Bharati Maharaj with a number of Brahmacharies of the Gaudiya Math, has arrived at Bogra to preach the doctrines of Mahaprabhu in the District.

Naimisharanya :—His Holiness Tridandi Swami Srimad Bhakti Hridaya Baba Maharaj has been preaching "Suddha-Sanatan-dharma" in Naimisharanya and neighbouring places. His Holiness lectures on Bhagabat dharma which he delivered at Sitapur in English and Hindi were remarkably eloquent. All have been attracted towards Srimad Bhagabat by hearing from his lips the message of the highest ideal of the Bhagabat dharma.

Cuttack :—His Divine Holiness Paramahansa Goswami Thakur recently paid His auspicious visit to the town of Cuttack. His Divine Holiness delivered a lecture to the gentry of the town of the Sachidananda Math and was listened to with perfect and reverent attention. The Mahanta Maharaj

of the Tulsipore Math, Rai Bahadur Jayaknath Rose, Sreyakta Durgaprasanna Dasgupta retired Govt pleader, Sreyakta Sreeram Chandra Bose, Retired Deputy Magistrate, Sreejukta Satish Chandra Bose n. l. Sreyakta Subodhchandra Chatterjee n. l. Sreejukta Madanmohan Pattanayak retired pleader, Sreyakta Radhanmohan Pattanayak, Sreejukta Nitaynanda Ghose Retired Deputy Magistrate and many other leading gentlemen were present. The meeting opened with a Bengali song of welcome to His Divine Holiness, composed by Sreyakta Natabar Mukherjee Bhaktiratna of Kamarupa which was sung by him. The revered Mahanta Maharaj said that His Divine Holiness Srimad Siddhanta Saraswati Thakur is an associated counterpart of Sree Gouranga Himself who has appeared in this world in order to save the four Sampradayas of the Vaishnabs and to reestablish the glory of the Vaishnava Dharma. Rai Bahadur Jayaknath Rose said that he had that day listened for the first time to the true Hari-katha Sriyat Radhanmohan Pattanayak, Sreyakta Madanmohan Pattanayak and Sreyakta Sreeramchandra Bose placed their services at the disposal of his Divine Holiness. There was a constant stream of people who followed to Sree Sachidananda Math to have a sight of His Divine Holiness and listen to Hari-katha from his lips. A large number of persons were treated to Mahaprasada.

Lectures and Sankirtan at the Durbhanga Building of the Calcutta University

The employees of the Calcutta University invited the devotees of the Gaudiya Math for delivering public lecture and singing Sanskritan at the Durbhanga Building of the University. There was a huge gathering of students and gentlemen connected with the University. Sripad Sundaramanda Vidyavinode n. a. editor of the Gaudiya, delivered an eloquent lecture marked by sincere and reasoned piety on 'Learning-spiritual and temporal' which was listened to with rapt attention by the large audience. The Sankirtan by Sripad Ayanta Vasudeb Brahmachari Vidyabhusan n. a. in his powerful and perfect voice could be heard distinctly from every part of the spacious building and filled the audience with spirit of devotion. To these were added the exquisitely artistic and devotional songs of Sreejukta Haripada Vidyaratna M. A., B. L. (one of the Secretaries of S. C. Visva Vaishnab Rajsabha) which were most highly appreciated. The hosts were exceedingly considerate and hospitable and expressed in generous terms their gratefulness to the devotees for having responded to their invitation and also begged for the favour of their kind response to similar requests they intended to make occasionally in the future.

East Bengal :—His Holiness Srimad Bhaktisvarup Puri Maharaj and His Holiness Sreemad Bhakti Prakash Aranya Maharaj have been preaching Hari-katha in different parts of East Bengal. His Holiness Bhaktisvarup Puri Maharaj with a few Brahmacharies recently came to the village of Balia (Qazia District) at the request of the local Zamindars and stayed for about a fortnight at the Gada Gauranga Math which is one of the branches of the

Sree Chaitanya Math of Sree Mayapuri. His Holiness's lectures, reading and kirtan were listened to with the greatest interest by many leading zamindars and educated gentlemen of the neighbourhood. The sympathy shown to the cause of Mahaprabhu by Srijukta Haridas Saha M. A., Lecturer, Dacca University, and Srijukta Paramachandra Saha B. L., pleader, deserves special notice.

Propaganda outside Bengal :—His Divine Holiness Paramahansa Goswami Thakur attended by Pandits, His followers, paid His auspicious visit to different parts of India with the object of preaching the doctrines of Mahaprabhu. His Divine Holiness on His mission visited Benares, Brindabun, Mathura, Jaipur, Karakshetra, Jammu (Kashmir), Bombay, Madras, Nathdwara, Udupi (the centre of the Madhva school), Pandharpur (in South India) and many other places. The leading acharyyas of the four Vaishnava Schools gave an honoured reception to His Divine Holiness everywhere and listened attentively to the lectures and discourses that His Divine Holiness delivered at those places and entered into earnest discussions with Him regarding the Sanatan dharma.

A RELIGIOUS PREACHER IN BOMBAY.

His Holiness Tridandi Swami Bhakti Hriday Ban Maharaj of Gaudiya Math, Calcutta, delivered a highly cultured lecture on "The Eternal and Universal Religion of all Souls" in lucid English before a big and educated audience at the Shranta Smarta Dharma Pratisthapak Vidvad Parishad at Madhavbag. The depth of knowledge and the way of exposition of His Holiness were so appealing and captivating the thundering yet sweet voice was so very attractive that the audience were kept spellbound, so to say, in as much as the whole spacious compound of the Parishad was filled in a minute and not an inch was left vacant.

They say that "The Right Light comes from the East", and so we should deem of our Swamiji who comes from the Eastern Corner of India to the Western extremity of the country and Vidvad Parishad—why only Vidvad Parishad? whole Bombay is proud—not only Bombay, India—the world—should boast of such a spiritual giant, a luminary of the firmament, who will surely be enriching and ameliorating the spiritual atmosphere of the present day. The Bombay Public heartily welcome His Holiness and believes that he will deliver a series of lectures.

A hearty vote of thanks to the president and the lecturer from the Mantri, Mr. Mohanlal H. Dube, terminated the proceedings.

THE BOMBAY CHRONICLE.

A Religious Preacher in Bombay.

His Holiness Tridandi Swami Bhakti Hriday Ban Maharaj of Gaudiya Math, Calcutta, delivered a highly cultured lecture on "The Eternal and Universal Religion of all Souls" before a big audience at the Shranta (1) Smart (2) Dharma Pratisthapak Vidvad (3) Parishad at Madhav Bag on the 27th of November last. The depth of knowledge and the method of exposition of His Holiness very much impressed the audience.

THE INDIAN NATIONAL HERALD.

"Gaudiya Math in Bombay"

The Gaudiya Math of Calcutta has sent His Holiness Bhakti Hriday Ban Maharaj here in Bombay to ring the bell of alarm so that the sons of the world may not hastily jump into the depth of utter materialism. Hence, His Holiness, who has sacrificed his life at the altar of universal brotherhood and love, is delivering religious lectures in different quarters of the city. On Sunday last, his spiritual discourses on the name of Godhead were indeed instructive. A series of lectures on Eastern Philosophy will ere long follow at Madhavbag—the dates will be announced in time.

THE EXPRESS, PATNA

WEDNESDAY, APRIL 21, 1926

&

The Amrita Bazar Patrika, April 20, 1926

Swami Bhakti Pradip Tirtha Maharaj of Sri Gaudiya Math of Calcutta with three Brahmacary followers has come here and is putting up in the Thakurbari of the late Radha Charan Baba. In the Thakurbari as well as in other places he has been explaining the Srimat Bhagwat. Swamiji has sacrificed all in mind pleasure for the propagation of Sri Krishna's religion of the Srimat Bhagwata as revealed to us by Lord Gauranga. In his daily discourses, quite in conformity with the Bhagwata Path he is showing his vast erudition in the Vedas, the Upanishads, the Vedanta, the Shankhays and other branches of Hindu religion and Philosophy. Coupled with his great learning, his deep Bhakti has charmed all who have had the good fortune to hear him once. His life and character truly depict what Sree Krishna Chaitanya wanted his followers to be. Those who are prejudiced against Vaishnavism and who have not sunk deep into the sweet religion of Prema and Bhakti, those who have studied Vaishnavism through Vaishnava beggars and Bairagis and corrupt practices of the so-called followers of Lord Gauranga will be profited by seeing and hearing Bhakti Pradip Maharaj, who will shed a divine lustre into their hearts, a lustre that will dispel all their doubts and show them who is Gauranga and what is the true Vaishnavism. Being a staunch Vaishnava himself the Swamiji has mercilessly attacked those followers of his own sect who have led the lofty religion of Sri Gauranga into filthy degeneration and in this direction, which is also an end of his mission, he has spared nobody. Swamiji was given a good reception and hearing in Monghyr and Jamalpur by the local gentry and he will shortly leave this town with his followers for Patna.

Purushottam Math—The thirteenth anniversary mahotsab of the disappearance of Om Vishnupad Sreenad Bhaktivinode Thakur was duly celebrated at the Purusottom Math, Puri on the 29th June, 1927. There was an immense assemblage of pilgrims at Puri on account of the Rathayatra ceremony of Lord Jagannathdeva. Every care had been taken to invite all persons that were in the town to attend the public meeting which was organised in the afternoon in connection with the anniversary celebrations. The

large building, the Patharkutti had been beautifully decorated for the occasion and excellent arrangements had been made for the accommodation of a very large gathering of pilgrims that was expected in accordance with the experience of former years.

But the crowd that turned up in response to the invitation of the Tridandiswamies and Brahmacaries of the Purnottom Math was unprecedentedly large and exceeded the capacity of all accommodation that could be devised.

This was the case both as regards the gentlemen as well as the ladies. The Vaishnavas of all the Maths at Puri were fully represented as well as every other local institution connected with religion. All through the afternoon and the evening a continuous stream of guests continued to arrive. The monster meeting was presided over by His Holiness Sreemad Bhakti Pradip Tirtha Maharaj. Kirtan songs by Thakur Bhaktivinode were sung at the beginning and at conclusion as well as during the intervals of the lectures which were delivered by their Holinesses the Tridandiswamies of the Gaudiya Math. The profoundly learned speeches of their Holinesses the Tridandiswamies dealing with the career and teachings of Thakur Bhaktivinode & specially the presidential address were listened to by the immense audience with rapt attention from beginning to end. I gathered from those who were capable of forming a proper estimate in regard to spiritual insight and Shastric scholarship that all the speeches displayed in the highest degree the qualities of lucidity of exposition & firm grasp of all the most essential principles. The gentlemen as well as a large number of the most highly respected ladies who were present were unanimous in expressing the very highest appreciation of the speeches and the Kirtan songs. At the close of the meeting all persons male and female were treated to the Mahaprasad of Sree Sree Jagannathadeva. The whole function was in every respect an unique event and was an unqualified success. To this connection it is deserving of special mention that

the success of the function was no less due to the untiring energy of the Brahmacaries of the Purnottom Math headed by his Holiness Tridanda Swami Sreemad Bhakti Vivek Bharati Maharaj who was responsible for the organisation of the celebrations. The works of Thakur Bhaktivinode published by the Gaudiya Math were exhibited for the inspection of the guests.

Visit of the Divine Holiness to Cuttack.

His Divine Holiness Paramahansa Paribrahmajnacharyya Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj came to Cuttack on the 9th July in connection with the celebrations of the annual mahotsab of the Sachchidananda Math. All the inhabitants of the town had been specially invited to witness the ceremony of the installation of the Sree Bigraha of Mahaprabhu at the Sachchidananda Math on the 9th. In response to this invitation a very large crowd of the towns-people gathered in the compound in front of the Math which had been prepared for the meeting that was held in the afternoon. The meeting was presided over by His Divine Holiness Paramahansa Goswami Thakur. Lectures were delivered by His Holiness Tridandaswami Sreemad Bhakti Pradip Tirtha Maharaj and Sripad Sundarananda Vidyavinode B.A, editor of the Gaudiya on the object and methods of the Sudhha Bhakti movement. His Divine Holiness in addressing the meeting spoke for over two hours on Saka Brahman and Sree Bigraha tattva. The whole of the vast audience listened to the end with the closest attention. The kirtan songs which preceded and followed the lectures were sung by Amuntavasudeva Brahmacari Para Vidyabhusan, B.A, and other Brahmacaries of the Gaudiya Math and were also highly appreciated. At 9 p.m. the installation ceremony of Mahaprabhu was duly performed by His Divine Holiness. The function which was most successful closed with the distribution of Mahaprasad to all present and everyone was sumptuously fed.

CORRESPONDENCE

To The Editor, the Harmonist

Dear Sir,

I notice a news in the columns of Sree Gauranga Vishnupriya (Bengali) that there was a meeting held at the Municipal town of Nabadwip where the congregation is alleged to have declared the position of Sri Sri Mayapur Yogapitha to be untenable. They further showed their audacity of subscribing to the erroneous view of Vairagi Brajamohan Das alias Radhakishore Singh of Saratia, who based his argument on a paper inadvertently written by a foreigner under misapprehension in the Calcutta Review. The people of the present town of Nabadwip need not make a profligate game when they see their leader is fanning an unauthenticated design and follow him in order to be misguided under a wrong comprehension. Would you take any interest in asking the Secretary of the Vishva Vaishnava Raja-Sabha to hold a meeting in order to appoint five commissioners to examine the members of the said congregation and their object of feeble attempt at nullifying the established history and geography of Nadia? This would divulge many things which can help in satisfying a *bona fide* enquirer as to the location of the true position of the birth-

site of Mahaprabhu Sree Chaitanya Deva. The said Vairagi being a new-comer and bird of passage and quite ignorant of Sanskrit, Persian, English and other literature has no access to the old books which have reference of the locality. The Vairagi has proved his inability in all his attempts to prove his allegations for the last dozen of years even backed by interested parties where as it is admitted on all hands that the location of the tomb of Chaud Kazi and the site of the palace of the Sena Kings in the old town decidedly stand as remnants of old. The matter may be fully dealt with in your esteemed paper. The bone of contention between the two theories lies in the two parties, *vox populi* and *vox Dei*. I believe, you belong to the *vox Dei* party, whereas the other party appears to be actuated by the sinister motive of getting up a party of *vox populi* by throwing dust to the eyes of people. The few persons who have turned out to be abettors in his present attempt forgot that they represent anybody except themselves and that even the *vox populi* is not always necessarily the *vox Dei*.

Maniklal Chakravarty,
Zeminder, Nadia.

श्रीसञ्जनतीष्णणी

पञ्चविंशः खण्डः } श्रीगौडेश मठः, श्रीग्रामः, ४४१ गौराब्दः, १८४६ शकाब्दः } द्विनीया संख्या

श्रीः

उपास्ति-प्रशस्ति:

[श्रीमद्भार विठ्ठलाचार्य द्वैतवेदान्तविद्वान्, उडुपी ।]

गधाविलोलः करुणालयलः सुनन्दयालः स्वजनौदयगलः ।
 आनन्दसान्दः श्रितप्रधरेन्द्रः पायात्सुनामा गुणपुञ्जधामा ॥ १ ॥
 भक्तेत्तमांगार्पितपादरेणुर्मुखाव्जसंस्थापितरंध्रेणुः ।
 गोपाङ्गनायूथलसत्करेणुर्जीयाजगदुधातुक-करुनेणुः ॥ २ ॥
 शचीवधूगर्भसुधाव्यसंभवं सद्भक्तनीलोत्पलनोषहेतुम् ।
 सुवोधभासावृतभूमिमर्डलं समाश्रये गौरकिशोरचन्द्रम् ॥ ३ ॥
 वीतोपरागोऽपि कलङ्कहीनो हार्दान्विकारं सततं विहित्वन् ।
 श्रोकृष्णवक्ते परिपूर्णतेजाश्चैत्यचल्लोऽयमपूर्ववेचन्दः ॥ ४ ॥
 श्रीमद्भक्तिसुसिद्धान्तसरस्वत्याख्यहंसराट् ।
 भूयान्मन्मानसे पदे कृष्णपक्षसमाश्रयः ॥ ५ ॥

इह खलु बहुलकलिमल्पङ्कुले भवजलश्वावनादि
 कर्मपरिपाकपतितस्य जननमणस्वर्गनरकादि निरन्तर-
 तरङ्गातभीतस्य 'सांसारिकसुख-पुण्यरस-लुभ्यपुण्य-
 चञ्चलीकस्य दुःखविषद्वीरीकारपूर्वकं सुखासृतसेवन-
 मर्तिविधेयमिति नानतिविदितं महात्मनां विदितशास्त्र-
 गम्मीरभावाग्राम् । पदं बहुतरभ्रमणभान्तस्वान्तस्य

जंतोर्मोक्षस्तु हृश्यगुहाशयस्यानन्तगुणज्ञानशक्तुयपृष्ठिः
 तस्य विष्णोरपरोक्षदर्शनैकान्तमावपरमप्रसादैश्च विना-
 न केनाप्यन्येनेत्याज्ञाय उद्भिरति, “तमेवं विष्णानमृत-
 इह भवति नान्यः पव्या विद्यते अयनाय,” तेजितीयो-
 पनिषद्—इममेवाज्ञायमनुसरन्तो बहवः आज्ञायाः पुरा-
 णानि च प्रशोधीयन्ति । भगवतः शरणागतिरैव भववंध-

मोचना कागगारयदस्य पुंमः शृङ्खलावंघमोचने महाराजस्येव शरणागनिः । इममेवार्थं निविलनिगमसारफलं शुकमुव्यपरिपनितं वादग्रायणप्रतिभास्मृतसेकप्रसूतं भावुकास्मिकप्रभक्षणमाणं भागवतमनुमोदते ।

मल्यौ मृत्युव्यालभान्तः पलायन्
लोकान् सर्वान्निर्भयान्नाऽशगच्छन् ।
त्वयादाव्यं प्राप्य यद्बृच्छुप्राप्न
स्वथः शेने मृत्युग्रस्मादपैति ॥

स किल भगवाननादितोऽप्यस्यृष्टज्ञानभ्रमचिन्तादुःखश्रमादिदोपलब्धः नैजज्ञानानन्दवलशक्तिप्रभुवसुगुणवागिधिरनृधते निगमैः—“य आत्मा अपहन फाप्मा विजरो विमृत्युर्विशोकोऽविजितित्सोऽपिपासः सत्यकामः, सत्यसङ्कल्पः सोऽन्वेष्टव्यः सविज्ञासि तव्यः ॥” (छान्दोग्योपनिषत्) इनि स्फुटं निविलदोषदूरतामाघोषयति—तथा “तदेनदिति मन्यतेनिर्देशं पूर्यमसुखं” (काठकोपनिषत्) आनन्दो ब्रह्मेति व्यजानात् । तैत्तिरीयोपनिषद्य इत्यप्राकृतोत्तमसुखरूपतां प्रपञ्चयत परं “यः सर्वज्ञः स सर्ववित् यस्य ज्ञानमयं तपः” (आर्थर्वणोपनिषत्) । “सन्त्यज्ञानमनन्तं ब्रह्म, विज्ञानं ब्रह्मेति व्यजानात् । तैत्तिरीयोपनिषद्य भगवतः दिव्यज्ञानसङ्कां वोधयतः ॥ इत्थं—“परास्य शक्तिर्विविधैव शूयते स्वाभाविकी ज्ञानवलक्रिया च” (आर्थर्वणोपनिषत्) विविधविचित्रंशक्तिपूर्णतरं ज्ञानवलक्रियादीनां स्वाभाविकतां च सम्प्रोच्यौपाधिकतां निवर्तयति । परं चिन्तनायः सभगवान् चेतनैश्चिरन्तरेनादिमोऽप्यनपहतकामकर्मवीजपूरैरन्तर्त्यैर्भाविकशोकाश्चिज्याला पतङ्गायितैरित्याह—“आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यसितव्यः” । (बृहदारण्यकोपनिषत्) । स च भगवान् किमभिक्षः अहं ब्रह्मेति चिन्तनोऽप्यः उत भिक्षो मम स्वामी तस्याहं चित्यदासदृष्टिं सन्देह आन्दोलाग्रायविरलज्जनहृदय गृहाः ।

तरेषु यथा खलु मूषिका च । अतानि शेनदन्तैमहान्तं पट्टखण्डशः कुहते, एवमविद्या अनादितोऽपि संबद्धा भगवन्प्रयि चैत्रोकुहते, देवदत्तीकरोति, गजायिनं विद्यते गर्दभमाचरति, सर्पन्तनुते, पतङ्गमापाद्यति, कीटादि भावं नयति, भूमिं नयति, स्वर्गमुक्षयति, नग्ने पातयति, सुखमनुभावयति, दुःखमासेवयतीति, ततो अवेद्याभिघोषयिप्रवशमशक्तं ब्रह्म स्वैरिण्या जायया कवेषु गृहीतो मूढः परवशः पलेरिव गृहकर्माणि नांचोद्यानि कुहते, विप्रीभूतं निगमाद्यत्येति, चक्रवर्तिपदनांतं प्रजाः पालयति, वैश्वतामापन्नं विपणिषु तुलां नर्तयति, शूद्रमावङ्गतं शकटं सञ्चारयति, गोरुपं तृणानि खादति, शुनकात्मकमशुद्रं चरति, मेषीभूतं सूर्येष्विर्वहन्यते, एव्याद्यनननीचयोनिषु दुरन्तदुःखकालकृटांबुधौ मज्जद ब्रह्मैव संसरनीति, तदीय दुःखोपहनिश्च अहं ब्रह्मेति यावदात्मज्ञानेन पणिषद्वेन स्वात्मानं परं ब्रह्म निर्वागयति, तावदविद्या मुक्तं शुद्धनिर्गुणभावं भजत इति कश्चित्पक्षः । तत्रायं विचारश्चक्षते क्रत्यसमन्मानसतामगसे परास्येति श्रुत्या स्वाभाविकज्ञानशक्तिक्रियावलवत्सत्तस्य कथमिदमनादितोऽप्यविद्यापारवश्यं । यद्यशक्तिं निर्गुणं तर्हि स्वात्मब्रह्मताप्रबोधयामात्रेण विचित्रं शक्तिर्वृपगृहां कथंकारमविद्यां निवर्तयितुमोष्ट इति, राजेव कश्चित् प्रतिराजभर्तैः सर्वस्वपद्वत्य कारागारे प्रवेशितः न खलु स्वात्मराजभावप्रबोधपरिपाकेन मुलूबंधः प्रभवति । परिवृहितराजन्यवोधमपि दृष्ट्वा न खलु कारागृहाश्चिपो बन्धको वा विभेति । प्रत्युताहागत्र राजेत्यहंकार मत्तमेवपूर्वं बथन्तयत् । बद्धमपि नाहं राजा परं तव दासोऽस्मि इति सविनयं प्रार्थयन्तं दयया बन्धकः परिव्राट्मोचयितुमलम् । बद्धस्थापि अहं राजेत्येव यदि पूर्वतनदुरभिमानो वरीवर्ति तर्हि बन्धनेऽप्यधिकमसुखमोक्षश्च बन्धनात् ॥ एवमविद्याद्वदोऽपि भगवन्तमहं दासोऽस्मोनि यदि त्र्यार्थयेत्तदा न

मोक्ष इत्यर्जैकिकी स्वात्मवेगपरियाकात् वंशनिवृत्तिरिति सर्वाङ्गे शु व्रणपुञ्जपिञ्जरिततनुपञ्चरस्य शंगीरिण एकैकव्रणनिर्मल्लेऽप्यतापकुशलस्य न खलु सवव्रणनिर्मल्लेन विना शिवम् । यत्र एकोनप्रस्तर्वै व पुना गोगवशात् वणान्तरमुनिमपतीत्यविवादम् । साम्प्रत मेकैकांशतो ब्रह्मज्ञानपरिपाकेन ब्रह्मभावप्राप्तावशान्यांशने वहुतरक्षे शाननुभवतः कथं मोक्षः । सर्वांशंतोऽनिर्मलिताविद्या गोग इव तदेशो वणान्तरं प्राप्तब्रह्मभावमंशप्रिकृनः पुनर्न संसाग्यनि । ब्रह्मैव हीनयोनीस्ताः प्राप्य स्वेनेवकर्मणा । संसरेच्चेदियं सर्वांगालांकस्य गले

भवेत् । किञ्च सर्वशक्ति सर्वज्ञं सर्वरूपं च ब्रह्म श्रुत्यङ्गनालिङ्गितं वरोवर्ति । “सत्यंज्ञानं यतो वा इमानि भूतानि जायन्ते—तद्विजिज्ञासस्त्र तद्वद्देति ।” (तंत्रिरोयोपनिषत्) । तस्यपुनर्जग्निमित्तस्य गुहानि हितस्य ज्ञानं सुखभोगसाधनं सैवोद्ग्रिरति श्रुतिः । “योवेदनिहितं गुहायां परमेष्ठोमन् सोऽशनुते सर्वान् कोमान् सह ब्रह्मणा विष्णुतेति । अनया खलु हृदयगुहानिहितमन्यद्वग्ने जगत्कारणं तज्जिज्ञासकस्तदोप्रतिपत्या सुखादिकं ब्रह्मणा सहानुभवज्ञन्यः श्रूयते इति भगवतो दासभावेनेषासनमेव वन्यप्रोचनकरमितिशम् ॥

वृत्त-ब्राह्मणता

अशेषकरुणानिलयजगदीश्वरानुकम्यया श्रुतिप्रकाशकालादैव वर्णव्यवहारो जगतीह प्रचलितो विद्यते । श्रुतेस्तद्विगुतशास्त्राणां व्रह्मताविद्या व्रह्म । अनो मानवधारणा तीतं वृहत्तमत्त्वं पालग्रन्थकिमत्त्वं चिलोलावैशिष्ठ्यश्च ब्रह्मत्वम् । न तु श्रुद्रत्वं निर्विशेषत्वं निःशक्तिकेत्यं वा । ब्रह्मज्ञा ब्राह्मणा अपि वृहत्तः शक्तिमन्तश्च । स्थूलांलङ्घदैहरूपेऽचिद्वस्तुनि आत्माभिमानाद्वृह्मैकदेशभरणातो भोगसहायकाल्यनिकैवार्थं नया कर्मित्वं योगित्वं ज्ञानित्वं वा सम्यदते । अचित्प्रतीते-मायावादादैव काले काले क्रमशः शूद्रवैश्यक्षत्रियादर्शमङ्गीकृत्य नरा देहसुखदुःखादीनि आत्मन्यारोप्यक्रितप्रबहुलभोगान् भुजते । ब्राह्मणं हि सुखम्, अब्राह्मणश्च दुःखम् । चेतनवाधकजडीर्यरेतसो-मेलनाश्चैत्योत्पत्तिरिति मतवाद् एव केवलशौकर्वर्ण-विचाराबिर्भौवदेतुः । अक्षज्ञानेन परिमापिक्या

मायया कवलिता मानवाः केवलशौकर्पद्धतेः प्रक्ष-पातिनः । देहादिजडपिण्डे चेतनभ्रमाद्भोस्त्वुद्धया शौकर्वर्णविचारनिर्वन्धोऽदैवसमाजे प्रावलयं लभते । श्रौतमार्गेण गुरुपरम्पराप्राप्नात् वैदान्तिकसिद्धान्ततो विभुवेतनानिकिलानुचेतनानेतनानामुद्भवः इति विज्ञानाद्विज्ञानाः केवलशौकर्विचारमनादूत्य चैतन्यप्रकाशप्रकारमेव वर्णमेदहेतुत्वेनाङ्गीकुर्वन्ति । अवैदान्तिकास्तु ब्रह्मज्ञानाच्युताः पापपुण्यकर्तारः सुनरां मायाकवलिनास्तदैकदेशथारणावशाद्वा निर्विशेषज्ञानवन्तश्च ब्रह्मसायुज्यरूपमात्मविनाशं हि चरमप्रयोजनं मन्यन्ते । चिद्रम्मावस्थिना भागवता ब्राह्मणास्तु, परब्रह्मश्रितास्तचिद्विलासविभूत्यास्वादनाधिकारिणो, नैव कर्मिज्ञानियोगिनामित्र पौत्रलिङ्काः । श्रौतोवरोहमार्ग एव ब्रह्मज्ञानसाधनं न तु अक्षज्ञानेन परिमाणम् । युग-धर्माद्वैदादीनामवरोहणयेनाध्ययनाध्यापनादिव्यवेहाराभावाद्वज्ञानाधारणावशेषमाप्नेयानां भ्रान्तमायावादप्रस्तानां

मनोधर्ममांवस्थितानां शौकविचारप्रावलयं दृश्यते । पश्चान्तरे श्रीश्रीकृष्णचेतन्यपृष्ठपश्चात्तिनानां सुनरां नित्यचिद्भर्मावस्थितानां वेदान्तसत्सद्वान्तसंवादं पराणां केवलशक्तिविचारानादरेण वृत्तवर्णविजयं वैजयन्तीसमादरः परिलक्ष्यते । तत आदौ विभुतेन परिकराद्वै दान्तसत्सद्वान्तज्ञानाप्त्या चेतनवृत्तावय एतामध्य साधनभक्तिप्रायथमिकावस्थायां ब्राह्मणत्वस्य प्रादुर्भावः । कविराह—

‘अचैतन्यमिदं विश्वं यदि चैतन्यमीश्वरम् ।

न विदुः सर्वशास्त्रज्ञा हपि भ्राम्यन्ति ते जनाः ॥’

अतो जीवकृपायाद्युक्ततर्त्त्वलक्ष्य श्रीकृष्णचैतन्यम् अथभाजां सत्सङ्गाभावात् कुनो ब्रह्मणना ? भो विद्वांसः सुकृतिमनः सहदयथान्वयाः सज्जनतोषणी पाठकमहाभागाः ! अशुना कपटाचार्यवेशानां शास्त्रै कदेशदर्शिनां प्राकृतकर्मज्ञानवतां ब्राह्मणत्र वाणां मतवादैः सह प्रवन्धलिखितशास्त्रवाक्यानि सुध्रीभिः स्वमालोऽन्य निर्णयनां भवतां कर्त्तव्यम् । आशंसामहे ‘वयं धद्विरेण भगवत्कृपया श्रौतशास्त्रे पु परमशङ्कावल्लोयाथर्थेनास्तिकृपयुद्यो भवत्तो भगवन्नित्यपार्पदानां परमहंस्यब्रह्मणानां चरणाशयेण वेदान्तराज्ञानान् वगम्य सफलीकुर्युर्व्राह्मणजनम् ।

दर्शनेन्द्रियेण वस्तुनिदर्शनस्य वैशिष्ट्योपलब्धिर्येन परिचयेन सिध्यति, स वर्ण उच्यते । द्रष्टृदर्शन-ज्ञानाभावाद्विशिष्टलक्षणिकवर्णोपलब्धिनास्ति । सुष्टुप्यादौ जीवानां नृणविचारे निर्विशेषभावप्रावल्यमासीत् । तथा हि :—

न विशेषोऽस्ति वर्णानां सर्वं ब्राह्मिदं जगत् ।

ब्रह्मणा पूर्वजृष्टं हि कर्मभिर्वर्णतां गतम् ॥

— (महाभा: शा: प: १८८ अ:)

सर्वेऽवर्णा ब्रह्मणा ब्रह्मजाग्नः ।—(तत्रैव ३११ अ:) पुरा ब्रह्मणा स्तुष्टुं सर्वं जगत् ब्रह्ममासीत् । जीवानां

वर्णमेदो नावर्तत । कर्मणैव तैर्विभिर्वर्णसंज्ञा प्राप्ता । अन्यथा—

आदा कृतयुग वर्णां नृणां हंस इति स्मृतः ।

त्रेतामुखे महाभाग प्राणान्मे हृदयाक्षया ॥

विप्रक्षस्त्रियविट्शूदा मुखवाहूरुगादजाः ॥

वैगजात् पुरुषाजाता य आत्माचारलक्षणाः ॥

सत्यगुरारम्भे नृणां हंसनामैक एव वर्ण आसीत् ।

मम प्राणेष्यो हृदयाच वेदप्रयस्याविर्भावो जातः ।

मद्विराङ्गव्रह्मरूपस्य मुखवाहूरुपादाद् ब्राह्मणक्षत्रियवैश्य-शूद्रा इति चत्वारे वर्णाः स्वाचारज्ञापक स्वभावादुद्भूताः । आत्माचारलक्षणा इति शब्दे अवधीयताम् । गीताषुदर्शन च :—

ब्राह्मणशत्रियविशां शूद्राणांश्च परन्तप ।

कर्माणि प्रविभक्तानि ‘स्वभाव’प्रभवैर्गुणैः ॥

शमोदमस्तपः शौचं क्षान्तिराज्जर्जवेव च ।

ज्ञानविज्ञानमास्तिक्षयं ब्रह्मकर्म‘स्वभावजम्’ ॥

शौटर्प्य तेजो धृतिर्दाक्षयं युद्धे चाप्यग्नलायनम् ।

दानपीश्वरभावश्च क्षत्रकर्म‘स्वभावजम्’ ॥

कृषिगोरक्षयवाणिडयं वैश्यकर्म‘स्वभावजम्’ ।

परिच्छ्वांतमकं कर्म शूद्रस्यापि‘स्वभावजम्’ ॥

अत्रापि स्वभावजमिति शब्दो विशेषेण लक्षितयः । श्रीविश्वनाथ टीकायांश्च “स्वभावेणोपत्त्वैव प्रभवन्ति प्रादुर्भवन्ति ये गुणाः सत्त्वादयस्तैः प्रकृतेन विभक्तानि पृथक्कृतानि कर्माणि ब्राह्मणादीनां सन्त्तीत्यर्थः । यनेव स्वभावानयलम्ब्य निर्विशिष्टवर्णो भेदमलभत श्रीमद्भागवते (७।११) तेवां प्रमाणान्वयि लभ्यन्ते ।

शमो दमस्तपः शौचं सन्तोषः क्षान्तिराज्जवम् ।

ज्ञानं दयाच्युतात्मत्वं सत्यश्च ब्रह्मलक्षणम् ॥

शौटर्प्य वीटर्प्य धृतिस्तेजस्त्यागश्चात्मजयः क्षमा ।

ब्रह्मण्यता प्रसादश्च सत्यश्च क्षत्रलक्षणम् ॥

देवं गुर्व गुरुतेभक्तिखिर्वर्गं परिपोषणम् ।
अस्तिक्यमुद्यमो नित्यं नैपुण्यं वैश्यलक्षणम् ॥
शूद्रस्य सन्नितिः शैक्षं सेवा स्वामिन्यमायथा ।
अमन्वयज्ञो ह्यस्तेत्यं सत्यं गोविप्रक्षणम् ॥
यस्य यल्क्षणां प्रोक्तं पुंसो वर्णाभिव्यक्तम् ।
यदन्यत्रापि दृश्येत तत्ते नैव चिन्हिर्दीशेत् ॥

आदृशलोकचतुष्प्रप्रोक्तानि लक्षणाणि तुमां वर्णं
शापकानि । यद्यपि इतरलक्षणाकान्नजनानां गृहे प्रागुक्त
लक्षणको मानयो दृश्येत, तदा तल्क्षणेन (वृत्तेन,
स्वभावेन, प्रकृत्या वा) वर्णविदेशो निर्दिश्येत ।
अन्यथा तन्निर्देशकाचार्यस्य प्रतप्रवायो घटेत ।
अत्रोद्भृतान्तिमप्यविचारप्रसङ्गे वृत्तवर्णविदेशे श्रीधर-
स्वामिपादा आहुः— शमादिभिरेव ब्राह्मणादिग्रन्थागे
मुख्यो न जानिमात्रादिनि । यस्येति यद् यदि अन्यत्र
वर्णान्तरेऽपि दृश्येत तद्वर्णान्तरं तेनैव शमादिभिर्गृहेन
न तु केवलं शैक्षविचारमात्रित्यं निर्णयेत् । शैक्ष
ब्राह्मणमन्तरेणाशैक्षब्राह्मणेऽपि शमादगो दृश्यन्ते चेत्
तर्हि शैक्षजातित्वेन तमवाचित्या लक्षणमूलेन तस्य
वर्णं निरूपयेत् ।

महाभाग्नानुशासनगच्छंणि उप्रामहेश्वरसंग्रहादे च
१६३ तमाध्याये :—

उप्रापृच्छा—

क्षणो वर्णाः प्रकृत्येह कथं ब्राह्मणमाणुयः ?

महेश्वर उवाच

स्थितो ब्राह्मणधर्मं ब्रह्मण्यमुपजीवति ।
क्षत्रियो वाय वैश्यो वा ब्रह्मभूयः स गच्छति ॥
एभिस्तु कर्मभिर्देवि शुभैराचरितैस्तथा ।
शूद्रो ब्राह्मणात् याति वैश्यः क्षत्रियतां ब्रजेत् ।
एतैः कर्मफलैर्देवि न्यूनजातिकुलोद्भवतः ।
शूद्रोऽप्यागमसम्पदो द्विजो भवति संस्कृतः ॥

न योनिनांपि संस्कारो न श्रुतं न च सन्तः ।
कारणानि द्विजत्वस्य वृत्तमेव तु कारणः ॥
सर्वोऽयं ब्राह्मणो लोके वृत्ते न तु विधीयते ।
वृत्ते स्थितस्तु शूद्रोपि ब्राह्मणत्वं निष्पच्छति ॥
नौचकुलजातः शैक्षशूद्रोऽपि इह कर्मफलग्रामाध्येण-
गमसम्पदो भूत्या ब्राह्मणत्वं लभते । शैक्षज्ञ-
अग्राणकियापरसंस्काराः, सम्बन्धज्ञानहीनं वेदाऽप्यत्यन्त-
आयस्तनिकं शैक्षगमसम्पर्ययम् ; एतानि संस्कारादाः ।
येषां न ग्रथ्यच्छन्ति । द्विजत्वस्य एकमेवाग्नां
वृत्तं, स्वभावः, लक्षणम् प्रकृतवर्ता । स्वभावेव
ब्राह्मणानां संस्कारो विधीयते । शूद्रकुलजातेऽपि
ब्राह्मणवृत्तं ग्राप्य ब्राह्मणो जायते । अन्यत्र च तस्य
पर्वयेण २११ तमाध्याये —

साम्प्रतं च मनो मेऽसि ब्राह्मणो नात्र संशाः ।
ब्राह्मणः पतनीयेषु वृत्तं मानो विकर्मसु ।
दाम्भिको दुष्कृतः प्राज्ञः शूद्रेण सहृशो भ ॥
यस्तु शूद्रो दमे सत्ये धर्मं च सततोत्प्रितः ।
तं ब्राह्मणमहं मन्ये वृत्तेन हि भवेद्द्विजः ॥
ब्राह्मणो धर्मव्याधाय प्राह— मन्त्रिदेशसंक्षेपः ।
साम्प्रतं ब्राह्मणो नास्त्यत्र कश्चित् सन्देहाद्य नाशः ।
वृत्तविचारो हि ब्राह्मणस्य केवलं कारणम् ।

संपर्यपुं नहुपं प्रति युश्चिरव्याक्षयम् (महाभाग्नानु-
प्रयादेः १८० अः)—

शूद्रे तु यद्यभवेलक्ष्यम् द्विजे तस्य न विद्यते ।
न वै शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः ॥
यत्रैतलक्ष्यने सर्पं वृत्तं स ब्राह्मणः स्मृतः ।
यत्रैतत्र भवेत् सर्पं तं शूद्रमिति निर्दिशेत् ॥
तत्रैव २११ तमाध्याये च—

शूद्रयोनी हि जातस्य सद्गुणानुपतिष्ठतः ।
वैश्यत्वं लभते ब्रह्मण् क्षत्रियत्वं तथैव च ।
आजर्जवे वृत्तभाग्नस्य ब्राह्मणमभिजायते ॥

शान्तिपर्व्याणि भूगुभगद्वाजसंवादे च प्राप्तं शूद्रे
यदि विप्रलक्षणानि दृश्यन्ते ब्राह्मणे च शूद्रवृत्तानि,
तर्हि शूद्रो न शूद्रः ब्राह्मणो न ब्राह्मणो वाच्यः ।
वैरस्तुतः तद्वै पर्मत्यमेव ।

छान्दोग्ये माध्वभाष्यवृत्तं मामन्वहितावाक्यश्च
आज्ज्वरं ब्राह्मणे साक्षात् शूद्रोऽनाज्ज्वरलक्षणः ।
गौतमस्त्वति चिज्ञाय सत्यकाममुपानयत् ॥

ब्राह्मणे मारत्यं शूद्रे तु कौटिल्यम् । गौतम इदं
विज्ञाय सत्यकामं जावालमुपनयन संस्कारेण ब्राह्मणं
निर्गिरिक्षन् सामवेदीयवज्रसूचिकोपनिषद्यति वृत्तेन
ब्राह्मणनिर्णयव्यवस्था । यथा—

“तर्हि को वा ब्राह्मणो नाम । यः कश्चित्
कामरागादिदोषहितः शमादिसम्पदो भावमात्सर्वं
तृष्णाशामोहादिग्हितो दमोऽहङ्कारादिभिरसंस्पृश्यन्ता
वर्तते । एवमुक्तलक्षणो यः स एव ब्राह्मण इनि
श्रुतिस्मृतिपुणितिहासानामभिग्रायः । अन्यथा हि
ब्राह्मणित्वसिद्धिर्नास्त्वयेव ।” श्रीनीलकण्ठोऽपि एतः
द्विषये प्राह—“एव च सत्यादिकं यदि शूद्रे ऽप्यस्ति
तर्हि सोऽपि ब्राह्मण एव स्यात् । शूद्रलक्षणकामादिकं
न ब्राह्मणेऽस्ति, नापि ब्राह्मणलक्षणं शमादिकं शूद्रे ऽस्ति ।
शूद्रोऽपि शमदमायुपेतो ब्राह्मण एव । ब्राह्मणोऽपि
क्रामान्वयेतः शूद्र एव ।”

छान्दोग्ये (४।२) पौत्रायणाम्बायिकायामशूद्रकुले
जातस्यापि शूद्रत्वं प्रतिपक्षम् । ब्रह्मसूत्रं (१।३।३४)
“शुगस्य तददादरथ्रवणात् तदाद्रवणात् सूच्यते हि ।”
“पूर्णप्रज्ञदर्शने माध्वभाष्ये नासो पौत्रायणः शूद्रः ।
शुचाद्वद्वयमेव हि शूद्रत्वम् । कम्बरप्रणमेतत् सन्त-
मित्यनादरथ्रवणात् । सहसं जिहान एव क्षतार-
मुवाचेनि सूच्यते हि ।” पादे च—

राजा पौत्रायणः शोकाच्छूद्रेति मुनिनोदितः ।
प्रार्णविद्यासर्वाप्यास्मात् परं धर्ममवासवान् ॥

मनुद्वितीये चतुर्थे च वृत्तवर्णनिर्देशोऽवृत्तीत् ।
योऽनन्दीत्य द्विजो वेदमन्यत्र कुरुते श्रमम् ।
स जीवन्ते व शूद्रत्वमाशु गच्छति सान्ययः ॥
उनमानुन्तमान् गच्छन् हीनान् हीनांश्च वर्जयन् ।
ब्राह्मणः श्रेष्ठामेति प्रत्यवायेन शूद्रताम् ॥
योऽन्यथा सन्त्वात्मानमन्यथा सन्त्सु भाषते ।
स पापकृत्तमो लोके स्तेन आत्मापहारकः ॥
यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः ।
यथा विप्रोऽनन्दीयानखयसं नाम विभ्रति ॥
शास्त्रे पु वृत्तवर्णविचारो वहुधा निर्देशोऽपि कंवल
शैक्षमार्गावलम्बनेनाधुना वर्णनिष्ठायस्य प्रावत्यं लक्ष्यते ।
वृत्तवर्णनिर्देशप्रणाली आवहमानकालं प्रचलितापि
कल्पावल्यान् श्रुणासु न्यायमर्यादासु अन्यायेन
स्वार्थपरतैव समाजस्थलमेदाउत्येन परिगृहीता ।
श्रीतमार्गावलम्बनस्तु श्रुतिनुगत श्रीभागवत-शिर
स्काष्ठादश महापुराण महाभागतादि शास्त्राण्यद्वीकृत्य
वृत्तवर्णविचारस्य प्रावत्यम् अद्वीकुर्वन्ति । महाभागतस्य
व्यनपर्व्याणि अशीत्यधिकशततमाध्याये उक्तमस्ति—

जातिरत्र महासर्पं मनुष्यत्वे महामते ।

• सङ्ग्रात् सर्ववर्णानां हुप्यरीक्ष्येति मे मतिः ॥
• सर्वं सर्वास्त्वपत्यानि जनर्थन्ति सदा नराः ।
वाहौ श्रुनमथो जन्म मरणश्च समं नृणाम् ॥

अनो वक्तुर्वचनविश्वासमन्तरेणाब्रह्मणः सर्वेषां
जातिनिर्णयः सुदुष्कर एव । श्रीनीलकण्ठोऽपि
पततश्लोकस्य टीकायां सत्यप्रियर्थीणां श्रुतिवचणम्
उद्भृतशान् : ‘न चैतद्विद्वा ब्राह्मणाः स्मो वयमब्राह्मणा
शुचेति । शैक्षपारम्पर्येण ब्राह्मणकुले जन्मलब्ध्वापि
योग्यतारक्षणे असमर्थानां ब्राह्मणत्वसिद्धिर्वचारणीया ।
वृत्तिमेदेन ब्राह्मणप्रकारान् अत्रिराह, यथा—

देवो मुनि द्विजो राजा वैश्यः शूद्रो निशादकः ।

पशुमर्त्त्वोऽपि चारडालो विश्वा दशविधाः स्मृताः ॥

एवं लक्षणाणि बाहुद्यमिया न प्रदर्शनानि।
सहद्यराकरे द्रष्टव्यानि।

त्रिया जन्म मानवानां शौकं सावित्रयं याज्ञिकश्च।
यथाह मनुः—

मातुरग्रे उधिजननं द्वितीयं मौडिवन्धनं।

तृतीयं यज्ञदीक्षायां द्विजस्य शुद्धिनिवारनात्॥

आदौ मातुकुक्षिनस्ततो मौडिवन्धनादुपनयनद्वागा।
अथ द्विजो उत्तिष्ठेमादियज्ञे पु दक्षितो वैद्यवणात्
(सम्बन्धज्ञानात्) तृतीयं जन्म प्राप्नोति।

श्रीभागवतेऽपि—

किं जन्मर्माद्यमिवेह शौकसावित्रय याज्ञिकैः।

(४३११०)

यिग् जन्मनर्माद्यवृद्ध यज्ञकिंग् वतं यिग् वहुज्ञानाम्।

—(१०१२३३६)

अत्र श्रीथगस्त्रामिपदैः श्रीजीवगोस्त्रामिचरणौश्च
पादटीकायां लिखितम्। “त्रिवृत् शौकं सावित्रयं
दैक्षमिति त्रिगुणितं जन्म। शुकसम्बन्धिजनम् विशुद्ध
मानापितृभ्यामुत्पत्तिः। सावित्रयमुपनयनेन, याज्ञिकं
दीक्षया।” शौकजन्मानन्तरमुपनयनेनाचार्याद् गायत्रा-
तथ द्वितीयं सावित्रयं जन्म। दैक्षयैव पारमार्थिकं
ब्राह्मणजन्म। ब्राह्मणस्यैव केवलं दैक्षस्य (याज्ञिकस्य)
जून्पनो योग्यता। ब्राह्मणक्षत्रियविशामुपनयनमयस्य
द्वितयसावित्रयजन्मनो योग्यत्वम्। शूद्रस्य तु संस्कारो
मन्दो यज्ञक्रिया वा नास्ति। शौकजन्मान्तरं आचार्य-
कृपया द्विजत्वं प्राप्तानां नराणां ब्राह्मणक्षत्रियैश्य। इति
वृत्तवर्णनामानि लक्षणि भवन्ति। सावित्रयजन्म-
लाभानन्तरं द्विजो मन्ददीक्षया याज्ञिकं तृतोयजन्माद्य-
गच्छति। केवलशौकजन्मादसंस्थनो नरो वैदिकदीक्षा-
भावेऽपि पाञ्चारात्रिकदीक्षां लभते। ततस्तस्य द्वितीय
जन्मनोऽभावोऽपूर्णता वा न तिष्ठति। यामल आह—
कल्लो, शौकत्र्यं विचार्य यः सावित्रयः संस्कारो दायते,

स न वस्तुतः संस्कारगशब्द्याच्यः। तर्हि पाञ्चारात्रिक
दीक्षासम्बन्धानां द्वितीयं जन्मयोग्यतायामुपनयनसंस्कारा-
योग्यतायां वा न पूर्ववक्षावकाशः। पुनर्यामल-
वचनम्—“अशुद्धा” शूद्रकल्पा हि ब्राह्मणाः कलि
सम्भवाः। तेषामागममार्गेण शुद्धिर्ण श्रौतवर्तमन्॥”
कलो शौकविचारे सावित्रयसंस्कारोऽस्मन्मृतशूद्राणां
संस्कारग्रहित्यमिति। पाञ्चारात्रिकदीक्षायां नृमात्रस्यैव
पारमार्थिक्षत्रियाणन्त्यम्। तथाहि तत्त्वमागर
वचनम्।

यथा काञ्चनतां यानि कांस्यं रमविद्याननः।

तथा दीक्षाविद्यानेन द्विजत्वं जायते नृणाम्॥

वैप्यवदीक्षपैव नृणां विग्रहत्वं जायते। तत्रैव
श्रीसनातनगोस्त्रामियादाः ‘नृणां सर्वेषामेव द्विजत्वं
“विप्रता”।’ दीक्षालक्षणेऽपि विष्णुशामलवाक्यम्।
दिव्यं ज्ञानं यतो द्वात् कुर्यात् पापस्य संक्षयम्।
तस्माद्विशेषति सा प्रोक्ता देशकैस्तत्त्वं कोविदैः॥

चरमप्रयोजनं भगवत्सम्बन्धज्ञानलाभात् कुन्तो
मानवानां कर्मकाण्डीयद्विजत्वापेक्षा ? सद्गुरुप्रपत्तिः
प्रागेव सा सिद्धा। वह्यनशाखिनां कर्ममार्गीशनामष्ट
चत्वारिंशतसंस्कारैर्ब्राह्मणत्वम्। यथा महाभागतशान्ति
पर्वणि (१८६१२) श्लोके नीलकण्ठधृतस्मृतिः—
“यस्पैतेऽप्रचत्वारिंशतसंस्काराः स ब्राह्मणः।” एका-
श्वनशाखिभागवतानान्तु न तत्सम्भतम्। यथा श्री
यामुनाचार्यर्षस्थागमप्रामाण्ये—“शदप्युक्तं गर्भाधानादि-
दाहान्त-संस्कारान्तर-सेवनादुभागवतानामब्राह्मण्यमिति,
तत्रायज्ञानमेवापराध्यति, न पुनरायुष्मतोदोषः, यदैते
वंशपरम्परया वाजसनेयशाखामधीयानाः कात्यायनादि-
गृहोक्तमार्गेण गर्भाधानादिसंस्कारान् कुर्वते, ये पुनः
सावित्रयनुवचनप्रभृतित्रीयधर्मस्त्वागेन एकाग्रनश्रुति-
विहितानेव चत्वारिंशतसंस्कारान् कुर्वते। तेऽपि
स्वशाखागृहोक्तमर्थं यथावदनुतिष्ठमाना न शाखान्त-

राक्षसानुषानाद् ब्रह्मणान् प्रच्यवन्ते अन्येवार्थि
पश्चात् विहितकर्मानुषाननिर्मित्तब्रह्मणप्रसङ्गात् ॥
यथा । न कदापि शूद्रं पुण्यान्याः । यथा पादे —
भूदः भगवद्भक्तान्ते तु भगवता मताः । सर्वं
पर्यु ते शूदा ये न भक्ता जनाद्वन्ते ॥ श्रुतिमुत्ति
पर्यु तत्र वह्निं प्रमाणणि विश्वनं । प्रयन्यगोत्तमिया

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लोकान् प्रीते स ब्रह्मणः ॥—(वृहदाः ३।६।१०)

तत्र धारो विज्ञाय प्रजां कुर्वन्ति ब्राह्मणः ।

— (वृहदाः ४।४।२१)

(क्रमशः)

वैष्णव मत

यथार्थ वैष्णव मत वैष्णव मत ये शब्दसे प्रथान
और वर्वायापी आत्मा विष्णुकं सम्बन्धमें सब
जौना, जांगोंकी स्वाभाविक अवस्था, कर्म और भक्ति
विषयक गुण समझमें आता है। परन्तु इसका पेसा
स्वभाव रुद्र, अशेषन और अनुचित अर्थ वदलाया
जाता है कि वैष्णव (विष्णुकां शुद्ध और निःस्वार्थ
भूत) ये शब्दसे वाग्वानों विशेष चिह्न और पोषाक
प्राप्ति देनेवाले, एक विशेष देवताके ठहर्मे वहुत
जिनाओंकी पूजाकरनेवाले और 'शैव', 'शाक', 'गाणपत्य',
'जैन', 'वैद्य', 'मुसलमान', 'इसाही', वगैरह दुसरे
रुद्रादांके होनेके कारण दुसरे नरीकोसे दुर्सरी
जिनाओंको पूजाकरनेवालोंके धृणाकरनेवाले एक
प्राप्तिशुद्धि समझा जाता है। वैष्णव शब्दका यह
पथ स्वपूर्ण अशेषन और अनुचित है। क्योंकि
जिनान: और स्वभावन: वैष्णव शब्दसे वैसा मनुष्य
समझमें आता जो विना प्रतिदानकी भगवत्तामें और
समझेवाणुकी पूजा करता है।

प्रधान और सर्वायापी आत्मा विष्णु सब चार
ज्योति प्राण और अर्थ देनेवाले हैं। सब स्थान और
कालके लिये वे हैं मायागहित परम अमाल नव्य।

विष्णु

ये हैं 'सत्'—चिरस्थायी, 'चित्'— सर्वज्ञ, •

'आनन्द'— सर्वदा आनन्दमें पूर्ण और सब
प्रकारमें मुक्त । सूर्यमें किरण वा समुद्रमें जलकी
बुद्धके समान वे सब जीवोंमें और सब जीव उन्हें हैं ।
जैसे सूर्यके किरणमें सूर्यके नाम और तेज के
शिवाय दुसरा कुछ नहीं है और समुद्रकी जलकी बुद्धमें
समुद्रकी शीतलता और जलीयता के शिवाय दुसरा
कुछ नहीं है वैसे ही जीवमें सत्, चित् और आनन्दके
शिवाय दुसरा कुछ नहीं है । पूर्ण वस्तुका मसाला
और गुण उसके अंशमें अवश्यही रहेगा । इस
कारण गुणके विचारसे पूर्ण और अंश वगावर
है परन्तु संख्याके विचारसे भिन्न । विष्णु और
जीवका यह ही है सब और अनन्त सम्बन्ध । इस
लिये जीवोंके उपर विष्णुकी प्रभुता है और जीव
विष्णुके आगे शिर छुकाता है । जैसे प्रभुकी सेवा
करना सेवकका प्रथान कर्त्तव्य है वैसे ही विष्णुकी
सेवा करना जीवके लिये आवश्यकीय है और इस-
हीको वैष्णवता बोला जाता है । इस विचारसे जीव
मात्रही वैष्णव है । अगर कोइ धनों लोग धनका
उचित खरच नहीं करनेसे जैसे उसको कृपण
बोला जाता है वैसे कोइ जीव वैष्णवता नहीं
दिखलानेसे पास्तवमें वैष्णव होनेमें भी उसको
अवैष्णव बोला जाता है । (क्रमशः प्रकृष्टित होगा)

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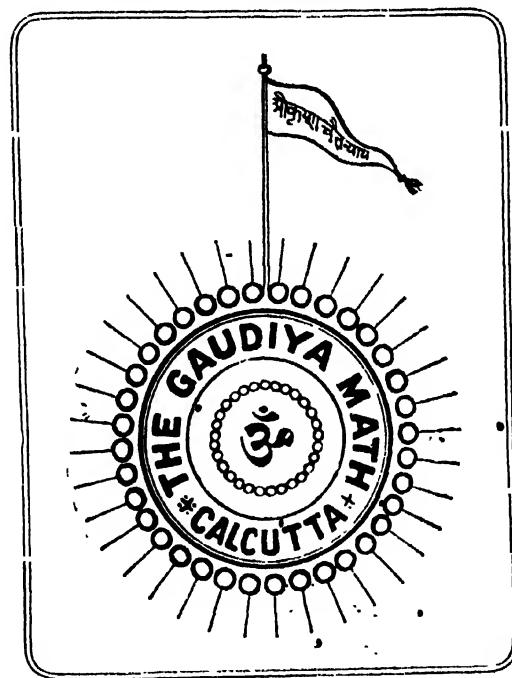
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Vaishnavism and Hinduism

WHEN Sriman Mahaprabhu on His return from Gaya initiated congregational preaching of the *Suddha Sanatan Dharma* (the pure, eternal religion) the people of Navadvipa were filled with panic. In a well-known passage of his famous work, Sree Chaitanya Charitamrita, Kaviraj Goswami has graphically described the then attitude of a section of the Hindus. Some of the Hindus even went so far as to prefer formal charges against the conduct of **Mahaprabhu** before the Kazi, the local agent of the Moslem government, praying for His outlawry in the interest of religion. The charges brought against **Mahaprabhu** are given in the passage of Sree Chaitanya Charitamrita referred to above. These Hindus said in effect—

The *Kirtan* propounded by **Mahaprabhu** was a thing they had never heard of. The *Kirtan* of **Mahaprabhu** was objectionable because it was sung loudly to the accompaniment of *midanga* and *karatal*, constantly and by many people together. It prevented their sleep. It was against Hinduism as it admitted the lowest class to the privilege of chanting the **Name** of **Krishna**. It was profane as the **Name** of **Krishna** was admitted even by **Nimai** to be *Maha-mantra* and as such must not be noised about, as according to the *Shastras* of the Hindus the potency of a *mantra* is impaired if it be heard by any person. They urged with commendable caution that the keeping up of nights, by Hindus at the worship *Mangalchandri* and *Vishu-*

hari at which dancing, singing and music were very properly performed could not constitute a precedent in favour of the new-fangled practices.

The *Smritis* (the followers of *Smriti*, canonicals) made these allegations against 'Aratari' Sree Gaur-Sundar, 'the Saviour of *Kali-Yuga*' (source of incarnations), 'the only maintainer of the *Yuga-dharma*' (the divine dispensation of the Age) as Nimai was guilty of endeavouring to introduce the un-alloyed devotion to God denoted by *kirtan* which is the only eternal *dharma* (function) of all *jivas* (beings) in place of the *dharma*, concocted by the human mind, that accorded with their ideas. These protesting Hindus were under the impression that the puerile creed which they had acquired by right of inheritance was 'Hinduism'. The dancing, singing and musical performances with which the vigils of *Manjula-chandi* and *Vishahari* were kept perfectly innocent because by their means the desire of sensual gratification and aversion to **Hari** increased. Those orgies did not disturb them in the least but their ears were deafened by the sound of *urdanga* and cymbals. They were particularly lavish in their praise of the previous conduct of the very Nimai which they declared was perfectly blameless because it bore an external resemblance to their own at least to an extent. But after his return from *Gaya* when He began to preach openly the *dharma* of the soul'

His practices at once appeared to them to be 'destructive' of all *religion*.

This *religion* which they chose to call 'Hinduism' consisted, in their opinion, in the worship of *Manjula-chandi* and *Vishahari*; in 'the thirteen festival, of the twelve months'; in *sraddhas* (funeral ceremonies) for appeasing the ghosts of dead ancestors; in the performance of domestic duties after the approved manner of un-complaining beasts of burden—marrying and giving in marriage, loyally practising the duties of eating, sleeping, fearing, sexuality etc. till the very moment of the exit from this world; for fear of the *next world* by means of 'gifts,' 'contemplation' etc. procuring the reputation for holiness and other honours from God-less people of this world and also gaining thereby Heaven and other enjoyable *lokas* (regions). It was 'Hinduism' in order to earn a living and became known as a *religio*, effecting a compromise between the verbal name—a mere thing of this world which is itself the manifestation of the external, shadowy Power of God, and the eternally self-revealing Holy Name of the God-head; to take as occasion serves this grossly—distorted, reflected image of the Name; or to suppose that the Name is on a level with *Dharma*, *Jajna*, (Sacrifice), *Brata* (vowed observance) etc. and, therefore, with all greater confidence to nourish every manner of evil thought on the basis of

such perverse reliance on the Name ; etc. etc.

And because this 'mere' 'Lad' was proclaiming *Truths* that were opposed to such concoctions of the diseased mind therefore, they thought that they owed it to themselves to drive Him out as the 'destroyer' of the *religion* of the Hindus. Nay, further, as the *Maha-mantra* of the **Name of Krishna** was on a par with other *Mantras* and as *no Mantra* was to be uttered in a loud voice so as to be heard by anybody else, the potency of *Mantra* being impaired if heard by any man, and as Nmai Himself said that the **Name of Krishna** is *Mahatmantra* and yet loudly proclaimed the same purposely to make *all* people hear the **Name**, therefore, was it not decisively established that by such conduct which was undeniably opposed to the shastras He was proved to be guilty of deliberately profaning the shastras of the Hindus ?

These so-called Hindus who were as a matter of fact polytheists who placed the *chit* and *jada* (the conscious principle and matter) in one and the same category, who considered Isvara (transcendental Ruler) and the **Name of Isvara** as a mere constituent part of their ordinary ceremonies, in order to harass **Sree Gaurasundar** had recourse to the Kazi and having approached him had the effrontery to say—"This Nmai is obstructing the preaching of the Mussalman religion, therefore, as you

have the power it is your bounden duty to turn Him out of the town."

Vaishnavism was in this manner maligned by a section of the Hindus in the days of **Mahaprabhu**. The prevalent opinion of the present day happens to be that Vaishnavism is only a *branch* of 'Hinduism'. But those who have had the good fortune of realising the true nature of Vaishnavism know that the Vaishnava can by no means be styled as a common 'Hindu.' The Vaishnava is never a Brahman, Kshatriya, Vaisya or Sudra. The Vaishnava is not a common Hindu or a karmi. It is no doubt true that a Hindu who is born in a Brahman, Kshatriya, Vaishya, Sudra or Antyaja family or any other person whoever he may be is *potentially* fit to be a Vaishnava. As a matter of fact any *jiva* (being) whose spiritual nature has been awakened is fit to be a Vaishnava. But if, therefore, a Vaishnava is designated as a Hindu, Musalman, Christian, *Brahman*, *Kshatriya*, *Vaishya*, *Sudra* or *Antyaja* the thing signified by the term is not exactly indicated. Those who suppose that a Vaishnava is a *Hinu*, *Brahman*, *Kshatriya*, *Vaishya*, *Sudra* or *Antyaja* are utterly ignorant of the real nature of a Vaishnava and of Vaishnavism.

The so-called **Vaishnavas** of the present day are so misinformed of their personality that when they are asked about their designation they think it to be honourable to describe themselves as

Hindu, Brahman, Kshatriya, Vaishya, Sudra etc. Such designations are not applicable to a true Vaishnava. A Vaishnava ever describes himself only in term of his own proper and eternal nature as an humble aspirant for the service of the servant of the servant's servant of the Supreme Lord. Because such designation truly describes the nature of the Vaishnava. **Sreeman Mahaprabhu** has taught us this Truth in the *Sanatan-Siksha* (His teachings to Sanatan) that 'the *jīva's proper self is the eternal servant of Krishna*.'

• Those whose minds are much too thickly incrusted with an accumulation of empiristic ideas may make a pretence of supposing the above 'to be a piece of sheer bigotry on the part of **Mahaprabhu**.' But if such self-deluded people ever have the good fortune of being truly enlightened by the Grace of God they will only then understand that all beings are the fractional parts of the One Absolute Truth and the eternal servants of the Source of all Avatars (Incarnations), Isvara (Divine Lord), the One, the Son of the Lord of Braja — **Shree Krishna**.

• Because we have lost all memory of our true selves, therefore, 'it happens that we are so over-anxious to be designated 'Turks,' 'Hindus,' or 'Sravas' and to suppose that the highest duty, the *summum bonum*, of life consists in the preservation of the 'Hindu *dharma*' or in other words 'the function of the

body and the mind.' Here in Bengal, we recognize Harihar Bandopadhyā's son Raghunandan Bhattacharyya as the great man when all of us should follow. Raghunandan has made an elaborate arrangement for the perpetuation of this 'Hinduism' which ensures the endless cycle of births and rebirths in the company of a motley host of changing dogmas; and consciously or unconsciously enlisting ourselves as the loyal disciples of the Bhattacharyya *maha-saya* we are often in danger of committing the grave offence of hating those sincere Vishnavas who practise exclusively the *dharma* of the soul supposing them to be transgressors against the 'good old' customs and as being devoid of the *religion* of the 'Hindus.' Hence even Advaitacharyya although appearing in a staunch Hindu family is in our opinion a *back-slader* from the path of Hinduism, because he had the temerity to receive with honour the devotees of God. Similarly Nityananda, also coming of a Hindu Brahman family, is according to our judgment guilty of unholy practices as he taught the world by his personal practice to honour the *Mahaprasad*. And some of us do not hesitate to go still further and even to *insinuate* that **Mahaprabhu** Himself upheld those 'good' customs of the 'Hindus' *against* Nityananda and Advaitacharyya ! **Mahaprabhu** always said that no one was fit to be a teacher of *dharma* who himself did not

• practise it.' He Himself set the example by practising personally the *suddha sāvatanā dharma* (the unalloyed eternal function) that He taught. This is what He Himself has said of His Own Practice—

‘नाहं विप्रो न च नरपतिर्नापि वैश्यो न शूद्रो
 नाहं वर्णी न च गृहपतिर्नो वनस्थो यतिर्या ।
 किन्तु प्रोद्यन्निखिलपरमानन्दपूर्णामृताव्ये-
 गोंपीमर्तुः पद्ममल्योर्दासदासामुदासः ॥’

‘I am not a Brahman, nor a Kshatriya, nor a Vaishya, nor again a Sudra ; neither am I a Brahmachari, a Grihastha, a Banaprastha nor a Yati. But I am only the servant of the servant's servant of the lotus Feet of the Consort of the damsels of Braja, Who is the ocean of nectar overflowing with eternally self-revealed, fullest, *transcendental* bliss.’

An Humble Suggestion

[By Sj. ATUL CHANDRA BANDYOPADHYAYA, BHAKTISARANGA]

TO err is human. However learned and intelligent a man may be, he is liable to a creeping error. The greatest philosopher should always remember that human nature is at every moment apt to fall into various errors, specially when we undertake to judge of things, spiritual and eternal, with our empiric knowledge. Of all human excellencies, reason is undoubtedly the greatest ; but it has its own jurisdiction. There are men whom Nature has indeed favoured with superior powers. Our mind again is always changeable. We accept a theory today and reject the same a few days after. Every one so often experiences the fallacy of theories established by great men. The great inequality that we often perceive in the productions of the mind of the same man should discourage dogmatism. A man's

body varies with the weather and time, and changes oftener than the moon ; so the mind must rise and fall like the mercury in the tube. It is one hour pure as ether ; the next moment, foul as the thickest fog. Where is, therefore, the certainty of human intellect ? Where is the boast of human reason ? This fickleness of the mortal frame, this instability of human wisdom should teach us humility and abate our pride. This is overlooked by many philosophers most of whom are found strongly prejudiced towards their own favourite opinion. Prejudice or prepossession generally stands like a stumbling block in the way of justice and do not suffer our reason to look abroad. It is this fatal propensity which shamefully misleads our judgment. To avoid being led astray by such a dangerous error, we must

be very careful to divest ourselves of acquired prejudices and hear impartially before we pass any sweeping remark on any subject.

It is admitted on all hands that the powers of the mind do depend upon the organs of the body which vary in course of time. The mind being inseparably connected with matter, cannot proceed beyond material phenomena. It has therefore no access to the spiritual world, (वैकुण्ठ) the door of which is against all who want to enter with his prepossessions or the dim light of wisdom of this world. Rules and laws of the material world have no access there. Material time and space have no place in this world of eternity. Material senses cannot approach that realm. Who can set landmarks to limit dimensions or find plumbets to fathom the depth of that mighty mysterious existence? What numbers can state, what line can gauge the lengths and breadths of that eternal world? A theist cannot help conceiving of One Spiritual Supreme Being in this spiritual Realm of eternity, in spite of all that can be said by the most obstinate atheist and his own doubts can devise.

Be you the most intellectual giant, the most learned scholar, the best orator, the most experienced man in the world, you must stop dead at the Gate of the Divine Sphere of Spirit and seek counsel of sound judgment as to how to proceed further.

‘नायमात्मा प्रवचनेन लभ्यो न मेवया न वदुन्न श्रुतेन’
(कठ, १२२३)

You will have to drop all before you face this world and submit fully to the process of deduction (शैतपन्था). This is what is called *civil death* which makes you competent to have a glimpse into the mysterious principle of spirit.

‘तद्विद्धि प्रणिपातेन परिग्रहेन सेवया’ (गी ४३४)

A light (empiric knowledge) may be useful to us to find out something in a dark room (material world); but it is of no use to us when the sun shines brightly upon us. It is simply ridiculous to attempt to see the sun with the help of a light, which owes its origin to the sun. God is Self-fulgent. His Powers are identified with His Person. In material objects there is a difference between the person and his powers, between the thing and its attributes, its name, its form and its action. But it is a spiritual truth that in spirit the thing is identical with its name, form, attribute and action. Most of the western philosophers having identified the mind and the *perceived ego* (अहङ्कार) with the soul or spirit, failed to rise beyond matter and its relation. The line of demarcation between the soul or spirit and the mind, will be observed in the following sayings of Krishna (the Lord of all Lords) in the Geeta—

“भूमिरापोऽनलो वायुः खं मर्णे बुद्धिरेव च ।
अहङ्कार इतीयं मे मित्रा प्रकृतिरशृणा ॥”
(गी ३४)

•(1) The solid, (2) liquid, (3) fire, (4) potency and (5) space (these five elements which form the *physical body* or *outer case* of a being) and (6) the mind, (7) the understanding and (8) the perverted ego (the three elements which compose the *astral body* or *inner case* of a man) are all substances which have relation to the creative principle of matter (अपरा प्रकृति वा मायाशक्ति) whereas, the *soul* which is an emanated *atomic part* of the Divine Soul, is a sort of His Energy of a different nature (जीवशक्ति वा तटशशक्ति) which produce *beings* who are *spiritual in nature* but *liable to be enthralled by Maya* (His illusory energy) when their *true and innate position as eternal servants of the Deity* is *forgotten by them*. God has infinite powers, but the Scriptures describe of *only three divisions* of the attributes of His Powers, viz. (1) The attribute of God's Power which exhibits spiritual existence called the *chit shakti* and the spiritual kingdom is called *chit-jagat*. (2) The *maya-shakti* which creates the material phenomena known as *mayik-jagat*. (3) The *jiva shakti* which differentiates souls that are naturally located between *chit-jagat* and *mayik-jagat* and are so constructed as to be liable to be enthralled by *maya-shakti* in consequence of want of power when unaided by *chit-shakti* of the Deity. Those who prefer to serve their Master are protected from falling into the clutches of *maya* and undergoing troubles in ~~un-~~

sequence, and they are admitted in *chit-jagat* as eternal servants.

The soul engrossed in matter loses itself in mind, and the mind takes the seat of its master the soul and acts through senses enjoying this world. In fact the soul is the proprietor of its properties (1) mind and (2) body. When the sleeping soul is, fortunately however, made to turn back to hear and think of or to move towards its, original position, matters give way : the body and the mind follow suit till the final object of spiritual existence is attained. Mind engrossed in matter is doomed to wallow in the mud of this world, whereas, mind liberated from all pressure of gross matter tends to go back to God and back to Home above. Between mind and spirit there is a wide gulf which can only be bridged over by spiritual cultivation.

There are so-called great men or rational thinkers who deny the existence of spirit. But, this truth cannot be subjected to dry reason or barren arguments, but is only to be felt by sincere men as intuitive truth.

The prudent philosophers have discovered that all the mistakes we are guilty of, originate from (1) भ्रम, (2) प्रमाद, (3) करणापाद्यत्व and (4) विप्रलिप्ति, whereby our boldest and strongest thoughts are lost. (1) We mistake 'infamy' for 'renown' and 'ruin' for 'benefit'. (2) We misunderstand things when the brightest rays of truth shine in *vaidika* upon our

mind. (3) The senses we observe with are always defective and incapable of giving us a perfect view of things observed. • For instance when we look a glassful of water with our naked eyes, we do not see any germ in it unless and until a microscope be used. Then again we do not see in darkness. (4) A general inclination for deception creeps into our heart when we take one-sided view and establish facts or theories with the greatest assurance. All are subject to fall victim to these defects. The only exception is God the Almighty and His associated counterparts who remain in the Absolute Truth. He is All-knowing, All-powerful and All-blissful. He is Omni-present, Omni-scient and Omni-potent, the like of Whom cannot be found anywhere. He is One without a second and possesses infinite powers. Out of His own supreme power and prerogative He appears before us as "AVATAR" or "SREE BIGRAHA". He comes down from His Ever-blessful Abode to this world, in the form of a man when we actually need His help. Sometimes He sends His "Parsadas" Associated Counter-parts fully empowered to act here on His behalf. When theism is forced to give way to pantheism, atheism, scepticism and agnosticism; irreligion unscrupulousness and duplicity bring about chaos on earth. Sin and its consequences surge round us tumultuously clamouring to have their way, and we find ourselves in the

midst of a whirl-pool against our wishes. He comes to this world to save us from their clutches and re-establishes peace and order.

“परित्राणाय साध्यानां विनाशाय च दुर्गताम् ।
धर्मसंसाधनार्थाय समवामि युगे युगे ॥”

(गी ४८)

He may remain here and at the same time everywhere in and out of the universe. Mutually contradicting powers and attributes live in harmony with Him ruled by His super-natural Self. With all His paraphernalia and with all His Majesty, Might, Glory, Beauty, Wisdom and Supremacy, He reigns eternally in the spiritual world and at the same time exists in every created object and place in all His fulness. The Omnipotent Author Nature is Supreme Will in Himself and is above Nature, her laws and rules, because everything has come out of His Will and power. Supreme Lord Krishna-Chaitanya is at the centre of all spiritual and material phenomena—the point whence "Harmony" shines eternally with her All-Beautiful Lord—"The Absolute Truth". His Injunctions are at all times universally true and must be universally relied upon. They are embodied in the Vedas, the Geeta, the Upanishads, Sreemad Bhagabatam and other *Sat-Sashtras* which must be accepted as the only evidence in spiritual matters. Fortunate and blessed persons hear and obey them. They are not

intended for any particular sect or a particular caste or creed, but for all beings and all souls—whether animal, human or celestial. They are not based on local or apparent truth, but on the Absolute or unchallengable Truth. If brought to this platform by the Grace of the Almighty, persons of contrary interests and different sentiments come to peace and live in eternal association with that Transcendental Being, a life of continuous joy, peace, happiness and success in this world in and the next; Harmony having laid her hand on the contending parties and brought all their differences to an amicable conclusion. How to arrive at this platform should be our first question.

I alone cannot approach His Divine Abode unaided by the spiritual light from One Who realizes the principle of spirit. Here comes the question of “*Sat-Guru*”—our spiritual guide—who is the nearest and dearest part and parcel of the Supreme Being. He comes to this world, in the form of a man to save dormant souls from the clutch of Maya (His illusory energy), to infuse into every man the Divine power to go through life victoriously and successfully, to give every erring being the

power to be re-instated to his former position and have all the rights and privileges of such a position—the *eternal service of Godhead*.

Generous Reader, do you feel the need of such a friend, staunch and true,—who will stand by you thick and thin?—who will give you power to win, when you are strongly tempted to do wrong in accordance with or in contradiction to the dictates of your own reason and judgment?

“Where can I find our Spiritual Guide? How to get Him to be interested in me?”—should naturally be our next question.

If I am sincere and true in my desire, He will reveal Himself to me. He is always near me. He is ever ready to receive every one who comes to Him. Many have found Him. Many are enjoying His friendship and living in close communion with Him. I should express my willingness to obey Him and I will find a consciousness in me that He has heard my prayers. The next moment I find Him disguised before my eyes in human form—“*Mahanta Guru*” or “*Sat-Guru*” welcoming me with his stretched arms and the Gate of God’s Realm opens.



Religious Views

(Continued from P. 31 July, 1927.)

IN the three *Vyahritis* of *bhuth*, *bhupah* and *srav*, in the four *lokas* (regions) of *Mahah*, *Janah*, *Tapas* and *Satyah* situated above the three *Vyahritis*—and in the seven infernal regions of *Atala* etc. the enjoyer of the pursuit of objects that is practised by the senses, is not the soul (*atma*), but an attribute ('उपाधि') of the soul, or non-soul;—such pursuit is not the submissive following of the transcendent, or devotion;—but it is the mere temporary gratification of the senses. By such *mental function-ing* narrowness or sectarianism is manufactured. But if by the methods of attentive listening, subsequent questioning and serving, submitting completely to the transcendent and real Truth, we follow that course which is likely to please Him,—only then is the realisation of the Absolute possible; as in the words of Sree Geeta (4/34):—

‘तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥’

Thus it would appear that it is not even the mind, which is a dim and distant glow of the pure intelligence, that is denoted by the term ‘शुद्ध आत्मा’ (immaculate soul), or ‘*I*’; and, therefore, by the functioning of such mind the true meaning or ‘purpose’ of ‘the’ *Veda*

cannot be learnt. It is so because mental function is fickle, changeable and liable to be disjointed and obstructed at every stop; and it is for this reason that spiritual object cannot be served by non-spiritual object or non-spiritual mode of action. If such non-spiritual object or mode of action is allowed to be the guiding force the task of effecting real harmony becomes extremely impracticable on account of the admixture of differing speculative theories. Although Sree Shankaracharyya made the attempt to establish outward reconciliation by means of सगुण उपासना (attributive worship) but as, however, it led up finally to the position of an Abstract Brahman devoid of material attributes, no real reconciliation was effected thereby. In the Sufi school also we find that there is this worship of the Ego or ‘*anat hak*’;—as a matter of fact such view is the product of mental function which forms, as it were, the very root. Such mental function being liable to distortion by time and being given to garnering of fragmentary knowledge, those empiricists and intuitionists have never been able to obtain, in its proper form, the knowledge of the service of the transcendental Reality. They are guided by the know-

ledge that arises from the perception of this world by means of the senses, or obey the experience of the circumscribed intuition that is found in this world ;—and, therefore, in the attempt

ascertain the true object of worship, they are forced to adopt the doctrine of illusory appearance, even in the case of intuitive experience, on the analogy of knowledge that is derived from perceptual experience. Although the abstractist may be led by the method of negative reasoning to the admission that the Absolute Truth is beyond all phenomena in which the least trace of the mundane factor happens to be present, as being the mere antithesis of the phenomenal, it does not follow that the Absolute Truth itself, being pure Intelligence and the supreme moving Power behind everything, is, therefore, necessarily mere abstract intelligence, or absolutely devoid of quality ;—because, his observation being the product of either selfish enjoyment in the form of apprehension of this world by the senses, or of non-spiritual instinctive experience of this world, on account of its changeable character and by reason of its not being in a position to attain the proximity of the Reality,—being situated at a great distance from the subjective nature of the Reality,—the correctness of its finding about the subjective Reality is properly enough open to controversy and doubt. Under the influence of mental imagination he may

declare the ultimate Reality to be a mere abstraction ; but, as a matter of fact, such declaration does not affect the subjective nature of Reality itself. His subjective existence does not change in the least. By propounding the doctrine that the form of mere material abstraction, the opposite of material diversity, is a *point* of pure intelligence he has simply transformed himself into an illusionist by means of such mistaken attribution. Exactly the same is the case of mistaking the rope for the snake. But the rope does not actually become the snake by being mistaken for the snake. Therefore, in order to be able to eliminate such illusionism, which is an obstacle in the way of the vision of the real truth of things, it is absolutely necessary, as a preliminary condition, to realise properly our true relation to things.

I have already said that even if the transcendental is denied He still remains full of all the manifestations of the pure intelligence, by virtue of His transcendental nature. Among the mental functionists of the West, although the agnostics or sceptics (as for instance Huxley, Spencer etc.) led away by their particular tastes, or experiences happen to entertain the conviction of un-knowability or doubt regarding the existence of absolute Reality, it is not therefore, as a matter of fact true that He has no existence at all. Another instance in point is that of Mr. Robert

Buchanon, the author, who has ridiculed the teachings of Jesus Christ as being mere concoctions of the mind, and has expressed his doubt regarding their utility ; just as the knowledge of objects that belong to the fourth state of the soul is not attained by means of the sense ;—the knowledge regarding the fourth to infinite dimensions although apprehensible with the aid of materialistic mathematical science we have failed to comprehend in terms of the actual experience of our limited knowledge :—nor does there exist any method by which this is possible ; because those objects, viz. the objects of the fourth state etc., are matters that happen to lie beyond and outside the limits of all material experience. It is for this reason that the Sreemad Bhagabat (1/1/1) has addressed the Absolute Reality with the words :—

“शास्त्रा स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि”

‘Let us meditate on the Absolute Truth, with its paraphernalia, that ever dissipates all illusion’. The expression ‘स्वेन धात्रा’ means ‘with all its transcendental paraphernalia ; and ‘निरस्त कुहक’ implies that the Absolute Truth enables the worshipper to attain its own presence without producing any differences or contradictions in its realisation ; that is to say, it does not deceive or delude him. Vishnu Himself is that transcendental Reality ;—He is that Truth Whose presence dissipates all illusion. If we ‘think’ that He is only one of

those the gods who are empowered to rule over the world, and is specially endowed with the quality of sattva, we may, indeed, thereby secure the gratification of selfish purpose but are unable to realise the distinctive characteristic of Vishnu, viz. His freedom from *all* limitation. He is ‘वैकुण्ठ’—‘विगता कुरुठा यस्मात् सः’ ; or, in other words, He is not finite, or any circumscribed object within the limits of the universe. He is the only location of all existence,—the one only root-cause of the realisation of the truth of all objects spiritual and non-spiritual ; that is to say, all objects have existence because He abides in them. He is the giver of power to all the gods. It is even customary to salute the neutralist after his renunciation of the *asrama* stage of life with the formula ‘नमो नारायणाय’ ‘obeisance to Narayana’ on the ground that he is a fit abode of Vishnu. Vishnu is the Lord of the subjective existence of all objects,—He alone is worthy of our regard ; objective experience being destructible,—that is to say, not having any connection with Vishnu, is not valued in the *shastras* ; eg. Sree Geeta (9/23) :—

“येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविघिष्ठूर्वकम् ॥”

‘The show of worship, prevalent in the world, of many gods, conceived in terms of external experience as different gods or rulers of the universe, has no

connection with Vishnu, and is, for that reason, absolutely lacking in the quality of devotion; and therefore, such worship is in violation of the clear injunctions of the shastras, or are improper or an act of impiety; that is to say they are forbidden.² As a matter of fact it is this external apprehension that is meant by the worship of material objects that are the products of physical Nature (प्रकृति). This worship of the *prakṛita* (product of physical Nature) and its mother *prakṛiti* (physical Nature), is known as *maya-vāda* (illusionism). *Moksha* which is the summum bonum of this Natureism (प्रकृतिवाद) or Illusionism (मायावाद), is, in the opinion of the professors of nature-ism, nothing else than the state of absorption in the non-manifest physical nature (अव्यक्त प्रकृति) by the gradual narrowing of external perception. But we learn from the Brahmasutra 'ईक्षत्तेनाशब्दम्,' (1/1/5) that physical nature herself is not able to create the world!—the world is created by *Maya* (the external energy of God) by the power of the glance of the supreme Lord, Vishnu. In the opinion of *saukhyam smṛiti* (sankhya karika 21) the world is created by the union of *purusha* and *prakṛiti*—God and nature—after the manner laid down in the logical dictum of co-operation of the blind with the lame in performing a journey. Therefore, the nature-ist does not admit the word of the Veda—“यत्ते

वा इमानि भूतानि जायन्ते, येन जानानि जीवन्ति, यत् प्रयन्ति अभिसंविशन्ति, तद्विज्ञासस्य, तदेव ब्रह्म” (तैः भृगु १ अनु); in other words, he does not admit the supreme God, Vishnu, as being both the efficient and material cause of the universe.

Thus we find, by a consideration of all controversies that have up till now arisen or are likely to arise in the future in the world, that all philosophical or religious views have as their basis these three words *viz.*—(1) **चिद्राहित्यवाद** (view that excludes pure intelligence), (2) **चिन्मात्रवाद** (view that admits a *point* of pure intelligence), (3) **चिद्विलासवाद** (view that holds the extensive manifestation of pure intelligence). According to the first, the cessation of consciousness is itself the summum bonum (as in the schools of Buddha and Kapila). In the second, the goal to be reached is the cessation of all distinguishing features of consciousness, or, in other words, the absence of distinction between the worshipped, worship and worshipper;—the summum bonum being the unified state of existence of the seer, seeing and the seen. In the third, there is eternal existence of the worshipped, of worship and of many worshippers. Although the first two views contain instruction recommending renunciation, the abstinence that they favour is mixed up with the tendency to worldly activity. All philosophy of the world that is the product of the active impulse are subordinate to these

two views. By exclusive addiction to the active impulse, or by being guided by external knowledge generated by the exercise of the senses, the experience of the transcendental Reality, the goal of our true self, is not gained ; unreal, external objects alone are secured.

In the Sreemad Bhagabat Sree Prahlad Maharaj says to Hiranyakasipu, the King of the Daitayas, (7/5/ 10.31) :

‘मर्तन् कृष्णे परतः स्वतो वा
मिथोऽभिपृथ्येत गृहवतानाम् ।
‘अदान्तगोपिर्विशतां तमित्रं
पुनःपुनश्चित्तचर्वणानाम् ॥
न ते विदुः स्वार्थगतिं हि विष्णुं
दुराशया ये वहिर्यमानिनः ।
अन्धा यथान्यैरुपनीयमाना-
स्तेऽपीशतन्यामुख्यान्निवद्धाः

The purport of the sloka is—‘those who abuse the office of a house-holder, that is to say, are engrossed in surveying the world by means of external senses assuming the role of observers ; or are busily occupied in enjoying ephemeral worldly objects as their Lord and proprietor ;—are ‘अदान्तगो’, that is to say, their senses are not under their control ; on the contrary they themselves are the object slaves of those senses ; and, therefore, their thoughts are never directed to their own Lord whom alone they ought to serve, to the lotus feet of Sree Vishnu which alone is the one thing that they require ;—They endea-

vour to gain external, ephemeral objects ; their senses are busy in the quest of enjoyable material objects ; and, therefore, fettered with the chains of the illusive energy of God, they fall again and again into the darkness of this world.’ But the devotees of God constantly employ all their senses in the service of the supreme Lord, Sree Hari ; ‘the service of the Lord of the senses by means of the senses’ is thus properly realised only in their case.

“सुरर्घे विहिता शास्त्रे हरिसुदिश्य या किया ।
सैव भक्तिरिति प्रोक्ता यथा भक्तिः परा भवेत् ॥”
(भः रः सिन्धु पूर्व २८ संख्याधृत)

The devotees are found graded into three distinct orders having different duties. The duties of the youngest order are thus defined :—

All their acts are performed with reference to God and this is the form of their spiritual endeavour. Such activity should not be styled *karma* or fruitive work of the elevationist.

For the intermediate grade the duties are thus described.—

“लौकिकी वैदिकी वापि या किया कियते मुते ।
हरिसेवानुकूलैव सा कार्यं भक्तिमिच्छता ॥”
(तत्रैव धूत पञ्चाश्रवाक्य)

One who aims at loving devotion as his ultimate object, performs all worldly duties and acts enjoined by the Veda as a help in serving Sree Hari who is the object of his worship.

- The duties of the best devotees are—
“ईहा यस्य हरेकास्ये कर्मणा मनसा गिरा ।
निखिलासप्यवस्थासु जीवन्मुक्तः स उच्यते ॥”
(भः रः सिन्धु पूर्व २८ः धृत नारदीय वाक्य)

He is engaged under all circumstances, with body, mind and speech, in an unlimited endeavour to serve Sree Hari.

In the sloka “क्षाने प्रथासमुदपास्य” quot-

ed above from the expression “स्थानस्थिताः”, we can understand that it is practicable to serve Sree Hari under all conditions. Therefore, of the three methods *viz.* work, knowledge and devotion, it is only by the last, that is the method of devotion, that the proximity of the ultimate Reality itself, the One Truth, Vishnu, can be gained ;—and it is un-attainable by the other two methods.

Thakur Haridas

(Continued from P. 37, July 1927.)

THE magnanimous Thakur understood from this incident that most of the villagers, with Ramchandra Khan as their mouthpiece, were opposed to his devotional practices. Therefore, having already realised that it was proper to give up that mode of worldly life which was unfavourable to the practice of devotion the moment the danger threatened to become actual, Thakur Haridas bestowing on that woman the Name of Hari as well as the cell of his devotional practices went off to a different place for the purpose of worshipping Hari. The woman giving up her sinful course made an offering of her accumulation of ill-got riches for the service of Brahmins. By the mercy of Haridas becoming well-versed in the Name of

Hari she came to be regarded with great reverence in society.

As the result of his wicked treatment of Sree Haridas Thakur the feeling of hatred against God and His devotees increased apace in the heart of Ramchandra Khan. Consequently when Lord Nityananda with his entourage of Vaisnavas arrived a few days afterwards in the *mandap* of Ramchandra, the evil-disposed Ramchandra treating Him with contempt said that his spacious *mandap* would not accommodate Him and His *gosthi* (personal adherents) but that he was prepared to house Him in his ‘*gostha*’ (cowshed). On hearing this the Lord went away to another village.

By means of this load of iniquity

which now reached its full weight Ramchandra speedily brought down upon himself the most terrible destruction. In consequence of delay, prompted by avarice, in the payment of revenue to the Mahametan ruler of the country the Yavana monarch forcibly entering his *mandir* polluted it for good by slaughter of animals and other similar acts ; plundered all the wealth of Ramchandra ; and finally spat into his mouth and even compelled him to swallow objectionable blood and flesh of animals, etc. Ramchandra was made aware by this event that his temporary greatness had been the merest of trifles. Such greatness, the existence of which is liable to be destroyed in a moment, can never be the permanent means of obtaining the highest good.

Giving up the hut of Benapole Thakur Haridas came to Fulia a village of the Nadia District situated midway between Ranaghat and Santipur. Sree Advaita Prabhu from Sylhet had by that time settled down at Santipur. Having the Company of Sree Advaita Prabhu Haridas with mind filled with joy went on taking the Name of Sree Hari. Giving up all worldly pleasure he passed his days immersed at all time in the bliss of the Name.

At that period there was a powerful community of Brahmans in the village of Fulia. Most of them gave sundry help to the Thakur in his worship of the Name. At that time the Bhagi-

rathi used to flow close by the village. Haridas bathed in the Ganges daily and chanted the Name of Hari with a loud voice. By the severe decree of Providence several Brahmans of the village of Fulia took up an attitude of opposition to his worship of the Name. On the western side of the Bhagirathi lay the *maluk* of Ambooa. It was the place of residence of a powerful Kazi who was the royal officer in charge of the administration of the *maluk*. Those Hindu Brahmans who were the enemies of the devotee of God agreeing with the views of the local Yavanas formed a conspiracy to have Haridas punished by the chief Kazi of Ambooa *maluk* on a charge of being a promoter of social disorder. By orders of the Kazi Haridas was brought before him. As administrator of the district the *malukpati* Kazi had under arrest a large number of criminals. Thakur Haridas availed of the opportunity of associating closely with the prisoners. Many of the captives were led to hope to be released by the intervention of Haridas. Desirous of their well-being Haridas expressed his wish to put up at the prison-house. At this the prisoners were filled with misgivings as regards the kind intentions of Haridas and were dejected. Finding that the prisoners were depressed by misunderstanding his good purpose Haridas hastened to tell them every thing that was worth knowing in a way

that they could understand. 'The highest good of *jīva* lay exclusively in the Name of Krishna and the worship of Krishna. Being every moment deluded by material objects *jīva* turns his face away from Hari. Those who are at this place in the state of confinement are really most fortunate as in their case there is no opportunity of the God-less mood becoming strong. For the present at any rate being at a distance from all pleasurable material objects these *jīva* have got an excellent opportunity of taking the Name of Hari during the period of captivity. After release from confinement acting according to the dictates of their desires they will have the misfortune of procuring again coveted material objects. Although I do not wish to continue in the state of captivity, yet this is my prayer to you that you may always utter the Name of Hari forgetting material pleasures. If the Name of Hari is uttered by your mouths you will be freed from your worldly bondage within a short time.' Having thus blessed the prisoner magnanimous Haridas

was brought before the Kazi, the ruler of the *muluk*.

The *mulukpati** Kazi aware of the respectability of Haridas honoured himself by offering him a seat suited to his position. Then the Kazi said,—'You have had the rare good fortune of having sprung from a Yavana family of high lineage. Being born in such high family and in a superior society how has such perversion of judgment manifested itself in you ? The Yavanas look down upon the Hindus with an eye of contempt ; they feel compunction in accepting food touched by them. Why have you thus lowered yourself by the violation of the religion of your community giving up the customs and practices of your high ancestry ! By such behaviour in this world how will you obtain deliverance in the next ! If you are prepared to accept my good advice, adopting the social customs of high Yavana families read *chakrakalma*, and being again initiated in the Yavana religion destroy the sins that have been practised.'

•

(*To be continued*)

DUTY

Jiva-fish, why dost thou fall into the net of *Maya* any more ?

Art un-aware thou wilt be in eternal bondage ?

In hope of trivial pleasure, a captive in the fetters of *Maya*,

Wilt thou remain in this altered state liable to punishment, like one in the power of another.

Now with strength of *bhakti*, in the water of the ocean of love of Krishna,

Remain thou, playing at ease, in obedience to Krishna.

Taking Refuge in God (श्रीशरणागति)

(Continued from the 44th page, July 1997)

[III]

1. In pleasures of learning I spent the time
In highest confidence ;
I never served Thy Feet ;
Thou art the Refuge now.
2. As intently my studies I pursued Hope increased ;
Knowledge was the path, I thought.
The hope was unfulfilled, The knowledge proved weak ;
That knowledge was ignorance, I now know.
3. All worldly knowledge Is treasure of *maya* ;
Thy service it obstructs ;
Breeding attachment for this transitory world
It makes an ass of *jira*.
4. Turned such An ass, The load of the world
On my back I carried long ;
In old age, For want of power to enjoy ;
• • Nothing now pleases me.
5. Life is become Misery now ;
The knowledge has proved untrue ;
The torment of untruth Has grown intolerable ;
The learning is now the pointed shaft.
6. Except Thy Feet There is no other treasure
In the world ;
Bhaktivinode, Quitting his hold of worldly knowledge,
Now only values Thy Feet.

(To be continued.)

Sri Sri Chaitanya Bhagabat

[Continued from the 40th page July 1927.]

72. The limit of the material power of
Purusha
I do not know, neither do the munis
born thy elders ;
The primal god, thousand-mouthed
Shesha, who is ever singing the
praise,
Up till now has failed to reach the
bounding shore of those qualities.

73. Such is the Lord, the possessor of greatest
power, self-regulated,
Who abideth in *rasatal* for maintenance
of the world.

74. Narada himself, appearing in the assembly
of Brahma,
The praise of whose qualities, sings to the
accompaniment of his lute *tumburu*.

75. Listening to praise Brahma and the gods
are convulsed ;
For singing it Narada is revered everywhere.

76. Ever so little write I of the power of
Ananta ;
For such Lord Nityananda may all have
most loving regard.

77. Getting across the world, who-so-ever
desires
Immersion in the ocean of devotion, let
him worship Nitaichand.

78. This the desire of my heart at the feet of
Vaishnavas—
In each successive birth may I serve Lord
Balaram.

79. The difference between *dvija*, *bigra* and
brahman is merely one of name ;
Even such is the difference between Nitya-
nanda, Ananta and Baladeva.

80. The knower of the inmost mind Nityananda
said in sportive mood
In the form of a book to indite this brief
narrative of the deeds of Chaitanya.

81. By whose grace the deeds of Chaitanya
manifest themselves.—
On the tip of Shesha's tongue is placed the
treasury of Praise.

82. Whence is Ananta embodiment of all Praise,
Whose twin lotus feet I unworthily have
sung.

83. The deeds of Chaitanya Chandra that sancti-
fy all who hear,
Are manifested by the special favour of the
devotees, this know ye as certain.

84. Who ever knows the deeds of Chaitanya
that are hidden in the Veda ?
I only write as I have heard from the lips
of devotees.

85. I see no beginning nor end of the deeds of
Chaitanya ;
In the manner He empowers so I write.

86. As by magic dolls of wood are made to dance,
Even so Gaurchandra makes me speak.

87. Let me do obeisance at the feet of all
Vaishnavas,
That I commit no offence through this.

88. Brother, with an attentive mind hear the
story of Sree Chaitanya,
Of the transcendent deeds He performed
at each place in company of His devotees ;

89. The threefold *lila* of Chaitanya, the abode
of joy,
Named the *First*, the *Middle* and the *Last*
part.

90. In the *first part*, mainly the display of
learning ;
In the *middle part*, manifestation of the
kirtan of Chaitanya ;

91. In the *last part*, residence at Nilachal as
Sannyasin,
To Nityananda's charge making over the
land of Gauda.

92. In Nabadvipa dwelt Jagannath, the best
of Misras,
Skilled, like Vasudeva himself, in performing
the spiritual duties.

93. His wife, named Sachi, of exceeding loyalty
to her husband,
The mother of all the world, was just like
Devaki.

94. From her womb Narayana appeared on
this earth,
Bearing the Name of Sree Krishna Chai-
tanya, the ornament of the world.

95. In the *first part*, the descent of the Supreme
Lord into this world,
Becoming manifest at night during eclipse,
on the auspicious full-moon day of the
month of Falgun.

96. On all sides arose the auspicious chant of
the Name of Hari,
The advent of the Lord was ushered by
sankirtan.

97. In the first part, His manifestation as 'child
were many,
To the view of father and mother He dis-
closed His abode that is hidden.

98. In the first part, the wondrous signs of
banner, bolt, goad and staff,
The parents saw inside the house.

99. In the first part, thieves stole the Lord ;
'The Lord deluding them returned home.

100. In the first part, at the house of Jagadish-
Hiranya
The Lord ate up the offering on Sree
Hari's day.

101. In the first part, crying, as is the wont of
a child,
Forced all mouths to utter the kirtan of
Sree Hari.

102. In the first part, seated on the top of refuse
un-touchable earthen pots,
The Lord Himself spoke the Truth to His
mother.

103. In the first part, Gauranga's turbulence
knew no bounds,
In the company of children sportive as in
Gokul.

104. In the first part, His schooling began ;
With little effort He became the Professor
in all shastras.

105. In the first part, departure of Jagannath
Misra to the other world,
And Bisvarup's renunciation of the world,
the two bereavements of Sachi.

106. In the first part, high beginning of the
display of learning ;
The God-less beheld Him as incarnate
arrogance.

107. In the first part, all His pupils forming
the party,
Reckless sporting in the water of Jahnavi.

108. In the first part, the glorious triumphs of
Gauranga in all the shastras ;
None in all three worlds dared confront
Him.

109. In the first part, the Lord's auspicious pro-
gress to Bangadesh,
The eastern land was blessed bearing the
beautiful feet of the Lord.

110. In the first, the previous consort's demise ;
With the daughter of Raj-pandit later
wedding.

111. In the first part, under pretext of nervous
malady, The Lord exhibited all the perturbations
of loving devotion to God.

112. In the first part, infusing power into all His
devotees, Himself went about as a renowned Pandit.

113. In the first part, richest attire, heavenly
bliss, Beholding the moon-like face of the Lord
Sachi was afloat on the tide of happiness.

114. In the first part, Gauranga's victory over
the vanquisher of all Pandit.
All whose bonds in the end the Lord did
destroy.

115. In the first part, perplexing the judgment
of all devotees,
Deluding all, in their midst, the Lord did
freely move about.

116. In the first part, the great Biswambhar
made His way to Gaya,
Where to Isvara Puri He showed mercy.

117. In the first part, how infinite are the
manifestations ;
The great *muni* Vyasa a small portion will
hereafter narrate.

118. All the manifestations, beginning with the
transcendent activities of childhood,
To the end of the sojourn to Gaya, are of
the first part,

119. In the middle part, Gaurasingha was
recognised ;
Then knew Him all who bee-like clung to
lotus feet.

120. In the middle part, in the apartments of
Sreebas.
In the presence of Advaita and others, the
Lord became visible seated on Vishnu's
throne.

121. In the middle part, the meeting of the
Lord with Nityananda,
Together the two brothers performed
Kirtan.

122. In the middle part, Nityananda had the
sight of the 'six-armed',
In the middle part, Advaita beheld the
cosmic manifestation.

123. In the middle part, I tell of Nityananda's
worship of Vyasha,—
The Lord whom sinful *pashandis* revile.

124. In the middle part Gaurachandra became
Haladhar ;
In His hands Nityananda placed the
plough and the mace.

125. In the middle part, deliverance of two
great sinners,
Named Jagai and Madhai of worldwide
fame.

126. In the middle part, mother Sachi beheld
Krishna and Rama—
Chaitanya and Nitai of blue and white
forms.

127. In the middle part, the manifestation of
the greatness of Chaitanya's power ;
The diversion of the display of power was
exhibited through seven *praharas*.

128. On that day the Lord spoke without
reserve,
At which place each of His servants had
appeared.

129. In the middle part, Narayana of Vaikuntha
danced,
And Himself sang *Kirtan* at each town.

130. In the middle part, the Lord smote Kazi's
pride,
Putting forth His own power of never-
ending *Kirtan*.

131. The Kazi obtained the boon of devotion
from Lord Gauranga,
And *Kirtan* was freely performed in all towns.

132. In the middle part, Mahaprabhu assuming the form of the boar, With a thundering voice to Murari told the truth about Himself.

133. In the middle part, the Lord climbed on Murari's shoulder, Being four-armed, roamed about the yard of his house.

134. In the middle part, the Lord ate Suklambar's raw rice, Narayana assumed many different forms in the middle part.

135. In the middle part, appareled as Rukmini, Narayana danced and the devotees sucked at His breast.

136. In the middle part, Mukunda's punishment for the sin of evil association, On whom in the end the Lord most pleased bestowed His mercy.

137. In the middle part, the Lord performed *Kirtan* whole nights without interval, For the period of one full year, at Nabadvipa.

138. In the middle part, the pastimes of Nityananda and Advaita, Enacted towards each other, seemed to the ignorant as malicious strife.

139. In the middle part, by making an example of His mother, The Lord warned against the sin of offending Vaishnabas.

140. In the middle part, all Vaishnabas each by himself, By hymns of praise, obtained the desired boon.

141. In the middle part, Haridas received the special favour of the Lord ; Drank Sreedhar's water displaying pity.

142. In the middle part, taking all the Vaishnabas with Himself, The Lord sported daily in the water of Jahnavi in joyous mood.

143. In the middle part, in the company of Nityananda, Gaurchandra went on a visit to the house of Advaita for a certain purpose.

144. In the middle part, the Lord heavily punished Advaita, Most terrible in wrath and showed him mercy in the end.

145. In the middle part, Murarigupta most fortunate, Came to know that Chaitanya and Nitai are Krishna and Rama.

146. In the middle part, Chaitanya and Nitai the two Lords, Danced together in the house of Sreebas.

147. In the middle part, making the mouth of the dead child of Sreebas, Discourse the doctrine of *jiva*, relieved the father's grief.

148. By the grace of Chaitanya Sreebas Pandit, Forgot to mourn his dead child, this is known to the whole world.

149. In the middle part, experiencing sorrow the Lord cast Himself into the Ganges ; Nityananda and Haridas rescued and brought Him back.

150. In the middle part, the leavings of the Lord's meal, Hardly obtainable by Brahma, Narayani alone did obtain.

151. In the middle part, for the purpose of Saving all *jivas*, The Lord went forth on the path of sannyas.

152. Beginning with *Kirtan* and ending in *sannyas*, These are the manifestations of the middle part.

153. In the middle part, there are infinite *crores* of *lila* ; All which Vedavyasa will describe.

154. In the last part, Biswambhar accepted *sannyas* ;
Then was first revealed the Name of Sree
Krishna Chaitanya.

155. In the last part, hearing of the Lord's
tonsure, Lord Advaita cried very much.

156. In the last part, Sachi's grief no words can
express, The lives of them all were preserved by the
power of Chaitanya.

157. In the last part, Nityananda broke,
The ascetic's staff of Chaitanya,—most
violent is Balaram.

158. In the last part, Gaurachandra making His
way to Nilachal,
There did abide, curiously hiding Himself.

159. Jestingly at first behaving to Sarbabhauma,
To Sarbabhauma in the end made visible
the six-armed Form.

160. In the last part, the deliverance of Pratapa
rudra ;
The Lord took up His abode in Kashimisra's
house.

161. In the last part, the Lord was attended by
the two servitors,
Damodarsvarup and Paramanandapuri.

162. In the last part, the Lord did come again
into Gaudadesh,
In deep ecstasy longing for the sight of
Mathura.

163. On arrival the Lord stayed at Vidya
Vachaspati's house ;
There from the Lord came into the town
of Kulia.

164. Infinite *arbuds* of people went out to see
the Lord ;
In the last part, all jivas obtained salvation.

165. In the last part, the Lord began to journey
towards Madhupuri,
Having gone some distance on the way the
Lord retraced His steps.

166. In the last part, the Lord came again to
Nilachal,
In the constant company of His devotees
tumultuously noisy with Krishnatalk.

167. Sending Nityanandasvarup to Gaudadesh,
The Lord stayed at Nilachal with several
followers.

168. In the last part, in front of the ear of Jagannath
in the company of His devotees,
Danced the Lord Himself as He pleased.

169. In the last part, Gaur-Rai went to Setu-
bandha ;
By way of Jharikhand a journeyed a second
time to Mathura.

170. In the last part, the deliverance of Rama-
nanda-rai ;
There was many a pastime at Mathura in
the last part.

171. In the last part, the magnanimous Sree
Gaur-sundar,
The supreme Lord, made Himself known
to Dabirkhāsh.

172. Knowing the Lord, the bondage of the two
brothers was unloosed,
In the end the Lord named them Rupa
and Sanātana.

173. In the last part, Gaurchandra went to
Baranashi,
There the sannyasis all given to blasphemy
missed the sight of the Lord.

174. In the last part, the Lord returned again
to Nilachal,
There He practised the *sankirtan* of Hari
all night and day.

175. In the last part, for some days Nityananda
With the honey of his travels did sprinkle
this earth.

176. The behaviour of Ananta none can under-
stand ;
With anklets on the feet He roamed over
all Mathura.

177. In the last part, by command of Chaitanya,
Nityananda gave away the boon of devotion
in the village of Panihati.

178. In the last part, the foremost leader of *kirtan*,
Out of great pity effected the deliverance
of the Banikas.

179. In the last part, Gaurahan Ira, supreme
Lord of Lords,
Resided at Nilachal for eighteen years.

180. In the last part, the infinite displays of
Chaitanya
Vedavasya is eternally engaged in describing.

181. In any and every way to sing the glory of
Chaitanya
Gives greatest pleasure to Nityananda, to
which no bounds are set.

182. May Lord Gaurchandra allow me to serve
The feet of Nityananda, the Lord who
upholds the world.

183. This is the thread of the story briefly spoken
Wherewith begin I the three parts of the
narrative.

184. Brother, listen now with un-divided atten-
tion the story of the *first part*,
How Sree Chaitanya made His appearance
in this world.

185. Sree Krishna-Chaitanya, life of Nityananda,
At Whose Feet sings Brindabandas.

(*To be continued*)

Here ends the first chapter of the first part of Sree Chaitanya Bhagabat
entitled 'the discription of the thread of *lila*'.

Propoganda Topics.

(Communicated)

Cuttack—The Holy Krishna-Jannastami was duly observed on Saturday the 20th inst., by the devotees of the Sachchidananda Math, Cuttack. The account of the advent of Sree Krishna which was read out and expounded to the hearers from Sreemad Bhagabat by his Holiness Tridandi Swami Sreemad Bhakti Pradip Tirtha Maharaj. The reading of Sreemad Bhagabat was preceded and followed by Hafi Sankirtan. A large number of persons had been formally invited to join in the celebration and the weather being favourable there was an unprecedented rush of a vast number of ladies and gentlemen to the Math in the evening of the 21st in connection with Nandotsab Ceremony. His Holiness Tridandiswami Sreemad Bhakti Pradip Tirtha Maharaj read from Sree Chaitanya Charitamrita the account of the Nandotsab performed by Sreemad Vasudeva Sarbabauma to which Sreeman Mahaprabhu with His attendant Brahmacharies and Samayasis were invited; and the Supreme Lord graced the occasion by His Divine Presence. Every inch of all available space was filled by an eager multitude composed mostly of respected ladies and gentlemen who listened with close attention to the reading and explanation of the Swami Maharaj. The whole crowd joined enthusiastically in the Hari Sankirtan that followed the reading of Sree Chaitanya Charitamrita, and everyone present was sumptuously fed with a rich variety of mahaprasad. The whole function was a real success

and everyone present spontaneously expressed his and her unreserved delight and the very highest appreciation of everything. All glory to His Divine Holiness Sreemad Bhakti Siddhanta Saraswati Thakur the founder Achryya of the Sree Sachchidananda Math and the Supreme Lord Sree Krishna Chaitanya. May *suddhubbhakti* taught by Mahaprabhu prevail in the hearts of the people of Cuttack and whole Orissa.

The Jhulan Mahotsab of Sree Radha Govinda was celebrated at Sree Sachchidananda Math, Cuttack, on the 12th instant. The Sree Bigraha of Mahaprabhu was very beautifully decorated on the occasion and the elites of the town were specially invited to obtain *darsan*, hear *Harikatha* from the lips of His Holiness Tridandi swami Sreemad Bhakti Pradip Tirtha Maharaj, join in *sankirtan* and honour *mahaprasad*. A large number of persons of all descriptions, male and female, old and young, joined in the function of the evening and listened attentively to the highly illuminating discourses on Jhulan mahotsab from the lips of Swamiji Maharaj. Everyone was highly delighted by the sight of Mahaprabhu who was in very rich attire and most beautifully garlanded and listened with joy to the *sankirtan* that preceded and followed *Harikatha*. A rich and abundant variety of *mahaprasad* was distributed to all present and everyone was sumptuously fed. The function was a great success.

श्रीश्रीगुहगौराङ्गी जयतः

श्रीसञ्जनतीष्णणी

पञ्चविंशः खण्डः	श्रागोङ्गाय मठः, हृषीकेशः, ४४१ गौगल्यः, १८४६ शकाब्दः	तृतीया संव्या
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स आत्मातत्त्वमसि

[पण्डितवरः श्रीमद्दमार-विष्णुलाचार्य-द्वैतवेदान्विद्वान्]

गोपिकानिवहसंमदकारी राजते दधिर कुंजविहारी ।
तारकेश इव मंजुल्लालोप्राणनाथकचमण्डलवारी ॥ १ ॥

यशोदयालंकृतविद्यवेषो यशोदयालंकृतमयभूपः ।
नन्दादि-गोपावनश्वस्य मामानन्दादि-गोपावन आशु पायात् ॥ २ ॥

संसार-वृक्षस्य फलं तु तिकमित्यं स्वकान् वोथथितुं सुगौरः ।
जहे स्वयं निंदमहीवृक्षस्य मूले ध्रुवं भक्तदया-सुधाभ्यिः ॥ ३ ॥

भवसिंघौ निमग्नानां विष्णुभक्तिः सदा गृतिः ।
इति स्म यस्य सिद्धान्तः सरस्वत्या गुहं भजे ॥ ४ ॥

द्वादशायनेषु गुरुकुलकृतवसतिः साङ्गाधीतवेदो-
हङ्कारविकृतमानसतया अनूचानमानी शमद्मादिविधुर-
तया त्तात्त्वः सूतुखालकस्य श्वेतकेतुर्यदा सूदनमभि-
पेदे तावत्स घोरदृष्टिपातं स्वकुलात्ययिकदुरहङ्कारान्ती-
सुतं पश्यते परमभागवतस्योदालकस्य मानसं

तापं कः पुनरवनावभिनन्दयेत् । स खलद्वालकः स्व-
योग्यतातिशयितव्रह्मानविकृतं सन्दिहानः पृच्छनि-
स्त्र । ननु रे 'स्तथा' त्वया सार्वज्ञनिदानं भागवतं
ज्ञानमासादितम् । यत् 'खलु अशु तामताविष्णानमुपि-
प्राकृतं गिरिलं थृतमतविष्णानफलं विश्रंतं इति ।

नावन्त्वकीयाज्ञनाप्रत्ययभीरुः । श्वेतकेतुर्वेदाध्यापका नेवगुरुमूढानवोचन् । तत्किल तत्वं पवेद्यं नूनं न मे गुरव अवेदिषुः । यत्रवेदिष्यन् कथं मे नावध्ययिति । ननु भगवन् । पगत्वस्यैकम्य ज्ञानादौ सम्प्राप्ते कथं मन्यम्याज्ञातस्य ज्ञानादिकं लभ्यते । अप्राकृतचिदानन्दमयनिखिलावयवगुणक्रियार्थूपितम्य तस्य स्वदः प्राकृत नानारूपजगतः पार्थक्यात् । इत्येवं स्वदनयानुयोगांकुशायत्तउदात्कः प्राह् । वत्स ! नाहं ब्रह्मजगतोः पार्थक्यं विलोपयामि । यथा खलु कुन्दालात्मयनिलयो मार्त्तिकपिण्डः कदाचिद्दृष्टः श्रुतश्च मृत्वेनभृत्यान् वृष्टशरावादिनिखिलमृणम्यार्थान् ज्ञानादिफलान्विश्वते । एवं सौम्य सत्यत्वेन वस्तुन्वेन विज्ञाप्ते पगत्वे सन्यादिमादृशयेन जगद्यपि ज्ञातस्त्वम् । यथा खलु सुवर्णपिण्डे ज्ञाप्ते प्रायान्यात् सादृश्याच्च कटकमुकुटादि ज्ञायने यथाचैकेनायमेन नवनिरुद्धनेन ज्ञानेन लोहमयार्थाः सर्वे सादृश्यात् ज्ञायन्ते । तथैव खलु सर्वान्वादिसादृशं पगत्वज्ञानमात्रसम्पन्नम्यापरतत्वविज्ञाननिदानं जानाहि । एवं लौकिकविविधभाषाणां देशभेदेनोच्चरणमेदेन च विकागादनित्यसा । परन्तु मृत्तिका लोहर्माणः नखनिरुद्धनमित्याद्यनादिकालसिद्धसंस्कृतशब्दाः निर्विकागः नित्या एव । यथा सर्वप्रधानभूतानामनादिनित्यानां मृत्तिकेत्यादिमंस्कृतशब्दानां विज्ञानादौ विकागिलौकिकशब्दानां ज्ञातफलता । एवं सर्वप्रधानस्य ब्रह्मणः ज्ञानं सर्वज्ञानफलमार्जयतीति जानीहि । इत्थं स्वतनयानुनयव्यग्रः स्फुर्तं ब्रह्मणः सादृशं प्रायान्यं च प्रतिपियादियिषुरग्रादीत् सृष्टिरिपादीम् । प्रलयान्ते कमलामलकरकमलालालीयव्याप्तिनिलयुग्मः । सर्वोत्तमः स्वसमानाधिकधिकलन्यादितोयो विष्णुर्बहुप्रजासर्जनेन तक्षियामकंतरा च बहुरूपी बुभूषुस्तेजोभूतं नदभिमानिरमासहितमसृजते । तदपि ग्रासारूपं प्राणसहितं जलं समर्ज ।

स प्राणः रुद्रसहितान्ननामकं पृथिवीमवाक्षीत् । तानि किल भगवान् विष्णुस्त्रीणि त्रीणि मेलवित्वा जगयु जाएङ्गजोहृभिजादिभेदेन प्राणिनां शतीगणि निर्ममे । सतः सृग्रानि सर्वाणि च सनः पालिनानि सदाचित्रानि प्रलये सल्लभेवानुविशन्ति । न केवलमृत्युत्तिनाशयोः सदायत्ता जीवाः पग्न्तु जगत्वस्याप्सुषुप्तिरूपोव्यथास्यि सदायत्ता एवेनि सर्वजीवोत्पत्तिनिलयकारणं भगवानन्यणुरिदं सर्वं जगत्तदधीनं सत्यम् । स तु सर्वस्वामी । श्वेतकेतोः त्वं ततोऽग्रकृपेवेतनः भिन्नपदः । केवलं वेदाध्ययनमत्स्त्वहं ब्रह्मोत्पहङ्कारमूढोमि । इत्युदात्कः स्वतनयाहङ्कारकपायपरिजीहीर्पुर्व्रात्मभिन्नां तदधीनतःश्च वेदपर्वत्येव ग्रमणीश्यम् । एव यथा शकुनिः सूत्रं ए प्रतिश्वद्वो द्विरां दिशं पतित्वान्यत्रायतनमलङ्घत्वा वन्यनमेवोपायश्वने एवमेत्तमनो दिशं दिशं पतित्वान्यत्रायतनमलङ्घत्वा प्राणमेवोपायश्वने । इति भेदविधियिणी द्वृष्टान्तप्रतिर्पत्तः । यथा खलु दिशं दिशं पर्यटतोपि पक्षिणो वन्यनार्थानना एवं खलु मनः शक्तिन जीवस्य संसारे पर्यटनात् खिन्नस्य प्राणनामकं भगवदधीनता । ततः श्वेतकेतुरुपजीवस्यात्मान्यभापवदधीनत्वे निलडे कथममेदोपसंहारपरो मुनिर्मयेत् । वेदाध्ययनमत्स्याहङ्कारमूढस्यानूचानमानिनः श्वेतकेतोरुदात्ककेन पुनर्ब्रह्माभेदनिलयणं मर्जनस्य मदयपात्तियाधिकविकारहेतुः । अहंभावदूर्गैकरणे प्रयत्मानस्य गुरोस्त्वं ब्रह्मेत्युपदेशः सर्पविषदूरीकरणाय पथः पानमित्र विरुद्धफलमासादयेत् । भारते श्वेतकेतुपाल्याने श्वेतकेतोराहङ्कारिकविकारः स्फुर्तं विवृतः । देवो वा केशवांशो वा प्रायशो नास्मि मानुष इति । एवं पुरुत्र देवोहमिति विपर्यस्त्वं पुनरप्युपदेशोऽज्ञातयोग्रं भवति । ज्ञानय विषये पुनरपि भूय एव मा भगवान्विज्ञापयत्वति निर्विशेषवक्ष्यमेदप्रश्नो न घटते । यद्यत्र सर्वजीवानां ब्रह्मैक्यं विक्षितं तर्हि स्

आत्मा वर्यं सवे श्वेतकेतो इत्येव स्थात् । यद्योभप्रोरेव तर्हं स आत्मा तदाचां श्वेतकेतो इति स्थात् । यदा श्वेतकेतुमात्रस्यैक्यविवक्षा तदा सर्वजीवानां ब्रह्मैक्ये का प्रत्याशा । गुरुकुले छात्रे पु निगमादिकमधीयानेषु यदि कश्चिच्छात्रः “तव प्रणयिनी श्रुतुमती सज्जाता द्रुतं प्रस्थीयतां” इति स्वयन्त्रुभिर्वैधेनस्तर्हं स एव द्रुतं प्रणयिनीप्रिष्ठंगलोलुपः प्रप्रोदमर्तं विभृयात् नान्ये मुम्कुलवासिनः छात्राः गुरुर्वा । एवं श्वेतकेतु मात्रस्य ब्रह्मैक्येषि नान्येषां कथं कथप्रपि तदैक्यं । किं चाच सर्वजगत्सुष्टिप्रयोजकसार्वज्ञयादिगुणविशिष्टव्यज्ञाना जीवस्यैक्यं असीति वर्त्मानकाले योध्यते श्रुतो । नैनज्ञीवैक्यवादिनां सम्मतम् । ते किल ब्रह्मैक्यव्याप्तिः सर्वोपाधिनाशेन ब्रह्मैक्यं कथयन्ति । अपि चाहुः । जहदजहलुक्षण्या ब्रह्मणः सार्वज्ञादिकं परित्यज्य जीवस्यात्मातंत्रव्यादि च मोक्षयित्वा चैतन्यं मात्रस्यैक्यं वोध्यमिति । एवं सकलतात्त्विरु समयविदूग्या स्वकपोलकल्यनैकशरणया प्रमाणलेशविकल्या कथाचिलुक्षण्या कुनो नाम श्रुतेर्लात्करणम् । कुनस्तरात्मा नित्यथर्मस्य भगवतः श्रौतपरमयमर्माणां वहिष्कारः । कुनो वा शुनक्षस्य गजाभेदवादः । अथमात्मानुच्छिति धर्मा । सत्यः सोऽस्यमहिमागृणे शक्तोयज्ञे पु विग्राज्ये इनि खलु श्रुतयोनित्यमहिमानुवदन्ति भगवतः । ते नित्यथर्माः केनागमेन द्रव्याः । नेह नानास्ति किञ्चनेत्यागमेन चेत् स किल पक्षमधी जरठगजः । स्वयमेग्नुर्तर्णः । स सर्वमिथ्यात्वं वदन् गृहान्तरितगृहदाहक इव स्वात्मानमप्याभास्यति । ततो मिथ्यात्वप्रमाणप्रार्गणायान्व कारनिश्चलस्य गान्धर्वनगदीप्रभैव शरणम् । नेह नाने तिशखलन्तु ब्रह्मणुणाम् ब्रह्मभेदवादिभिर्युक्तिवलादप्यहतम् । अतस्तद्वक्ता उवलक्टकाक्षः खसूचीजातः । काल्यनिकानुमानानि तु भीष्मामेशिखरणी भूतानि ।

ततो वरं सिंहो देवदत्तइत्यादाविव गौणीलक्षणावग्नम् । यद्याग्रहस्तर्हि सिंहदेवदत्तयोगपि पूज्यपादादि विच्छेदेन स्वरूपमात्रैक्यं निर्वाथम् । सरलश्रुतौ तु अतन्त्रमसीति पदम्बरेन चाभेदवादिशिराग्वण्डनम् । तदा तु पदानां शक्तिवृत्तेरेव प्रवृत्तौ अंगसमूक्तौ सम्पन्ने दत्तपुन्नस्येवानाहृतप्रविविश्वुकुटिलक्षणानां दुर्गतिरेव । युक्तं चाहृदाग्रहमावजालमस्य ब्रह्मामाहात्मानुवादपूर्वकं ततो भेदप्रतिपादनम् शान्तो दान्त उपगतस्तिनिश्चुः समाहितो भूत्यात्मन्येवात्मानं पश्येत् इत्याद्युपासनाधिकारं प्राप्तये । “यम्न्यया मन्द्वाग्योको मदन्यो जगदीश्वरः । कथासौ यदि म सर्वत्र स्तम्भेकस्माद्वदृश्यने ।” इत्यहंव्रहमावोपासनं दैत्येन्द्रस्य लोककरणकरुपासनामपरणस्य हिरण्यकशिरोर्विनाश । काले विष्णीनवुद्धिरिति भागवते अन्तं । “त्वं वासुदेवो भगवानवर्णीयो महीतले । इति प्रस्तोभिनो वालैमेंने म्यात्मानमच्छ्रुतम् ।” कदाचिन्योण्डको नामकाशिराजः प्रतापवान् । वासुदेवोहमित्यज्ञो द्रूतं कृष्णाय प्राहिणोत् । इति वुद्धिनैर्वालैः त्वं वासुदेवो ब्रह्मेत्युपदिष्टो दैत्यस्तु स्वयं ब्रह्मेति व्यजानात् । अङ्गः पौण्ड्रकोऽहं वासुदेव इति बोधयान् । त्वं वासुदेव इति वालैत्वं वोधनं वश्वतम् । वासुदेवोहमिति वोधस्तु गजमावप्रनापाहृदारात् । “कल्यनं तदुपाकृण्डं पौण्ड्रकस्याल्यमेवसः । उच्चकैरुप्रसेनाद्याः सम्प्राः प्रजहसुस्तदा ।” इति पौण्ड्रकैण स्वात्मवासुदेवताकथनं दूतमुनेन कथनम् । तच्छुन्त्वोप्रसेनादिसभासदैरप्यहासः कृतः । एवमलय जीवस्थाहं ग्रहतोपासनं सज्जनसभासु परिहास्यं श्रुते भागवते । पाणिनिरपि सप्तसु प्रथमपद्मु द्वितीयेतगदिसूत्रजालेन प्रथमाविभक्तः सार्वविमत्तपर्यक्तां वदन् तत्त्वमसीत्प्रस्य । त्वं तत्त्वसि प्रविष्टोसीति द्वितीयायां त्वं तेन जातोसीति तृतीयायां त्वं तस्मै दासोसीति चतुर्थां त्वं तस्मान्निर्गनोसीति

पञ्चमां त्वं तम्यदामोसीति पषुणां त्वं तस्मिद्यमीति सप्तमां चेति सप्तविभक्तिर्थापि भेदसायकार्थपत्तां स्फुटं सूचयति । पवं प्राणिनीयमूत्रपहात्यमहायो भेदवादी प्राणीनिकभेदपर्थु तिचाक्षयलक्षादिति नैव विभेति । तैतस्त्यमग्नीति श्रुगां व्रद्धाहर्मिति पूर्वमेवा हङ्कारविद्वतं स्वनयमयत्तोक्षोद्वालकेन भगवतो निविल

जगदुत्पत्तिलयपालनादिकर्त्तारूपं माहात्म्यं स्फुटं प्रतिपाद्य “मूढ़” स क्षिल भगवानेवं मैहागुणः त्वं किलासमर्थात्यशक्तिः तत् त्वमसि किं इत्याक्षेपोक्ति रंत्रोच्चत इति तद्वास्यमेव शाणम् ।

अस्मिन् भवे भवेत्यस्मिन् भवान्ते च भवाम ते ।

दासानुदासाः “श्रीनाथ” त्राता त्वं नः सदा भव ॥

वृत्त-ब्राह्मणता

(पूर्वानुवृत्ता)

अनः श्रुतिस्मृतिपुण्यानां वृत्तब्राह्मणन्त्वं सुख्य व्यवस्था । कलहयुगे तु मदगुरुमुवान् श्रोतप्रार्थीण वेद-पुण्यांशीनाप्यव्यप्तनाद्यमायान् स्वार्थपूर्णाणां इत्येवं कलितेषु केवलशांकर्वर्णविचारेषु लग्नादामः परिष्टुश्चते । अद्वैताणकुलान् समुत्तरानाम उच्चनर्जानौ गणनीयत्वं सहस्रशो लभ्यमपि उदाहरणात्वेन र्गानप्रसङ्गानालोचयामः । तथाहि हरियंशो एकादशाध्याये “नाभागादिप्रपुचो द्वौ वैश्यो व्राह्मणानां गतौ ।” श्रीभागवनव्ययमस्य द्वितीयाध्याये च “नाभागो दिष्टपुचोऽन्यः कर्मणा वैश्यः । गतः ।” तर्हीन् एवं विप्रत्वपरमद् वीतहयो नगतिः । भूगोः प्रसादाद्वैतेन्द्र धत्रियः धत्रियर्थमः । तस्य गृह-समदः पुचो रूपेणेन्द्र इतापरः । स ब्रह्मचारीं विप्रर्थिः श्रीमान् गृत्समदोऽभवत् ॥” इत्यादि महाभागतीया नुशासनपर्वणि त्रिंशत्तमाध्याये धत्रियवीतहव्यवंशो वहयो व्राह्मणपरमपग जाताः । भागवते च “काल्या-न्मानवादासन् कृत्याः धत्रजातयः । धार्षांद्रार्षभूत् धत्रं ब्रह्मयूयं गतं क्षिनौ ॥” ब्रह्मयूयं व्राह्मणत्वमिति श्रीधरस्वामी । (भा : ६२) ।

मनुतनयान्नरिष्यन्ताहशमाधस्त्वानो देवदत्तः । क्षत्रिय-

देवदत्तस्य पुचोऽश्रिवेशमायनो महापर्वाह्याणो भूत्वा आश्रिवेशमायनं नाम ब्राह्मणकुलमजनयत् । चन्द्रवंशो हेत्रक्षात् विप्रर्थिर्जह्न गजायत् । भागवत नवमे सप्तदशाध्याये च काश्यः कुशो गृत्समद इति गृत्समदाद भूत् । शुनकः शौनको यस्य वह्न चप्रवर्गे मुनिः । चन्द्रवंशीय यथानिपुत्रस्य पुरोर्वशो कणवर्थर्जन्म । तत् पुत्रान्मेशानिये: प्रस्कन्नब्राह्मणा उत्पत्ताः । पुनश्च “गगांच्छनिस्ततो गार्यः क्षत्राद्वृत्त्वा हावत्तत् ।” द्वुरित क्षयो महावीर्यात्तस्य त्रयाहरणः कविः । पुष्करा-रुणिरित्यत्र ये ब्राह्मणगनिं गताः । वृहत्क्षत्रस्य पुचोऽभूद्गत्ती यद्गस्तिनापुराम् ॥ अजमीढो हिमीढ़श्च पुरमीढ़श्च हस्तिनः । अजमीढ़श्च वंशाः स्युः प्रियो मेशादयो द्विजाः ॥ नलिन्यामजमीढ़श्च नीलः शान्तिस्तुतसुतः । शान्तेः सुशान्तिस्तत्पुत्रः पुरुजोऽकस्ततोऽभवत् ॥ भर्मर्थाश्वस्तनयस्तस्य पञ्चासन् मुद्रलादयः । मुद्रलाद्वृद्वानिर्वृत्तं गोत्रं मौद्रल्यसंज्ञितम् ॥” (भा : ६२) ।

प्रियवतसुनोर्नामेभूषभस्तनयः । तस्य अपद्येषु भरतादयो नव नववर्षाश्रिपतयः क्षत्रियत्वं तथा कविहव्यादयो नवथेगीन्द्रा वैष्णवत्वं प्राप्तुः । शेषा एका-

शीतिर्ब्रह्मणा अभवन् । (भा: ५०४) । गृह्णसमदस्य
शैलकादयः स्वभावेन ब्राह्मणपुत्रा अन्येचु क्षत्रियादि
शूद्रान्ताः पुत्रा अजनिषत् । हस्तिवंशे एकत्रिंशत्तमा-
ध्याये च वलिराजात् बालेयब्राह्मणानामुद्भवप्रभृते
वर्तते । तस्य अन्ये पुत्रास्तु क्षत्रिया आसन् । कश्यप
पुत्राणामपि स्वभावेन पृथग्जातित्वप्राप्तिगसीति ।
क्षत्रियो विश्वामित्रश्च वृत्ते न ब्राह्मणां प्राप । येष्या
पुत्रो वशिष्ठश्च सिद्धद्विजातिरभवत् । पुनश्च -

यस्य तस्य कुले जातो गुणवानेव तैर्गृणैः ।

साक्षाद्ब्रह्मप्रयो चिप्रः पूजनीयः प्रयत्नतः ॥

-(पाठं सुषिष्यण्डे ४३ अः)

एवं वेदपुराणैतिहासित्यानाम्नेच्यागणानीय
प्रमाणानि प्राच्यन्ते वृत्तब्राह्मणता विषये । तत्र
द्विद्वात्रं प्रदर्शितम् । पश्चान्तरं ब्राह्मणा अपि स्वभाव
वशात् निकृष्टप्रत्ययेषु अन्तर्भवन्तीति कोटिः
प्रमाणानि अल्पायासेनैव महाभारतपुराणादिभ्यो वाल
कैरपि संग्रहीतं शक्यन्ते । शौकाणां वृत्तस्तप्तयं विना

ब्राह्मणव्यवहारे लौकिक एव न तु श्रौतस्मार्ताभिप्रेतः ।
अतो दैक्षण्याणां वृनानां च ब्राह्मणं श्रुतिस्मृत्यादि
सिद्धं पूर्वाचार्यव्यवहारैः प्रमाणितश्च । स्वार्था-
न्यानां समाजे सत्यप्रयादायामनगतं भुण्णायामपि
दिग्दर्शनार्थमुद्भृतप्रमाणानि दृष्ट्या यदिं सत्यानुसन्धिनः
सूतां कनिष्ठानामपि चश्चः प्रमुदितं भवेत् तदास्पाक-
मयं प्रयासः नकुलो भवेदिति मन्यामहे । योग्याधि-
कारे अयोग्यसमाजानां स्वक्रियन्यक्तयान्वयेन वाया-
कद्यपि न फलवती भवति । शास्त्रेषु ब्राह्मणानां
विशेषाधिष्ठानप्रभृते षेवं शौकाणां वित्तव्यदैक्षण्याः ब्राह्मणा-
न्यक्षिताः । शौकजन्माभावात् शास्त्रं
दैक्षप्रयावित्तव्यदैक्षण्यास्मावना केवलं सङ्कीर्णसामा-
जिकानां लक्षीकृत्य प्रोक्ता । गमीरगवेषणया सूताना-
यिक्षाप्रभावेण च मंशोर्णवे परिहृते वास्तवमना-
ननार्थप्रसंप्रहिमरश्मिभिर्जगद्वृद्भास्मितं भविता । तदा
कृप्रणदूकानां वृत्याकोलाहलेन दिग्नविदागणप्रयत्नो
इक्षित्विकरो भविष्यति ।

शिक्षादशकमूलम्

[श्रीमद्भक्तिविनोद ठक्कुर गच्छनम्]

आम्नायः प्राह तत्त्वं हरिमिह
परमं सर्वशक्तिं गत्तात्त्विं
तद्भिक्षांशांश्च जीवान् प्रकृति
कवलितान् तद्विक्षुकांश्च भावात् ।
भेदभेदप्रकाराणं सकलमपि
हरेः स्पंधनं शुद्धभक्तिं
साध्यं यत्प्रीतिमेवेत्युपदिशति
हरौ गौरचन्द्रं भजे तम् ॥ १ ॥

अथुना समाप्तेन श्रीगोरचन्द्रोपदिष्टं तत्त्वं वदति ।
आम्नाय प्राह तत्त्वमिति । तं गौरचन्द्रं भजे । यः
आम्नायः प्राहं तत्त्वमिति वाक्येन आम्नायस्य ग्रमाण-
त्वं एवक्ष भद्रुदिनानि नवविद्यानि प्रमेयाणि उप-
दिशति । प्रमेयाणि यथा । प्रथमं हरिर्विक तत्त्वं
द्वितीयं स हरिः सर्वशक्तिविशिष्टः । तृतीयं स हरि-
र्विक्षिल रस समुद्रः । चतुर्थं जीवास्तु हरिर्विभिन्नां
शकाः । एकम् जीवानां केवलं प्रकृतिकवलिताः ।

पष्टं जीवानां केचन प्रकृतिविमुक्ताः । सत्तमं चाचर विश्वन्तु हर्षचन्द्र्यं भेदभेदप्रकाशमात्रं । अथम शुद्ध भक्तिरेव यहजीयस्य प्रयोजनमात्रम् । नयमक्ष भगवन् प्रीनिरेव प्रयोजनस्यां साध्यतत्त्वम् । इदोक्षिण श्रीकृष्णचैतन्योपदिष्टं व्यवन्याभिर्यथप्रयोजनात्मकं तत्त्वं स्वचारम् ॥ १ ॥

स्वनः चिह्नो धैदो हर्षदिव्यत्वेवः प्रभुतिः प्रमाणं रस्त्राम् प्रभानिविषयान् तात्रविषयान् । तथा प्रत्यक्षादिप्रमात्मनितं व्याख्यातिः न युक्तिस्तर्कार्थ्या प्रतिशानि तथा भास्त्रात्मना ॥ २ ॥ अथ तदपाश्रृतदशमूलं तत्त्वं विशिन्दुष्टुशश्वरेत्वैः । स्वतःस्त्रैः इति । अस्य महोः सूतस्य निष्प्रसिन मेतत् ऋगित्यादि वचनेन देव एव स्वाभावितद्वयाणात् । तत्र ब्रह्मा देवानां प्रथमः सत्यमूर्वत्यादि भुग्णकवाक्यः नुसारेण भगवत् विश्वानुचर व्रताऽभ्युत्तिः यानि देवाक्यानि शिष्टास्पदाद्ये प्राप्तानि तात्मेय वेदप्रवाचन्यानि नान्यानि कल्पितव्यनन्तरानि । नानि स्वनः सिद्धं वेदवचनानि प्रत्यक्षादिप्रमाणसहकारेण नः अस्माकं सम्बन्धे तानि नवविधानि प्रमेयाणि साधयन्ति । तथाच श्रीजीवविचारितनन्त्यमन्दर्भः । तत्र पुष्टस्य भ्रमादिदेवचतुष्यदुष्टुत्वान् सुतगमचिन्त्यात्मौककवस्तुस्त्रायोग्यत्वाच्च तत्प्रत्यक्षादात्मां स दोषाणि तत्स्तानि न प्रमाणानीत्यनादिनिष्पुरुषं परमपरासु सर्वलैंगिकालैंगिकज्ञाननिदानन्त्यादप्राकृत वचनलक्षणो वेद पद्मप्राकं सर्वानीत सर्वाश्रय सर्वाचिन्त्याश्रयं स्वभावं वस्तुविविदिषां प्रमरणम् । तद्वानुमतं तकांप्रतिष्ठानादित्यादौ । अचिन्त्याः खलु ये भावान दास्तकेण योजयेदित्यादौ । शास्त्रप्रयोनित्यादित्यादौ । श्रुतेष्व शब्दसूलत्वादित्यादौ । ऋग्येदं भगवोऽप्येम यजुर्वेदं सामवेदमाश्रयाणं चतुर्थमितिहासं पुराणं पञ्चमं वेदानां वेदमित्यादि । तदेयमितिहासपुराणयोर्केत्तत्वं

सिद्धम् । व्रजमूत्रमाप्यत्प्रस्प नव्यवेदान्तसारभूतस्य पूहजनानद्वृतस्य श्रीपद्मभागवतस्य तु सर्वपुराणयोर्कृत्वं प्रतिपादितं तत्रैव ॥ अतः श्री कृष्णचैतन्यशिक्षया स्याद्विषिद्वेदवास्त्रानि तद्विनिर्णायश्चपुराणेतिहास वचनानि तथा वेदानुगतप्रत्यक्षादिप्राप्तानवपि परमार्थं निर्गच्छ प्रमाणस्त्रिति स्त्रीकृतम् । वेदविष्टद्रहस्तु अचिन्त्यविषये न योग्यः । अचिन्त्यः स्वलु ये भावान तात्स्तकेण योजयेत् । प्रकृतिः परं एव तदचिन्त्यस्य लक्षणम् । स्वव्याप्ति स्वचरेव स्वतः भक्तिरत्नत्वात् वेगित्वा । युक्तिस्तु केवला नैव यदस्य अवतिष्ठा । यत्तेनापादितोऽप्यथेष्यः कुशलानुभावः । श्रोतुरुक्त तत्प्रस्तैर्गच्छव्यवेष्यत्वा इत्यादिशास्त्रवचनात् ॥ २ ॥

हरिमन्त्रेकं तत्त्वं विधिश्चासुरेणवजग्निः
यदेवेदं ब्रह्मोपनिषद्वितं तत्तनुमहः ।
प्रगद्धः तम्यांशो जगद्विगतो विश्वजनकः
स वै रात्रा शास्त्रो नवजलदकालिश्चिदुदयः ॥ ३ ॥
स्वनस्त्रिहो वेद इति यदेवेन प्रपाणलां प्रथम
तत्त्वं प्रदर्शयन नवविधानि प्रमेयाणि विशद्विति नव
प्रत्येकैः हरिस्त्रैर्हमिति । तत्र हरिमिति परमं तत्त्वं
मादौ दर्शयति । विश्वशिवसुरेशप्रणमितो हरिंय
एकं तत्त्वय । स तु नवजलदकालिश्चिदुदयः रात्रा
कालः श्रोतुरुक्त एव । उपानयदुदृत यद्वयम
इदमेव तस्य रात्राकालतस्य तत्त्वमहः अङ्गकालिनः ।
तस्य भासा सर्वमिदं विभानि इति वचनेन । सर्वं
स्वलिपदं ब्रह्म इत्यादि वचनेन च तत्प्रभ भगवतो भाषा
इदं सर्वं ब्रह्मलक्षणं वस्तु विभानीति सिद्धं भवति ।
यस्तु जगद्विगत विश्वजनकः परमात्मा सोऽप्यस्य
कृष्णस्य अंश एव । कृष्णस्तु भगवान् स्वयमिति
सिद्धम् । भगवद्विष्टस्तु वेश्वरस्य समग्रस्य वीर्यस्य
यशमः श्रियः । ज्ञानवैराग्यप्रयोग्यत्रैव परणां भगवतीङ्ग-
नेति । अतप्रक्ष श्रुतीं च । पूर्णमदः पूर्णमिदं पूर्णात्

पूर्णमुदच्यते । पूर्ण स्ता पूर्णगादाय पूर्णमेवार्थशिष्टते ॥ श्रीकृष्णस्वरूपं तु सर्वादभुतन्त्रभत्कारलीलाकल्पोलवारिधिः । अनुल्यप्रशुप्रेमयणिदं प्रियमण्डलः । विजगन्मानमाकर्णे मुगलीकरकृजितः । अम्मा नोर्छरूपं श्रीविम्मापित चगचर इन्यादि मिदान्त वाक्येन अप्राकृतस्वरूपम् भगवतः सर्वोर्छर्माप्यः परिचयः । तथाच भगवत् सन्दर्भम् । अनु स्वरूपभूत मेर्दवशोपमनमुल्यायायन्तस्वस्यात्र तदानि अवशिष्यं भवति तदेव ब्रह्मात्म्यम् । तच विशेषप्रात्रम् । स्वरूपशक्तिविशिष्टते वकुण्ठुमेन श्रीभगवत् पृथग्वत तत्रानुभूयते । तदेव निर्विशेषत्वेन स्पर्शलादिवहित स्पापि तस्य भगवत्प्रभास्त्रभुत्प्रस्त्र तदभिद्वन्त्वेन ब्रह्मत्वं व्यपदिष्टम् । ततः गारुदप्रादिमायुरीद्वितीया सविशेषम् भाक्षान् भगवदङ्ग ज्योतिषः सुतगमेव तद्भित्तिः । तथाच परमान्मनदर्भम् । वर्यति परमान्मनवैकुण्ठेऽपि प्रभोर्पि । तदपि च भगवत्ताङ्गु नन्त्प्रादित्यं जगद्वत् वाचाम् । सर्वान्तर्यामिषुरुप परव व्रह्मनि परमान्मत्यादौ परमान्मत्वेन निर्दिष्टः । अस्य परमान्मतो मायोपाधितया पुरुषत्वं तृप्त्यत्तमेव । श्रुतयोपेनं शुद्धत्वेनैव वर्णयन्ति । एको देवः सर्वभूतेषु गृहः सवयाणी सर्वभूतान्तर्गत्या । कर्माध्यक्षः अक्षमूताधिवासः साक्षो चेताः केवले निर्णयते । अथास्याविभावे योग्यता प्राप्यत् भक्तिरेव जं या (ज्ञानमित्रामकिः) आविर्भावमनु त्रिता । विष्णेस्तु त्राणिरूपाणि पुरुषान्प्रात्मयो चिदुः । प्रथमं महतः स्पष्टद्वितीयं त्वंदसंस्थितम् । तृतीयं सर्वभूतस्थं तानि ज्ञान्वा विमुच्यते । तत्र प्रथमो यथाग्नेः क्षुद्रा विष्णुलिङ्गा व्युज्ञगत्ति सं गेशन्त्याद्युक्तेः । अयमेव सङ्कर्षण इनि महाविष्णुरिति च । अथ द्वितीयः पुरुषस्तात् व्यष्टात्वेदानुप्राविशदिन्याद्युक्तेः समष्टि जीवान्तर्यामी नेपां ब्रह्मादात्मकानां वहुभेदाद्विभेदः । तृतीयोऽपि

पुरुषो द्वा सुपर्णा व्युजा भवाया अमानं ब्रह्मं परिग्रह्यते । एकस्तयोः व्यादनि विष्णुक्षेपत्वयो निरपेक्षा भिन्नाकशीर्णात्याद्युक्तेव्यप्यन्तर्यामी नेपां भेदाद्विभेदादिति ॥ कोऽस्मी हरिगिति प्रश्नोत्तरे श्रुतिश्च । स ग्रन्थाणा भूजनि । स ग्रन्थेण विलापयति लोऽनुर्माणं गलय एक एव हरिः परः परमानन्द इति । एकं सन्ते वहुया दृश्यमानमिति च । श्वामान्त्रियालं प्रपाये शतान्त्रियाम प्राय इति द्वान्द्वयवन्तेन श्रीराधा वहुभम्य मुक्तेषास्त्रवृत्तस्यि श्रूर्या इति । अयमत्र निरापदः । अद्विभावान्तमर्कं तत्त्वं विविश्यनां जनयेणेन अविश्वसनक्रियया निर्विशेषत्वम् परव प्रथमा प्रतीतिः । सूक्ष्मस्त्रूलानुसन्धानस्यापाद्युक्त्योगेन स्माप्तिसाध्यप्रक्रियया अवतारनिदलान्मक परमान्या एव द्वितीया प्रतीतिः । विशुद्धभक्तियोगेन तद्वस्त्ववुग्रह्याध्यत्वं प्रक्रियया भगवान् एव तृतीया प्रतीतिः । स भगवान् मान्द्रज्ञिशानन्दैकस्तः स्वस्यमूताचिन्त्य विचित्रानन्तरक्षियुक्तः । अर्मत्वं एव धर्मित्वं निर्भद्रं एव नानाभेदवन्त्यम् । निर्दिशेषं एव सविशेषत्वं परमेश्वरं एव परमायुर्वत्वं अवित्वं एव लंकापित्वं अप्राकृतव्यं एव प्रपृथिव्यजित्वं त्यापत्त्वं एव मध्यमत्वं स्वप्नेवेत्यादि परम्पराचिरद्वानन्तर्गुणं निश्चिः ॥ स्वूलस्वूलम् विलक्षणस्वप्रकाशावगडस्वस्य स्वप्नानवहतपरमान्माशयान्तर्मकस्त्रूपनिन्यश्रीविश्वविशिष्टः । स्वानुरूपस्वल्पशक्तयाविर्भावलक्षणश्चासुशेषितयामांशः । स्वरूपशक्तिविलाम्नक्षणादभुतगुणलीलादिमयः पुरमपुरः । मायिकविद्वाग्दातानीनविशुद्धचिन्मयनिजयाम सुविराजमानोऽपि लीलयास्वरूपशक्तिवेतेन वैकुण्ठहेय प्रनिन्दिविस्त्रूपप्राप्यज्ञिशजगति स्वेन धम्मा स्वपरिकरेण भक्तानुग्रहतत्परः सवाविर्भवति क्रीडन्ति च । कुप्पास्तु भगवान् व्ययं कृष्णे परमपुरुष इन्द्रादिना कृष्णायाम, कृष्णान्पर, कृष्णापरिकर, कृष्णलीलादि सर्व

अचिन्त्य चिन्मयव्यापारविशेषः । चिन्कण्ट्वान् तदीय जीवोऽपि तदपुङ् तलीला प्रवेष्टुं शक्तो भवति नद्विग्रहान् । ऋष्णतत्त्वान्मिज्ञान्तु प्रायन्वद्या नदनादृत्य जडप्रविशेषं गुड्डन्त्रान्वद्यान्वयं जडप्रविशेषं शरूपपरमात्मन्त्वं जडशक्तितत्त्वादिकञ्च वदुपानयन् तत्त्वमयादादिपुं परमभ्रमलं यावत् पूर्वसुकृतलेन आधुनिक सत्सङ्गयलेन च यिगुड्डरूपमज्ञानिकां न लभन्ते ॥ ४ ॥

पराव्यायाः शक्तं गृथगपि स र्वे महिमलि
स्थितो जीवाव्याप्त्वामचिदभित्तिनां नां त्रिपदिकाम् ।
स्वतन्त्रे च्छः शक्तिं सद्यलविषये प्रेरयति थो
विकाराद्यैः शून्यः परमपुरुषोऽग्नैः विजयते ॥ ५ ॥

श्रीहरेः सर्वशक्तित्वं दर्शयति पराव्याया इति ।
स भगवान् कृष्णचन्द्रः । स्वस्य पराव्यगकंगपृथगपि ।
शक्तिशक्तिमतोरभेद इति न्यायात् शक्तिनो न पृथक् ।
स्वीय अभेद अग्ररङ्गमहिमनि खितोऽपि । तामेकां
चिद्चित् जीवक्रियाभेदेन त्रिपदिकां शक्तिं तत्तद्विषये
स्वतन्त्रे च्छतया प्रेरणपरः स्वयं स्वेच्छामयः परमपुरुषः
तत्तद्विषयिकारस्पृष्टः सन विजयते । शक्तिशक्ति
मतोभेदे कस्य प्रायान्वमिति संशयोऽत्र विद्यते जड-
प्रविशेष । जडवृद्धयम्नु शक्तेः प्रायान्यं स्थापयन्ति
शक्तिं विना शक्तिमन् वस्तुनः प्रतीतिनास्तीति वाद-
मात्रोद्भावनया । शक्तिस्तु धर्मविशेषः । शक्त-
मन्त्वस्येच्छां विना शक्तिक्रिया न स्थियति । स
प्रेक्षनं स इमान् थासुजत इति श्रुतेः । मयाध्यक्षेण
प्रकृतिः सूर्यते स्वर्गान्वगमिति भूतेश्च । लोकेऽपि
वस्तुशक्तिः सर्वत्रैव वर्तते । अविचालिता सा तु
जडवत् क्रियाहीना । चलाक्रेयादां मूलतश्चैतत्त्ववस्तु

एव कारणम् । शक्तेऽरिच्छाशक्तिरस्तोतिवचनं निर्थक
वागाड्म्यगमात्रम् । इच्छा तु शक्तिवत् शक्तिमञ्चे-
तत्त्वस्तुनो धर्मात्मरमिति ज्ञेयम् । अतश्चैतत्त्वात्मक
कृष्णस्तु स्वतन्त्रे च्छद्विति वाक्यप्रयोगः सार्थकः ।
श्रुतौ पराशक्तिवर्णं ते । न तत्त्वं कार्यं करणञ्च
विद्यते न तत् समश्चाभ्यविकश्च दृश्यते । परास्य
शक्तिविविषयेव श्रूयते स्वाभाविकीज्ञानवलकियाचेति ।
तत्रैव चिन्तितिका वर्णते । ते ध्यानयोगानुगता
अपश्यन् देवात्मशक्तिं स्वगुणैर्निर्गृहाम् । यः कारणानि
निविन्दानि तानि कालात्मयुक्तान्यधिनिष्ठन्येक इति ।
तत्र च जीवपदिका वर्णते । अजामेकां लोहिनकृष्ण-
शुक्रां वहीः प्रजाः सृजमानां स्वरूपाम् । अजो हांको
जुपमाणोनुशेषेन जहान्येनां भुक्तमोगामजोन्य इति ।
तत्र चाचित्पदिका वर्णते । छन्दोऽसि यद्वाः क्रतवो
व्रतानि भूतं भव्यं यच्च वेदा वदन्ति । यस्मान् मायो
सृजते विश्वमेतत्त्वं तस्मिंश्चात्म्ये मायशासनिरुद्ध इति ।
भगवत्सन्दर्भं । शक्तिश्च सा त्रिधा । अन्तरङ्गा
तटस्था वहिरङ्गा च । तत्रान्तरङ्गस्य स्वरूपशक्तया-
व्यया पूर्णेनैव स्वस्वपेण वैकुरणादिस्वरूपैभवस्वपेण ।
वहिरङ्गस्य मायाव्यया प्रतिच्छविगतवर्षशावल्यस्थानीय
तदाय वहिरङ्गवैभवजडात्मप्रधानरूपेण च । इति एक-
मात्रतत्त्वस्य चतुर्थात्म । तदेवं सर्वाभिर्मिलिता-
चिद्चिच्छक्तिर्भगवान् । स च भगवान् विकाराद्यैः
शून्यः परमपुरुष एव, यथा भागवते । यस्मिन् विरुद्ध-
गतयो हानिशं पतन्ति विद्यादयो विविधशक्तय आनु-
पूर्या । तद्विव्याविश्वभवमेकमन्त्वमायमन्दमात्रम-
विकारमहं प्रपद्ये इति ॥ ५ ॥

(क्रमणः)

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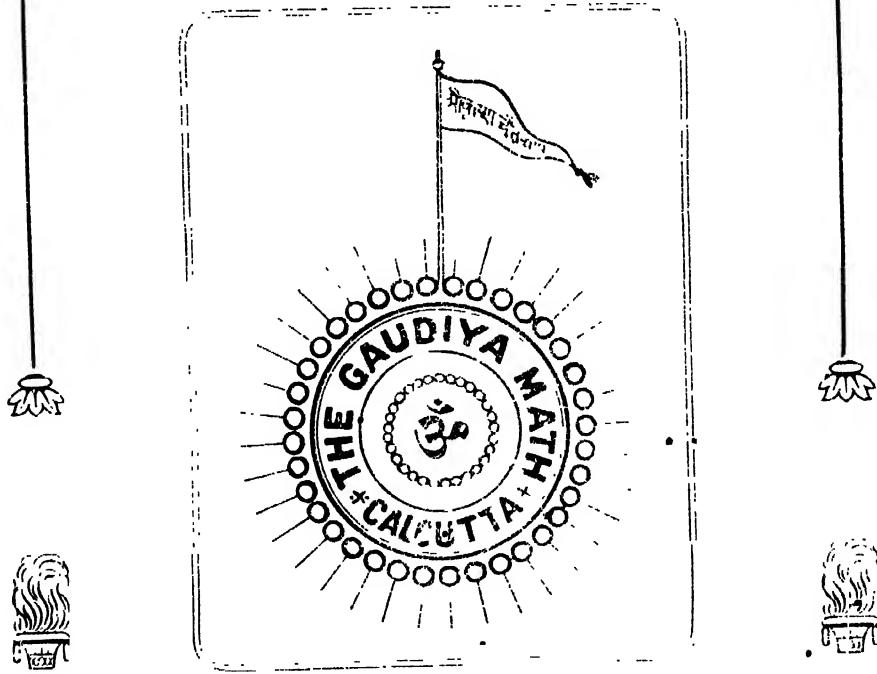
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श्रीसञ्जनतीषणी OR THE HARMONIST

September

“अशोकक्लेशविश्लेष-परशाश्वेश-मात्रिनो ।
जीयादेया परा पत्री मर्व-मञ्जनतीषणी ॥”

1927



EDITED BY

Paramahansa Paribrahmakacharya

SRI SHIMAD BHAKTI SIDDHANTA SARASWATI

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AND GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJANA-TOSHANI
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'Math and Mansion'

1. 'Man', 'animal', 'bird', 'insect', 'fly', 'tree', 'hill' etc. are so many names for the 'body', that is to say they acquaint us with different bodies.

2. This 'body' is born, grows for a time and thereafter dissolves into the five elements. It is a material object and is not self-conscious. This is the nature of all material objects.

3. Inside this 'body' there is another material object called the 'mind' which suffers the pains and pleasures of the 'body'. This 'mind' is also subject to destruction and change.

4. He who takes or bears this 'body' and 'mind' is *jīva* (in the state of bondage). The *jīva* is self-conscious and devoid of birth and death. The *jīva* takes different 'bodies' and 'minds' as the result of selfish enjoyment (कर्म).

5. The *jīva* cannot suffer the pains and pleasures of the material body.

6. This *jīva* is the eternal worshipper of Vishnu. All *jīvas* are *Vaishnavas*.

7. The *Vaishnava* cannot be properly included within any class or condition of people judged by the criteria of 'body' and 'mind'.

8. If the *jīva*, living inside the body made of the five elements or in a mansion made of brick etc., is eager to enjoy other bodies, he is called a self-centred or pseudo-householder ('गृह-ब्रत' वा 'गृहमेश्वी').

9. But when the *jīva* inhabiting this mansion knows that he himself is not the house, and also views other mansions as mansion and not as indweller, and does not seek to enjoy the fruits of his labour, or, in other words,

is devoid of the desire for selfish enjoyment, then he is called a house-dweller ('गृहस्त').

10. Kindness to *jīva* (जीवे दया) is remedying of this unfortunate condition of those *jīvas* who, belonging to the class of pseudo-householders, suppose themselves to be mansions and not the dwellers there-in.

11. When the house-dweller *īra* becomes desirous of being kind to other *jīvas* and wants to make his own life worth-living by doing good to others, he thereupon becomes a 'Math-dweller' (dweller in monastery).

12. The 'Math-dweller' is ever kind to *jīvas*; he has no other duty except being kind to *jīvas*.

13. By being kind to *jīvas* one is kind to one's own self and pleases Krishna. Doing everything for the sake of Krishna is devotion or service of God.

14. The 'Math-dweller' does nothing for his own selfish enjoyment or for increasing the selfish enjoyment of the seekers of worldly pleasures. Rather

he collects all the various objects that are intended for such selfish enjoyment and employs them in the service of Krishna and His devotees.

15. The 'Math-dweller' giving up for good all evil association lives in good companionship and abstains from dissipating games, intoxicants, sensuous association with females, slaughter of animals and earning of money for his own selfish enjoyment.

16. The 'Math-dweller' preaches the afore-said principles by practising them himself.

The 'Math-dweller' without being himself attacked by bees or serpents, with dexterity gathering honey and hood-jewels (which others either use for their own selfish enjoyment or are attacked before they can gather them for such enjoyment), employs them in the service of Krishna.

18. The 'Math-dweller' does not himself deceive others and helps innocent and foolish people by exposing cheats.

A Letter.

My affection-incarnate,

I have this morning come to Sri Gaudiya Math from Puri with P—. Immediately on arrival at the Station I heard that by the will of God T— has gone away from us. You knew T— as your son; he is a servant of Krishna. He came into the household of a Vaishnava, you served him in the office of the parents of a Vaishnava, he has gone away after accepting that amount of service of

which he was in need. T— indeed got his body from you but he is a soul—a Vaishnava. His eternal duty is service of God. A Vaishnava comes into this world on the pretext of individual need and remains in material space for the allotted period of such mission and thereafter proceeds where-so-ever Baladeva sends him according to his fitness. You know Maha Lakshmi (Sat-Energy i.e. सत्त्वनीशक्ति) dwells in the heart of Baladeva and

Krishna with His Ecstatic Energy (**हादिनी शक्ति**) dwells in Maha Lakshmi ;--therefore, T—has gone away in order to serve the object of his worship. As he happens to be a soul—a Vaishnava, emanating from Lord Nityananda, the Incarnation of the Power of Being (**सत्यनी**) if you learn to look upon Nityananda as son, you will no longer experience any want. Nityananda Himself has been present as the *Knower of the heart* (**अन्तर्यामी**), of T—, you have served Him,—Continue to Serve Him still. The mass of matter of which the body of your son was composed in elemental space, has dissolved into five elements. But the Soul of T—remains employed in the constant service of God and His Energy. Your son, as an object of selfish enjoyment, has been dissociated from the company of his father, as a similar object of selfish enjoyment. He is an object of enjoyment of God ; and, therefore, his duty as a Vaishnava is to remain the object of God's enjoyment, that is God's servant. God

knows that you are not enthralled in the bondage of *maya* (Illusory Energy). He will not, therefore, overwhelm you in your misery, aiding you with the power of His infinite mercy. Please recall to memory the Story of Sribas and his son.* Peruse 'Shokashatan' of Thakur Bhaktivinode and Sri Chaitanya Bhagabat of Thakur Brindabandas. At the time when Mahaprabhu accepted *Sanyas*, He said to His aged mother, His wife Vishnupriyadevi and to the inhabitants of Navadwip,—"I am only a being, variously connected with you. After My departure, establish, in My place, all these relationships with Krishna and afford me the opportunity of freely serving Krishna." In the absence of T—you also will have more time for serving God-head. What God does is for our good. What more can I say to console you ?

With Eternal blessings,
Sree Siddhanta Saraswati

Unalloyed devotion.

UNALLOYED devotion (**शुद्धभक्ति**) is thus indicated in Bhakti Rasamrita Sindhu—*

"She (unalloyed devotion) is the destroyer of misery, giver of good, inspirer of contempt for *moksha* (emancipation from worldly bondage), extremely difficult to obtain, the essence of the most highly concentrated bliss and capable of attracting Sree Krishna."

'Misery' is three-fold viz.—'sin', 'seed

“कृष्णो शुभदा मोक्षलघुतातुर् सुदुर्लभा ।
सान्द्रानन्दविशेषात्मा श्रीकृष्णाकर्षणी च सा ॥”

—(पृ: १८: १२)

of sin' and 'nescience'. The man in whose heart unalloyed devotion makes her appearance is naturally freed from sinful impulses—'the seed of sin'—also find no place in the

The story runs thus in the Chaitanya Bhagabat Vol. II. 25. 57-65

* The Lord spake to the dead child "why dost thou go away, leaving the house of Sribas ?" The dead child answered "Lord ! In this body for as many days and in the measure ordained, I have tasted all things, the period of allotment has run out and I cannot stay any longer, I am now going to another sphere. The ordained connection with this body is ended and so I cannot stay. Lord, have mercy on me that I may not forget Thee. No one is the father of anybody, nor anybody's son. Everyone enjoys the fruits of his own actions. As long as I was destined to be in Sribas's house, I remained here and now I go elsewhere. I make obeisance to Thy Holy Feet with all Thy associates. May Thee forgive my offence. I am departing now."

heart that is sanctified by devotion. Mistake regarding the true nature of *jīva* is 'nescience'. With the appearance of unalloyed devotion the consciousness that 'I am the eternal servant of Krishna' is spontaneously aroused, and, therefore, nescience, in the form of mistake regarding one's real nature, ceases to exist. As soon as the light of unalloyed devotion enters the heart, 'sin', the 'seed of sin' and 'nescience' are instantly destroyed. 'Misery' vanishes on the appearance of devotion. She is, therefore, 'the destroyer of misery.'

• Unalloyed devotion is the 'giver of good.' The love of all the world, all good qualities, all happiness etc. are denoted by the word 'good'. One in whose breast unalloyed devotion manifests herself is thereby endowed with the four good qualities of humility, kindness, absence of pride and readiness to honour everybody; and, therefore, everyone in the world loves him. All good qualities that are inherent in the *jīva* spontaneously manifest themselves in the devotee. As in the sloka—*

"In him, who possesses 'selfless' devotion to Hari, dwell all the gods with all their good qualities. But

*यस्याति भक्तिर्भवत्यकिञ्चना
सर्वेणैतत्र समाप्ते सुराः ।
हरावभक्त्य कुतो महद्गुणा
मनोरथेनासति धावतो वहि: ॥"

—(भा: ५१८१२)

where is the possibility of those 'great qualities in one who is not a devotee of Hari; in as much as he runs after phenomena driven by mental predilections?" Devotion can confer all kinds of happiness—at her will, can give everything—worldly pleasures, the pleasure of undifferentiated union with Brahman, all success, enjoyment, salvation etc. But as the devotee does not want to have any of these he obtains eternal supreme bliss from her.

Devotion inspires contempt for 'moksha'. No sooner does the love of God-head, ever so slightly, makes her appearance in the heart, piety, wealth, passion and salvation lose all value.

Unalloyed devotion is extremely difficult to obtain. This point is not easy to grasp. Despite thousand and one varieties of endeavour unalloyed devotion ever remains most difficult to attain due to the fact that cleverness in serving God-head happens to be so rare. The Goddess of devotion satisfies and deludes most of her votaries with the gift of salvation; she does not give unalloyed devotion unless she detects special fitness in the recipient of her favour; for these reasons unalloyed devotion has ever been such a very rare attainment. Sree Rupa Goswami Prabhu observes in his *Bhakti Rasamrita Sindhu*—*

*"ज्ञानतः सुलभा मुक्तिर्भुक्तिर्यज्ञादिपुण्यतः ।
सेयं साधनसाहस्रैर्हरिभक्तिः सुपुर्लभा ॥"

That is to say—by efforts after knowledge salvation in the shape of knowledge of the undifferentiated Brahman can certainly be obtained ; heavenly enjoyment is easily gained by pious deeds such as *jajna* etc ; but so long as the knack in the practice of devotional communion is lacking, despite thousand manner of efforts unalloyed devotion for Hari is not obtained'.

Unalloyed devotion is the essence of the most highly concentrated bliss. It is transcendental bliss, the boundless ocean of happiness. The happiness that exists in the material world, or the bliss due to the realisation of the undifferentiated Brahman that is found in the sphere of negative thoughts, multiplied a billion-fold, does not attain even the scale of comparison with a solitary drop of the ocean of the bliss of unalloyed devotion. Material pleasure is trivial, immaterial pleasure is dry ; both are different from spiritual bliss which belongs to quite another category and possesses far different characteristics. Things that are categorically different from one another cannot be compared one with the other. For this reason those that have realised the bliss of devotion are in a position to enjoy substantial happiness so intense that to them the bliss flowing from the realisation of the abstract Brahman appears to be as contemptible as the tiny pool indented by cattle-hoof. He only knows who has actually realised this bliss : it is inexpressible.

Unalloyed devotion is capable attracting Krishna. Sree Krishna waited upon by all His beloved, subdued by love, is drawn close to one in whose heart devotion makes her appearance ;— and He cannot be won by any other method.

Unalloyed devotion is thus defined by Sree Rupa Goswami in his *Bhakti Rasamrita Sindhu*—*

"Unalloyed devotion is the cultivation of friendly feeling towards Krishna by means of all the senses to the exclusion of all selfish desires and unhampered by intellectual striving after the undifferentiated Brahman or by self-enjoyment etc." In other words unadulterated devotion is that culture of friendly relation with Krishna by means of all the senses, which is free from every desire other than that of devotional improvement and which further involves exclusive attachment to Krishna and the abandonment of all worship of the gods as separate divinities. Such friendly feeling implies spontaneous liking for Krishna. The pursuit of the abstract Brahman or the Over-soul is possible only by the methods of inductive reasoning and concentration (योगः) ; and is, therefore, not devotion (भक्तिः). Knowledge (ज्ञानः) in this connection means the knowledge of Sankhya and the quest

*"अन्याभिलापिताशून्यं ज्ञानकर्माद्यनानुत्तमं ।

आनुकूल्येन कृष्णानुशीलनं भक्तिरूपम् ॥"

—(भः रः सः ४४. विः १६)

of the undifferentiated Brahman. The true knowledge regarding spirit (जीव), matter and God-head and of their inter-relation, is absolutely necessary for the realisation of the self. Such knowledge is a part and parcel of the practice of unmixed devotion. By the word 'karma' is meant the selfish, fruitive and penitential works that are daily performed by the smartas. The services of Krishna, although they have an external semblance to such activities, are quite distinct from 'karma' for the reason that they possess the characteristic of selfless, unflinching devotion to Krishna; and are, therefore, known by the name of 'bhakti' or 'devotion'. The renunciation (वैराग्य) or knowledge (ज्ञान) that precedes the appearance of devotion is also a variety of selfish enjoyment (कर्म). Therefore, the causeless, incessant, and exclusive service of the soul (जीव) to Sree Krishna alone indicates unalloyed devotion.

But it may still be asked 'How are we to ascertain that our devotion to Godhead is unalloyed? The following

sloka of Sreemad Bhagabat supplies three criteria of un-alloyed devotion by means of which we are enabled to distinguish in our own case as well as in that of others, genuine from pseudo-devotion.

"Just as in the case of one sitting at meal the taking of every morsel of food is attended with simultaneous satisfaction, nutrition and appeasement of hunger, so in the case of a devotee betaking himself to the holy feet of a true Preceptor (सद्गुरु), unalloyed devotion, realisation of the transcendental Truth and renunciation of everything else than Krishna—all these three—simultaneously manifest themselves."* This applies only to the case of one who has already realised true devotion. It may also be noticed in this connection that of the six indications of un-alloyed devotion, mentioned in the sloka quoted at the beginning, only the first four appear in the incipient stage of devotion; the last two manifest themselves in the realised state alone.

'Vishnu' and 'Vaishnava'.

THE words 'Vishnu' and 'Vaishnava' have been manifested in this world from eternity. They were in use during the pre-historic period. In the vedic age the use of the words 'Vishnu' was very frequent. The glories of 'Vishnu' have been sung by the Vedanta as well as by the Upanishads in many places.

The Rig-Veda is considered to be the oldest of the four vedas. It is the oldest

*"भक्तिः परेशानुभवो विरक्ति

रन्यत्र चैष त्रिक एककालः ।

प्रपृथमानस्य यथाइन्तः स्यु-

स्तुष्टिः पृष्टिः क्षुदपायोऽनुवासम् ॥"

—(भा: ११२४४२)

book of the world. Long before the compilation of the Rik-Samhita, the Divine mantras were manifested in the hearts of the Rishis, having been handed down by a regular succession of preceptors. We find the following mantra in the first *mandala* of the Rigveda*—

The above mantra also occurs in the Atharva-veda VII. 2.5. ; and recurs in the Sam-veda-Samhita.

In the above Rik-mantra, the verb 'निदधे' has the 'लिट्' form. According to the Sutra of Panini 'परोक्षे लिट्' (शास्त्र११६) the 'लिट्' form of a verb is used to denote action that is not actually perceived by the speaker and hence the alternative word for 'लिट्' is 'परोक्ष'. As for instance, in the sentence 'रामो चनं जगाम' the speaker is directed to use the 'लिट्' form of the verb if he wants to express the fact of Ram's sojourn into the forest long after its actual occurrence. Therefore, in as much as the oldest Rik-mantra, in order to express the fact of the 'Tribikriyama' Incarnation of Vishnu, uses the 'लिट्' form of the verb, it is definitely proved that Vishnu is not a mere god of the vedic age ;—but that, on the contrary, He had no beginning. He is the Ever-Existent, Eternal, Unchangeable Reality or Godhead Himself. Vishnu is eternal (सनातन).

The worshippers of Vishnu

are also eternal. This is so because we find in this very first *mandala*, in the next Rik-mantra, the clear statement to that effect viz.—*

In this mantra the realm of Vishnu has been described as the highest ; by the expression 'द्वीव चक्षुराततम्' His self revealing character is affirmed ; by the plural form of the word 'सूर्यः' the eternal existence and plurality of the worshippers of Vishnu are established ; by the expression 'सदा पश्यन्ति' the constant nature of His worship by many worshippers is asserted.

A class of writers confounded by the Illusory Energy of Vishnu, relying on worldly learning, have vainly attempted to prove that 'Vishnu', in the Vedas, is only an alternative name of 'Suryya'. Durgacharyya and other saura commentators of the *nirukta* have thus failed in their disingenuous attempts to establish their particular, narrow, sectarian views. Sayanacharyya, in his commentary of the Rig-veda, explains the threefold-stride of Vishnu by means of the story of the Bamanu Incarnation. The commentator Mahidhar in his explanation of the same passage has noted as follows—“विष्णुस्त्रिविक्रमावतारं रूत्वा इदं विश्वं विचक्षेव विभृय क्रगतेस्मि । तदेवाह त्र्यं ध्य पदं निदधे भूमावेकं पदमन्तरोक्षे द्वितीयं दिवि तृतीयमिति क्रमादग्निं चायु स्यांरुपेणत्वर्यः (वाजसनेय संहिता ५।१५ भाष्य)”, that is to say 'Vishnu

*“इदं विष्णुविक्रमे त्रेधा निदधेपदम् ।
समूद्रमस्य पांसरे ॥”—(१म् २२सू. १७अ२)

*“तद्विष्णोः परमं पदं सदा पश्यन्ति सूर्यः ।
द्वीव चक्षुराततम् ॥”—(१म् २२सू. २०अ२)

by the manifestation of His threefold-power Incarnation encompassed the whole universe with His three strides. One stride appeared on the earth, the second in the sky and the third in the realm of light as fire, air, and 'Suryya' respectively."

Notwithstanding the fact of 'Vishnu' being the appellation of one of the twelve Adityas, the *nirukta* has clearly proved that 'Vishnu' and 'Suryya' are not the same god and that the Supreme Lord Vishnu is never an alternative name of 'Suryya'. As a matter of fact in the Rig-veda itself 'Vishnu' and 'Suryya' have been described as separate gods. (Vide Rik - I, 90.9)*

"May Mitra, Baruna, Suryya, Indra, Brihaspati and Urukrama Vishnu grant our well-being". It is clearly proved by the mantra just quoted that 'Suryya' and 'Urukrama Vishnu' are two different gods. Had it been otherwise they would not have been mentioned separately. It will be superfluous to multiply such instances.

The Vedic gods are divided into three classes according to their place of residence viz residents of the realm of light, of the sky and of the earth. Among the gods of the realm of light are—Dya, Baruna, Mitra, Suryya, Pushan, Vishnu, Vivashwata, Aditya, Ushas, Asvin etc. Here also, just as

*"शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा ।

शं नो इन्द्रो वृहस्पतिः शं नो विष्णुरुक्तमः ॥"

Asvin is not Suryya, for the same reason 'Vishnu' cannot be 'Suryya'.

We find the story of the strides of the threefold-power-Incarnation of Vishnu also in the *Mahabharata*—*

The events of the pre-historic age are recorded in our shastras such as the *Mahabharata* etc. Only meagre references to the events of that remote age, of which the history is contained in the *Itihasas* and the Puranas such as the *Mahabharata*, the *Srimad Bhagabatam* etc, are to be found in the Vedic-Samhitas etc. The subject treated in the *Mahabharata* and in the Puranas such as *Srimad Bhagabat* etc, is the history of events that occurred long before the period of the compilation of the *Riksamhita*; and it is for this reason that the Puranas and *Itihasas*, although written in the period subsequent to that in which the *Samhita-portions* of the *Vedas* were compiled, are full of accounts of events that occurred in the *pre-vedic* period.

There is also another class of records from which we learn definitely that 'Vishnu', in the *Vedas*, is not merely another name of 'Suryya'. The *Rishis* have thus described the mode of 'contemplation of Vishnu'—†

*"क्रमणाचाप्यहं पार्थं विष्णुरित्यमिम्मितिः"

—(शान्तिपर्व १३।७१)

†"श्रेयः सदा सवितृमण्डलमध्यवर्ती
नारायणः सरसिजासनसविष्टः ।
केयूरवान् कृनककुरुण्डलवान् किरिणी
हारी हिंगमयवपुर्वतशङ्क्षकः ॥"

“Within the orb of ‘Suryā’, seated on the lotus, decorated with keyura and golden kundala, crowned, adorned with necklace, holding the conch and disc, may we always contemplate Narayana of golden complexion.”

In the Geeta, Vedavyasa, the great Codifier of the Vedas, has informed us in words spoken by the Supreme Lord—

“The effulgence of the moon, the fire and the sun that lights up this vast world is a part of my Halo.”

Just as there is a group of writers who have attempted to prove that the Vedic Vishnu is identical with ‘Suryya’ so also there happens to be another class of people, similarly deluded by the Illusory Energy of Vishnu, who hold the opinion that in the Rigveda it is ‘Indra’ who bears the name of ‘Vishnu’. But in the Veda itself it is definitely mentioned that ‘Vishnu’ is different from ‘Indra’ and ‘Suryya’ (*vide* Rigveda I 155. Riks. 1,2,3,4,5,6 etc.). In these Riks Indra and Vishnu have been mentioned as separate gods, and Vishnu has been distinguished from the other gods by such special epithets as ‘इनस्य’ (११५५४) ‘the Lord of all’ (*vide* Sayana’s commentary), ‘आतुः’ (११५५४) ‘Protector’ (*Ibid.*), ‘अवृक्ष्य’ (*Ibid.*) ‘without a foe’, नित्यतरुणः ‘Ever young’, ‘उत्ताय’ etc. Speaking of Indra the Rig-

veda says (*vile* I, 155.3)—‘Indra gives animals their procreative power (*vide* S’s commentary on the same mantra). Also the use of the compound word ‘इद्राविष्णु’ occurs in numerous passages of the Rig-veda. Panini notes—‘देवता द्वन्द्वेच’ (६३२६) ‘In compounding words signifying ‘god’ the first word (पद) takes the suffix ‘आनन्द’. In accordance with the above *sutra*, we can say definitely that in the compound ‘इद्राविष्णु’ Indra and Vishnu are the names of two separate gods.

The various different passages in the Vedas in which the word ‘Vishnu’ has been used are quoted below, along with the *mantra*, for information of the reader. In the Rig-veda—

1. अतो देवा अवन्तु नो यतो विष्णुर्विचकमे ।
पृथिव्या: सप्तधामिः ॥ (१म २२सू १६ऋ)
2. इदं विष्णुर्विचकमे त्रेधा निदधे पदम् ।
समूहमस्य पांसरे ॥ (१म २२सू १७ऋ)
3. त्रीणि पदा विचकमे विष्णुर्गोपा अदाय्यः ।
अतो धर्माणि धारयन् ॥ (१म २२सू १८ऋ)
4. विष्णोः कर्माणि पश्यत यतो व्रताणि पस्यते ।
इन्द्रस्य युज्यः सल्ला ॥ (१म २२सू १९ऋ)
5. तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् ॥ (१म २२सू २०ऋ)
6. तद्विग्रासो विपन्नयो जागृवांसः समिन्धते ।
विष्णोर्यत्यरमं पदम् ॥ (१म २२सू २१ऋ)
7. मुशायद्विष्णुः पचतं सहीयान्विधद्वराहम् ।
तिरो अद्विमस्ता ॥ (१म ६१सू ७ऋ)
8. विष्णुर्यद्वावद्वृष्णं मदच्युतं वयो नं
सीदन्नधि वहिषि प्रिये ॥ (१म ८६सू ७ऋ)
9. उत नो धियो गो अग्रा: पूषन्विष्णो वयावः
कर्ता नः स्वस्तिमतः ॥ (१म ६०सू ५ऋ)
10. शं नो विष्णुरुक्तमः ॥ (१म ६०सू ६ऋ)

“यद्रावित्यगतं तेजो जग्नुमासयतेऽख्यिलम् ।

यस्तद्रमसि यज्ञामी तसेजो विद्व मामकम् ॥”

—(गीता १५।२)

Thakur Bhaktivinode.

THE transcendental nature of Thakur Bhaktivinode as realised by *suddha bhaktas* finds expressions in the following slokas* which is repeated by all his followers in making their daily obeisance to him :—

“Obeisance to Thee, Bhaktivinode,
by name Sachchidananda,
The Embodiment of Gaur’s Love,
the great follower of Rupa.”

The mercy of Gaurasundar has the power of establishing *Jivas* in their true nature and thereby enabling them to realise the bliss of eternal service to God. Thakur Bhaktivinode is the embodiment of this *Shakti* (Attribute) of Divine Love. Gaurasundar is Godhead Himself. His Attributes are not separate from Himself. There is no difference between the Attributes of Gaurasundar and Gaurasundar Himself. The *bhakta* ('devotee of God') is the inseparably associated counterpart of Godhead. The Attributes of God and the Devotee of God are Divine. His relation to God is one of inconceivable simultaneous difference and identity. The difference consists in this that the *shakti* and the devotee are worshippers (आश्रय) and not the object of worship (विषय). Godhead with all His transcendental paraphernalia ever indwells

“नमो भक्तिविनोदाय सच्चिदानन्द नामिने ।
गौरमूर्ति-स्वरूपाय स्यानुगवराय ते ॥”

His *shakti* and His devotee. They are His own. Out of pity for the apostate *Jivas*, God sends His own Messenger into this world in every age for establishing the pure (शुद्ध) and eternal (सनातन) religion in the form of constant service of Krishna. Either Krishna or Krishna’s own messenger establishes the true and eternal religion in this world. This task is beyond the capacity of those who are not helped by the Grace of God Himself.

It will not be possible for us to understand the true meaning of the career of Thakur Bhaktivinode if we do not keep constantly in our mind this all-important fact that Thakur is the embodiment of Divine Love,—a saviour of the fallen beings, sent by God Himself into this world for the purpose of establishing the eternal religion of all *Jivas* (सनातन धर्म), which consists in the eternal and incessant service of Krishna ; He taught *Sanatan Dharmat* to the world by way of propaganda and by practising it himself in every act of his *earthly* life. ‘All (good) qualities of Krishna manifest themselves in His devotee and not at all in those who are given to selfish enjoyments.’ So says the *Bhagabatam* :—*

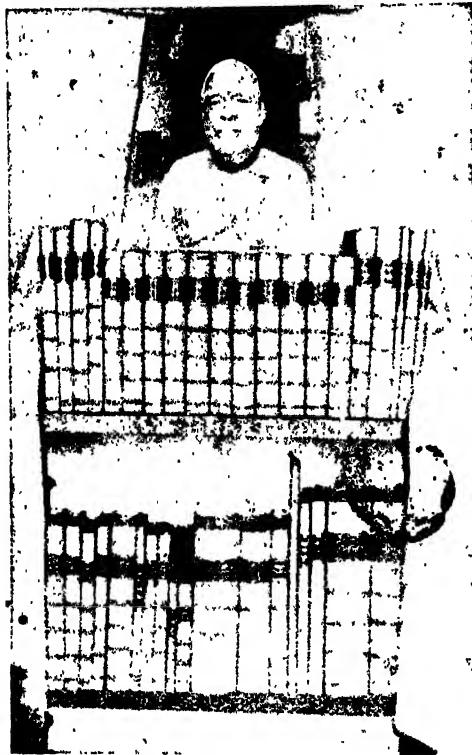
*“यस्यात्ति भक्तिर्मगवत्यक्षिणा
सर्वेगुणैस्तत्र समाप्ते सुराः ।
हरावभक्तस्य कुतो महदुगुणा
मनोरथेनासति धावतो बहिः ॥” (५१८१२)

He was an ideal father, erudit scholar, practical reformer, and distinguished author. This was realised by everyone who had the good fortune of coming into close personal contact with him. It is realised by an increasing number of people in this country who have devoted their serious attention to the subject. His practice is exemplified by the conduct of everyone of his followers. They exist at the present moment in our very midst; and it is quite practicable for any of us to observe closely their mode of life. Everyone who has really taken the trouble of watching their daily life is bound to be convinced of the transcendental purity of the minutest acts of their lives. Those *suddha bhaktas* fully realise that it is by following the path chalked out by Thakur Bhaktivinode that they have been enabled to attain such perfect purity of body, mind and speech. The purity of the stream is the conclusive proof of the purity of the source.

Thakur Bhaktivinode, in the midst of the multifarious duties of a most active official, found time to propagate the teachings of Sree Gaurasundar and firmly re-establish the practice of *Sanatana Dharma* in this country. His activity was many-sided. A main item was the identification and restoration of forgotten and uncared-for holy sites (स्तुतीर्थ). His epoch-making and most momentous discovery in this field was that of the actual site of Sreedham, *Mayapur*,

the place of the Advent of Mahaprabhu Sree Chaitanya Deva, which was completely lost sight of for many years. The actual site of the residence of Pundit Jagannath Misra, the father of Sri Gaurasundar, was found out and arrangements were made for the preservation of this Holy Site and for the construction of a permanent shrine on the spot in which Hely Images of Sree Sree Mahaprabhu and Vishnupriya Devi were solemnly installed. Many of the old sites connected with Mahaprabhu in the region of Ganda (गोडमरडल) were discovered and identified and arrangement made for the proper maintenance of the shrines connected therewith. Propoganda-centres were opened at different places of Ganda-desa. Thakur Bhaktivinode established *Nama-hattas* (propaganda-centres of the Holy Name) at different places in the districts of Nadia, Burdwan, Midnapur etc. He also worked hard for the revival of the religion of unalloyed transcendental love of Godhead in the Muttra-quarters. For this purpose Thakur Bhaktivinode constantly travelled from place to place often on foot, begging at every door and always delighting in Hari Sankirtan in the company of a large number of devotees. The closing years of his life were spent at Puri where he built a small house for the purpose of *bhajan* ('practice of devotion') on the sea-beach. He cut himself off from the world during the last four years till his disappearance in 1914.

During these years he was visited in his *bhajan-kutir* by many people of every description and was ever ready to help them with advice and necessary instructions.



It will thus appear that Thakur Bhaktivinode was in his own life indefatigable in the practice of *sudha-Banatan dharma* taught by Mahaprabhu and was no less strenuously occupied in the work of restoration of the worship of God at holy sites and the establishment of congregational and individual religious life in the country. But at the same time he was aware that his mission was also to expound to the whole world the teachings of Sri Mahaprabhu which had been and is still misunder-

stood by people in this country and elsewhere. He directed his attention in the first instance to Bengal. He found that the people had practically no knowledge of the monumental works of the associates and the most illustrious followers of Mahaprabhu. The very existence of many of those works was unknown. Those who gave themselves out to be the followers of Mahaprabhu mistook ignorance of the Scriptures for devotion (भक्ति) and selfish enjoyment (काम) for love of God (प्रभु). The educated people had very little practice of religion in any form. The mass and especially women were addicted to *Smarta* ritualistic practices, the object of which was the attainment of selfish enjoyments. The Pandits were mostly either supporters of such fruitive ceremonies or believers in an abstract form of God devoid of all spiritual pastimes, this latter being the bequest of Godless Buddhism and the teaching of Sankaracharyya. Scepticism among the educated classes coupled with the prevalence of Polytheistic or Neutralistic and negative attitudes on the part of the learned among the pandits left the country without a lead on the path of the eternal religion of *Jivan*, the incessant service of Godhead who is the Absolute Truth, the Eternal Existence and the Ocean of all transcendental Bliss (रूप).

The embodiment of God's love in the form of Thakur Bhaktivinode out of pity for *Jiva* in his distress and perplexity

took up at this stage the task of enlightening him again about the only duty of all *Jivas* which has been proclaimed by all the different Scriptures and which was made clearly manifest to the people of this country four hundred years ago by the Supreme Lord Himself, Who playing the role of a devotee taught *Sita* his duty in its concrete form that there might be no room for misunderstanding.*

"Himself practising the *Dharma*, The Lord teaches *Sirath* that if one does not practise *Dharma* himself, he cannot teach it to others." The career of Mahaprabhu embodying the teachings of all the Scriptures was the subject that Thakur Bhaktivinode placed before the people of Bengal in clear and simple language and with a wealth of learning and depth of spiritual insight that make his numerous works a part and parcel of the Scriptures of all countries, explaining in minutest detail, in unambiguous language, the only true religion of all *Jivas*. They deserve to rank with the immortal works of Thakur Brindabandas and of Kaviraj Goswami as Scriptures of the *Suddha Sanatan Dharma*.

We have not obtained any comprehensive work on the *Suddha Sanatan Dharma* directly from the pen of Sri Chaitanyaadeva Himself. His teachings were, however, recorded with the most

*"आपनि भावरि" धर्म जीवेरे शिखाय ।

आपनि ना कैले धर्म शिखान न याय ॥" ।

—(श्रीचैतन्यचरितामृतं आदि ३२१)

zealous care by His Associates and Followers during the period that He remained manifest in the world and in that immediately following His disappearance. The monumental works of the six Goswamis were composed in Sanskrit under His own direction. The account of His career was recorded systematically in verse in their great works Sri Chaitanya Bhagabat and Sri Chaitanya Charitamrita by Thakur Brindabandas and Krishnadas Kaviraj Goswami respectively, both of whom were disciples of Lord Nityananda, the Greatest Associated Counterpart of Sriman Mahaprabhu.

In Bengal, at the time of the appearance of Thakur Bhaktivinode, the works of the six Goswamis were practically unknown. The works of Thakur Brindabandas and Kaviraj Goswami were little known and were almost utterly misunderstood. The socalled Vaishnabas of Bengal were then, as a rule, looked down upon by the orthodox Hindu society. But the name of Mahaprabhu was universally venerated. The esoteric meaning of His teachings had been completely forgotten and even the most highly gifted intellects of the country admired Vaishnava devotional literature as merely satisfying their poetic fancies. The divinity was confounded with humanity. This philanthropic attitude was general and was partly responsible for the prevalence of immoralities in socalled many religious

practices that ate into the vital of society.

With the object of dispelling this general ignorance of the principles of *Suddha Sandha Dharma*, Thakur Bhaktivinode applied himself to publish systematically important authoritative works dealing with the teachings of Mahaprabhu with exhaustive explanatory notes in Bengali. A few of these publications may be mentioned here. In 1880 he published *Sree Krishna Sambhita* in Sanskrit with the most learned Introduction, Appendix and Translation in Bengali. In 1886 he published the *Gita* with commentaries of Sri Biswanath Chakravarti Thakur and his own annotation '*Rasik Rupaja*' in Bengali; in 1891, *Srimad Bhagabat Gita* with commentaries of Srila Baladeva Vidyabhusan and his Bengali annotation '*Bideak Rupaja*'. In 1894, *Ishopanishad* with his Bengali annotation '*Vedakalidhiti*'. In 1895, *Sri Chaitanya Charitamrita* with his '*Anritaprikhita Vrksya*' in Bengali. In 1897, *Sri Brhma-Sambhita* with his Bengali annotation '*Prakutini*'. In 1898, *Sri Krishna Karnamrita* with his Bengali annotation. In the same year *Sri Upadesha-nritam* by Sri Rupa Goswami with his Bengali annotation '*Piganbarshini Vitti*' and *Sri Brihat Bhagabatnritam* by Sri Sanatan Goswami with his annotations in Sanskrit and Bengali. In 1901, *Sri Bhagabatarka-mari-chinmala*. In 1904, edited *Sathrasuradipika*—a Vaishnava Smriti by Srila Gopil Bhatta Goswami.

This was supplemented by the publication of a series of original works in Bengali prose and verse. Some of the most important of them are—in 1881, *Kalyan Kalpataru*; in 1886, *Sri Chaitanya Sikshamrita*; in 1890 *Sri Navadvipadhamma Mahatmam*; in 1892, *Sri Mahaprabhu and His Siksa*; in 1893, *Sri Saranagati, So'ashanam, Jaiacharmanam*; in 1900, *Sri Harinama Chintamani*; in 1902, *Bhajan Rabysa*. The Bengali religious monthly '*The Sajjana Toshani*' was started by him in 1879 and he continued to edit the paper for seventeen years when it was made over to the present editor who published it for seven years till the appearance of the weekly *Gaudiya*—the only Bengali organ of the Suddha Bhakti movement. The *Sajjana Toshani*, reappeared this year bearing also the alternative name of '*The Harmonist*' and has been given by her editor a trilingual garb of English, Sanskrit and Hindi. Besides these Thakur Bhaktivinode also wrote a number of works in English, Sanskrit, Persian, Urdu and Hindi.

Thakur Bhaktivinode possessed a style that is easy, invigorating, cheerful, lucid and uniform and enriched with the fresh wealth of an ample vocabulary culled from the inexhaustible store-house of Sanskrit and adapted into Bengali in a natural way. The Bengali language in the hands of Thakur Bhaktivinode has thus been transformed into a powerful vehicle for the conveyance of the sublimest and

the most highly philosophical truths of religion with an ease and precision that makes his works highly interesting and at the same time perfectly intelligible to the most ordinary reader including women and children.

Thakur Bhaktivinode is the Pioneer of the *Suddha Bhakti Movement* that is at present sweeping over the country. In his numerous literary works he has supplied the golden key that unlocks 'the region of Eternal bliss' to all *jivas*. The teachings of Mahaprabhu give us the real meaning of the Scriptures, reconciling all differences of opinion that trouble the world. In Mahaprabhu centres the only hope of the *future* and *present* of all *jivas*. But the teachings of Mahaprabhu were not grasped by people of this country and their real significance passed long ago clean out of the memory of the nation. Thakur Bhaktivinode has made the eternal religion live again in his pages. Without his help nobody at the present day can understand the teachings of Mahaprabhu or the *Absolute Truth*. With his help the *Absolute Truth* can be easily understood. The Absolute Truth alone can reconcile the otherwise irreconcilable differences and discords of this world. It is universally recognized that the *Truth* is bound to prevail over untruth in the long run. But even the *Truth* can only be grasped by those whose minds are perfectly free and prepared to receive it when it actually makes its

appearance. But most of us are not ready to welcome the Truth for its own sake. Thakur Bhaktivinode tells us that a perfectly pure mind alone is fit to receive the Truth. Perfect purity is not to be found in the world. It belongs to Divinity alone and is imparted by Divine Grace ; and God often sends His own beloved to convey His Grace to fallen *jivas* if only they submit to receive it from him.

The *visabas* (religious celebrations) of the vaishnavas are the concrete realisation of this Divine Truth. They are the practical recognition of the necessity of honouring God by the method of honouring His beloved ; because it is the only way of serving God and obtaining His Grace.

We shall conclude this brief account of Thakur Bhaktivinode by presenting the reader with a few short extracts from the Thakur's writings embodying his views regarding *Nama-Bhajya* (Adoration of the Holy Name) which constitutes the fundamental doctrine of the Suddha Sanatan Dharma and the solution offered by him of some of the most pressing problems that confront the generation.

The Holy Name :—"There are many persons who failing to understand the distinction between 'the dimly perceived Name' (नामाभास) and the Holy name Himself (श्रीनाम) suppose that the Holy Name is only an ordinary word made up of certain letters of the Alphabet

and that, therefore, the taking of the Holy Name without faith (श्रद्धा) is also effective. They adduce as proofs the history of Ajamila and certain passages of the Scriptures such as "साङ्कृत्य एवि हास्यं वा" etc. It has already been stated that the Holy Name is the 'Absolute Truth Himself' (चैतन्य) and 'the embodiment of the elixir of the highest ecstatic emotion' (रसविश्रव) ; and is not attainable by the organs of sense. This being so, if one does not seek the help of the Holy Name with a mind free from offence, no good result is possible. The effect of the utterance of the Holy Name by a person devoid of faith (श्रद्धा) is that thereby it becomes possible for such person subsequently to take the Holy Name with faith. Therefore, those

liberately misinterpret or a selfish purpose, explain the Holy Name as being merely the juxtaposition of a number of letters forming only a constituent part of fruitive ceremonials, are utterly impious ; and their taking of the Name is an offence against the Holy Name Himself." ('Harinama' Page 7.)

"Sriman Mahaprabhu with His associated counterparts, attendants, powers and associates (साङ्कृतेष्वाल्पार्थद) has taught the *jivas* of the world *sankirtan* (congregational chanting) of *Harinama* (the Name of Hārī) which is the proper religion in Kali-Yuga. It is not the fact that His appearance was for the purpose of the deliverance of a small number of people of India. On the

contrary, His purpose was to deliver all *jivas* by the propagation of the eternal religion to all countries of the world. Mahaprabhu Himself declared this in the following words—*

"My Name will spread into all the regions and villages of the earth." There is no doubt that this indisputable command will very shortly turn into a fact. It appears to be absolutely certain that all the religions of the world will mature into one universal church of the *sankirtan* of the Holy name..... Oh ! When will that day arrive, when in England, France, Russia, Prussia and America, fortunate men of those countries, with flags, drums, *Khole* and *Karatal* (cymbals) etc, in their native towns, shouting over and anon the Holy Name of Sri Chaitanya Mahaprabhu will send a thrill of ecstatic delight all over the world ! When will that auspicious day make its appearance when, from one end of the earth white men of Europe and America forming into procession and shouting "All glory to Sri Shachimandana," will meet halfway and embrace us as brothers and the devotees of our country will reciprocate advancing from the other end ! When will that day be when those Europeans will declare "Brothers, we have betaken ourselves to the Holy Feet of Sri Chaitanya Deva—the Ocean of Love ; we beseech you to embrace us as a token of your

"पृथिवीते आछे यत नगरादि ग्राम ।
सत्त्वं प्रचार हृषेक मोर नाम ॥"

kindness!" When will that day dawn when the absolutely pure transcendental love of Vishnu will be the only religion of all *Jivas*; and, like rivers meeting the ocean, all the narrow creeds will finally merge in the eternal Vaishnab religion."

(The Sajjana Toshani Vol IV. Page 41.)

Varnasram Dharma—“It is not the purpose of any patriotic Indian to destroy the *Varnasram Dharma* (the duties of the four *Varnas* and of the four stages). It is our duty to eliminate the impurities that have crept into the system. In order to rejuvenate *Varnasram Dharma*, it will be necessary to adopt the following principles—(1) No one's *Varna* will be settled by birth alone (2) the *Varna* of Every person should be settled in accordance with the nature formed by the association of early years and by the course of acquisition of knowledge and experience.”

(The Sajjana Toshani Vol II. Page 123.)

The Selection of *Sadguru* (True Spiritual Guide) “At the time of accepting a preceptor one must satisfy himself that (1) he must be well acquainted with the true significance of the scriptures that will enable him to dispel the gloom of ignorance from the mind of the disciple and that (2) he must be above all human

frailties and ever devoted to the Transcendental Truth. Such a preceptor is doubtless capable of instructing the disciple in knowledge of every kind. The preceptor who initiates should never be renounced except for the two following reasons (1) the disciple should renounce his preceptor when he discovers that his *Guru* does not possess the above qualities due to the disciple's mistake in choice. (2) the disciple should repudiate his preceptor in case he (preceptor) becomes a hater of Vishnu and Vaishnava.”

(Jaivadharma ch. XX)

“Within the Gaudiya Sampradaya an abundant crop of evils have sprung up during the last four hundred years. The first and foremost duty of an Acharyya is to uproot those evils completely.....He alone is an Acharyya who teaches the Dharma that he himself practices.”

Thakur's two predictions :—

- (1) Some person imbued with the power of God will again establish the true *Varnasram Dharma* in accordance with the Divine Dispensation.
- (2) Within a short time there will exist only one *Sampradaya* (School) in the realm of devotion ‘bhakti’. Its name will be “**Sri Brahma Sampradaya**.” All other *Sampradayas* will merge in this *Brahma Sampradaya*.



Sri Sri Chaitanya Bhagabat

[Continued from page 72 August 1927.]

CHAPTER II.

Summary—In this chapter are treated—the precedent appearance of the associated-counterparts and eternal associates of God-head, the then condition of Nabadvipa, Advaita Prabhu's Krishna-worship with water and *Tulasi*, the appearance of Sri Nityananda on the 13th day of the bright fortnight of the month of Maghi, the hymn of the gods while the Lord was in the mother's womb, the advent of Sri Gaur-chandra ushered by Sri-Krishna-Kirtan on the full-moon day of the month of Falgun and the attendant rejoicings.

The establishment of the *Dharma* of the *Kali* Age, viz., the *Nama-Sankirtan* of Sri Hari, was the cause of the Incarnation of the Supreme Lord with all His paraphernalia. At that time Nabadvipa was a most prosperous town and a great centre of learning, but devoid of gowli-ness. On the advent of the Supreme Lord Nabadvipa became the centre of the propaganda of the eternal religion whither gathered together a large number of the most eminent devotees born in different parts of the country. These facts have been clearly stated in this short chapter.

1. All glory to Mahaprabhu Gaur-sundar,
• Glory to the son of Jagannath, the Great
Lord of Lords
2. Glory to the Life of Nityananda-Gadadhar,
All Glory to the Refuge of Advaita and
other devotees.
3. All glory to Gauranga with the association-
of-kindred of His devotees !
• By listening to the story of Chaitanya,
devotion to God is gained.
4. I make my obeisance again at the feet of
the Lord ;
May the Incarnation of Gaur-chandra
manifest itself on my tongue.
5. All glory to the Ocean of holy pity, Gaur-
chandra,
All glory to Nityananda, embodiment of
the holy service of God !
6. The two Brothers and Their devotees are
the unknown Truth,
Even They out of mercy make the Truth
well-manifest.
7. In Brahma and other beings the Truth
manifests itself by the grace of Krishna,
As all Scriptures—the Vedas and the
Bhagabat—sing,

8. By whom of yore the heart of
Brahma was made reminiscent
of the power of creation and by
whose direction the goddess of
speech,
Who declares the worship of Sri
Krishna, was born from the
mouth of Brahma,—may the
greatest of Rishis be kind to me !
9. Brahma was born of old from navel-lotus
of Vishnu.
Yet lacked the power of sight ;
10. Whereupon as he besought the Lord with
all his heart,
The Supreme Lord Himself out of mercy
appeared before his view.
11. Then, by the grace of Krishna, the goddess
of speech manifested herself,
And then had he knowledge of the
Supreme story of all Incarnations.
12. Even such is the Incarnation of Krishna-
chandra, most inscrutable,
Without his grace who has the power to
know ?

13. Incomprehensible, unapproachable, is the *lila* of Krishna-Incarnation. As Brahma himself has declared in the Bhagabat—

14. "Who in the three worlds knows Thy *lila*, O Lord ? Thou art the Great, the Container of every blessing, All-soul, Lord of all revelation,
In, where or why or in what manner or when, dost Thou ever play ? Manifesting even Thy own incomprehensible power.

15. Why does Krishnachandra incarnate Himself
Who has power to know this Truth ?

16. Yet what has been said in the holy Bhagabat, Geeta, Touching cause of His Incarnation let me repeat—

17. "Verily, O Bharata, whenever religion decays,
And un-godliness grows apace,
then I incarnate Myself.

18. "For the protection of sadhus, the destruction of evil-doers.
The establishment of religion, I am Born in every Age."

19. Whenever religion is checked
And impiety waxes strong,

20. In order to protect the godly and to destroy the wicked, Brahma with others supplicate for His Incarnation at the feet of the Lord.

21. Whereupon the Lord, to establish the Divine dispensation for the Age, Becomes visible in this world with His associates and attendants

22. Chanting of the Name of Hari is the Divine dispensation for the *Kali* Age

For the establishment of which is the Incarnation of the mighty Son of Sachi.

23. Hence says the Bhagabat that for the manifestation of *Kirtan*, the Truth of all truths, Gaurchandra became Incarnate—

24. "In the afore-said way, O king, they worship God in the *Deapara* Age ;
Now listen how by the ritual of *tantras* they worship Him in the *Kali* Age. .

25. "Those possessed of spiritual discernment, by the method of adoration replete with *Sankirtan*,
Worship the chanter of Krishna, of yellow complexion with His associated-counterparts, attendants, instrument and companions."

26. In the *Kali* Age there is no other religion than chanting the Name of Hari, All this was manifested by Chaitanya Who is Narayan Himself.

27. In the *Kali* Age in order to foster the religion of *Sankirtan* The Lord Himself became Incarnate with all His attendants.

28. By the command of the Lord, first of all, His attendants, Where born in the midst of mortal men.

29. Even Ananta, Siva, Birlinchi, the Rishis— And the associates and kin of all Incarnations—

30. All were born as devotees ; Krishna alone knows who was sprung from whom.

31. Some were born in Nabadvipa, some in Chatigram, Some in Rahr, some again in Odra, Srihatta and to the West.

32. In various places the devotees were born,
And came to Nabadvipa where they were
joined together.

33. In the region of Navadvipa itself were
born most of the Vaishnavas,
Though some of the best beloved servants
of the Lord appeared at some other places.

34. Sribasuk Pandit and Sriram Pandit,
Godly Sri Chandrasekhar worshipped of
the three worlds.

35. Healer of the disease of mortality
Sri Murari—
All these Vaishnavas were born in
Sribhatta.

36. The foremost of the Vaishnavas Pundarik
Bulyanidhi,
The beloved of Chaitanya Vasudeva Dutta—

37. All these appeared in Chatigram.
Haridas was born at Buddhganj.

38. In the land of Rahr is the village of
Ekechaka
Where appeared the Divine Nityananda ; —
Ladai Pandit was the prince of pure
Brahmans
Whom the original and universal Father
pretended to have as begetter.

40. The ocean of mercy, bestower of devotion
to God, the stay of all holy Vaishnavas,
Nityananda Rama thus manifested
himself in Rahr.

41. In secret the gods uttered jubilant shouts,
In secret they showered celestial flowers ;

42. And from that auspicious day, over all
the regions of Rahr.
All blessings appeared fast to multiply.

43. In Tirthut appeared Paramananda Puri,—
In whose company jointly at Nilachal
sported Sri Chaitanya.

44. There be many holy places on the bank
of the Ganges,
Why then does a Vaishnava prefer impure
lands for his birth ?

45. Even the Lord Himself appeared on the
bank of the Ganges ;
Why did He will the birth of His associates
afar from the sacred stream ?

46. In diverse lands that lie out of the track of
the Ganges and the Name of Hari,
In regions never trod upon by the
Pandavas.

47. To favour the *jivas* of those places,
Krishna contrived the appearance of
great devotees.

48. The Incarnation of Chaitanya is for the
deliverance of the whole world,—
This the Lord Himself by His own holy
mouth has promised.

49. The Lord saves all by making His own
Vaishnavas.
To be born in impure lands and unholy
families.

50. Whatever the land or the family in which
a Vaishnava makes his appearance—
His power saves all for a million leagues.

51. The places where the Vaishnavas resort
Attain the sanctity of the holiest *tirthas*.

52. Wherefore in every region Sri Chaitanya
Narayana
Caused His devotees to appear.

53. In all different lands the devotees were born
Thence came up to Nabadvipa where all
were joined together

54. In Nabadvipa the Lord Himself was to
appear
Therefore all His devotees gathered there.

55. There is no village in the three worlds
like Nabadvipa
Where the Supreme Lord Chaitanya
became Incarnate.

56. Aware of the Advent of the Lord, Bihata,
With an abundance of every blessing,
had filled the place

57. Who can describe the glories of Nabadvipa ?
Millions bathed at every *ghat* of the
Ganges

58. The city swarmed with millions of people
of every age and caste.
All highly skilled by the grace of *Sarasvati*.

59. All boasted of their mastery of the *shastras*,
Even children pitted themselves against
the Professors.

60. From all different countries people flocked
to Nabadvipa ;
Learning could be relished only by
studying at Nabadvipa !

61. There was no limit to the gathering of
students ;—
The number of Professors,—no body
could tell.

62. All the people lived in great happiness
by the kind glance of Rama ;—
But wholly absorbed in worldly pursuits
all their time uselessly passed away.

63. The whole world was void of devotion
to Krishna,
The evils of later Kali appeared even at
this early state.

64. People know nothing of religion and
duty :—
They kept up whole nights over songs of
Mangalchandi,

65. Or, worshipped Bishahari with boastful
pomp,
Or, squandered their fortunes away in
making dolls !

66. They wasted their wealth on the marriage
of sons and daughters.
In such vanities the time of everyone
was wholly spent.

67. Even the Bhattacharyyas, Chakraverties,
Mistras,
Missed utterly the meaning of the
Scriptures ;

68. And for teaching the *Shastras* they earned
The reward of certain perdition for
themselves and their hearers.

69. They did not praise the *kirtan* of Krishna,
the Divine Dispensation of the Age,
They blamed everything that they praised.

70. There were those that practised austerities
and renunciation.
But even their mouths never uttered
the Name of Hari.

71. Perchance at their bath, the very best
Uttered the Names of 'Govinda' and
'Pundarikaksha'.

72. There were Professors who taught their
pupils the *Geeta* and *Bhagabatam*,
But even their tongues never expatiated
devotion to God !

73. Finding all world bewitched by Vishnu's
Illusory Power,
The devotees were moved with great grief.

74. 'How will all these *jivas* be delivered !
The world is drowned in coarse pleasures !

75. 'Being implored no one takes the Name
Krishna !
Everyone ever talks of his learning and
rank !

76. And so the *Bhagabatas* practised devotion
all by themselves,
Worshipping Krishna, bathing in the
Ganges, discoursing Krishna.

77. All joining together they prayed with
blessed word—
'Soon, O Krishnachandra, vouchsafe
Thy Power to all.'

78. In this same Nabadvipa dwelt the greatest
of the Vaishnavas,
Named Advaita-Acharyya, praised in
all worlds,

79. The most eminent teacher of knowledge,
devotion and renunciation :
Equal to Sankara in expatiating *devotion* to
Krishna

80. Who excelled in interpreting all Scripture,
of the three worlds,
And taught from every part that 'devotion
to the Feet of Krishna alone is true.'

81. With stalk of *hulam* immersing in water
from the Ganges,
Incessantly he worshipped Krishna with
high zeal.

82. And ever with a mighty voice, pregnant
with the Power of Krishna inspiration,
He spake, and the sound of his voice, piercing
the universe, reverberated in Baikuntha.

83. Love's appealing voice reached the Ears of
Lord Krishna,
And overcome by devotion the Lord
Himself appeared.

84. Therefore is Advaita the foremost of
the Vaishnavas.
His devotional attachment to Krishna
merits universal praise.

85. Advaita lived thus in Nadia,
Grieved at sight of the people so void of
devotion.

86. And all the world was mad with the taste
of material pursuits,
And Krishna-worship and devotion to
Krishna, was realised by none.

87. Some worshipped the goddess Basuli with
a great variety of offerings,
Some worshipped demons with meat
and wine.

88. In the midst of this perennial orgy of dance
and song, music and tumultuous gaiety,
Only the most blessed Name of Krishna
was never heard by anybody.

89. The gods have no joy in festivities from
which Krishna is excluded,
Advaita most of all felt sick at heart.

90. By nature Advaita was ever kind of heart—
Being moved to pity he turned his
thoughts to the 'Deliverance of *jivas*—

91. "If my Lord Himself becomes Incarnate,
Then all these *jivas* would be saved !"

92. "Then would I merit my boastful name
of 'Advaitha-Singha',
If I could show to all here the Lord of
Baikuntha."

93. "Bringing here the Lord of Baikuntha,
seeing Him face to face,
Shall dance and sing, delivering all *jivas* !"

94. Making this resolve, with this single
purpose,
Advaita constantly worshipped Sri
Krishna's Holy Feet.

95. 'Advaita is the Cause of the Incarnation of
Chaitanya'.
This the Lord Himself has repeatedly
declared.

96. In Nabadvipa also dwelt Pandit Sibasa,
In whose house Chaitanya displayed His
Harisankirtan.

97. The four brothers sang Krishna's Name at
all time,
Worshipped Krishna and bathed in the
Ganges three times a day.

98. And many other Vaishnavas lived disguised
in Nadia,
Born previously by God's command.

99. Sri Chandrasekhar, Jagadish, Gopinatha,
Sriman, Murari, Sri Gaduda, Gangadas.

100. To name every one singly would swell the
bulk of the book,
In the narrative I shall take the name I
know.

101. All of them were diligent in the practice
of religion, all were open-hearted,
No one knew anything else than devotion
to Krishna.

102. All behaved to one another as kin and
friends of all.
No one was aware of his own appearance
in this world.

103. Finding the whole world void of devotion
to Vishnu
All were pained in their inmost hearts ;

104. No one was willing to listen to Krishna-
discourse,
The devotees chanted His *kirtan* by
themselves.

105. They met together at the house of Advaita
for the period of a few *dandas*,
When they were relieved of all their
griefs by Krishna-talk.

106. The devotees saw that the world was one
blighted waste,
There was no place to converse, so they
cried in their grief.

107. All the Vaishnavas combined, even
Advaita himself,
Failed to persuade even a single being to
understand the Truth !

108. Smitten with despair Advaita began to fast,
And all the Vaishnavas sent forth sighs
and lamentations.

109. 'What is the dance for Krishna ? Why is
His *kirtan* chanted ?
Who is a Vaishnava ? Why is he called
such ? What is *Sankirtan* ?'

110. The people knew nothing of these in their
hankering for sons and riches ;
And all the *pashandis* jointly scoffed at
the Vaishnavas !

111. The four Sribasa brothers in their own
house,
At nightfall, sang aloud the Name of Hari.

112. Hearing this the *pashandis* said, "Woe
betide to us ;
This Brahman will ruin the village !

113. "The Yavana king is very violent, if
these doings
Ever reach his ears Nadia is doomed !"

114. Said others,—"Let us pull down his house
And cast into the river this Brahmin
with his house.

115. "We must kill this Brahmin for the good
of the village,
Or, else the Yavanas will devour all of us !"

116. In this manner talked all the *pashandis*,
The *Bhagabatas* heard this and shed tears
crying 'Krishna'

117. But Advaita blazed up with wrath,
And, listless that his clothes fell off, thus
spoke to all the Vaishnavas—

118. "Listen, Sri Nibasa, Gangadas, Suklambhar—
I shall cause Krishna Himself to become
visible to all eyes ;

119. "Krishna Himself appearing in this world
will deliver all,
The Lord joining you will Himself
expound devotion to Krishna.

120. "If I fail in this, then will I put forth
from this body
Four arms and taking up the disc

121. "Decapitate all the *pashandis* !—
So shall it be if Krishna be my Lord
and I, His servant."

122. In this strain ever spake Advaita,
And with this resolve worshipped Krishna's
Holy Feet.

123. And all the devotees with a singleness of
heart
Amidst tears worshipped the Lotus-feet of
Krishna.

124. The Bhagabatas roamed over all Nadia :
And heard no-where any discourse of
devotional worship.

125. Some for grief thought of giving up their
bodies,
Some sighed and fell to crying 'Krishna' ;

126. No one's food tasted in his mouth,
Everyone was cast into deep grief by
seeing the godless ways of the world.

127. The devotees now renounced all enjoyment ;
And the Supreme Lord Himself prepared
to be Incarnate.

(To be continued).

AN APPEAL,

We humbly approach the generous public with our prayer which would appear novel to them. The people of the world are pulling up with their thoughts in three different ways. So, religious views cherished by those three different sections vary from each other. What is innate in man is displayed in different manifestations, and this fact is proved in religious platform too. Some are gaged carrying on their inner thoughts in give-and-take policy, which is, in other words, "*Karmabād*," while others are freeing themselves from receiving and bestowing, i. e. hankering after freedom from the manifested world, be it mundane or heavenly. The third view of religionists is quartered in devotional activities, which is wrongly observed by the former two sections. This school of devotees entertains the Personality of Transcendental Godhead with His Paraphernalia, consisting of Spirit & Matter. The spirit as well as matter are counter-parts of the Original—one being the associated and the other disassociated. The associated counter-part is harmonical with original, where as the disassociated counter-part has disjunctive feature in it. So, the thinking world will naturally class these three in a differentiative mood. Let us not disturb these three ideas considering their situation when we require to admit them to speak freely.

Institutions of the former two classes are abundant all over India and abroad, and people may confound that similar institutions are in existence to combat with the other two. But true devotional institution has got harmonious origin which does not permit un-loving conduct to any particular thought. In order to enlighten the people of Northern India of the true devotional enterprise of the Religion of Love, three such institutions are already established at Benares, Nimsar and Brindaban and a fourth one is going to be established at Kurukshetra, which will serve the purpose of distinguishing physical and mental activities with that of unalloyed spiritual proceedings on the plane of religion.

We crave with every humility to draw the attention of the public to support us in any way they can for the interest of the present society. This act of kindness on the part of the people will not only encourage us in our present attempt, but this will lead to the desired success and fulfilment they long for from the Benevolent Almighty. We intend to celebrate the Installation Ceremony of the Institution of *Sauatan Dharm* or all-pervading Eternal Religion at the afore-said four places.

PROPOSED DATES OF CELEBRATIONS :

1. Benares, from 25th September to 10th October.
2. Brindaban, from 11th October to 8th November.
3. Kurukshetra, from 9th November to 22nd November.
4. Nimsar, from 23rd November to 26th November.

Most humbly yours,

Tridandi Swamīs

Bhakti Pradip Tirtha,
Bhakti Vibek Bharati,
Bhakti Hriday Ban.

Goswami Atul Chandra Bhaktisaranga,

Prof. N. K. Sanyal M. A.

Kunja Behari Vidyabhusan,

Bhagabratna, Bhaktishastri.

श्रीसङ्गनतीषणी

पञ्चविंशतिः खण्डः } श्रीगौडीय मठः, पश्चानामः, ४४१ गौराङ्गः, १८४६ शकाब्दः } चतुर्थी संस्का

श्रीमन्मध्याचार्यः

[परिडत्तवरः श्रीमद्दमारविट्लाचार्यद्वै नवेदान्तविद्वान्]

नमः प्राणेशान्तर्हृदयकमलावासहरये
नमः सीताकान्त, प्रश्नलहनुमत्प्रेमविष्णुल ।
नप्रस्ते श्रीकृष्ण, द्रष्टव्यास भीमद्यित,
नपो वेदव्यास, श्रुतिवितत, मध्वाचितपद ॥

इह खलु निखिलभूमरडलमण्डनायमाने भरत-
खण्डे दक्षिणपश्चिमभागः सहामलयर्पत्रप्रत्यन्तदेशः
पश्चिमाध्यपरिसरः परशुरामक्षेत्रमिति प्राचीनपरिचय-
पात्रतामालम्बते । तत्किल पुरा विधिनिषेधशब्द-
विद्युरेणापि भार्गवेण परशुरामेण प्रसवित्रीप्रमाणाहः-
कलिलपरिजिहीषुणा गौकर्णक्षोणीनिक्षिप्तवरणेन दक्षिणा-
भिमुखः प्रक्षिप्त-शरेणा-कन्या-कुमारिः मण्डलमङ्गपारमप्सा-

रथित्वा विप्रेभ्यो वितीर्णम् । तत्र तावदादिमःशान्त्य-
केरलमिति त्रेधादिभूक्ते प्राथमिकोत्तरभागः उत्तरदक्षिण-
कर्नाटकांत्यविभागद्वयपरिमण्डितः विशेषतः कर्नाटकः
भाषाप्रचारः । तयोर्द्वितीये दक्षिणकर्नाटके तुल-
कर्नाटकभाषाद्वयसम्बलिते उडुपीक्षेत्रं रजतपीठापर-
संक्षं श्रीमध्याचार्यचिरकालावस्थितिसुवरित्यशः पात्रं
चकास्ति ।

अत्र किल पुरा त्रिमहस्याध्यक्षवर्णेभ्यः कश्चिद्राम-
भोजनामा क्षात्रभूपूतिः परशुगमप्रीतयं महान्तं वेद्यवं
यां कर्तुकामो वेदवेदाङ्गुयज्विग्रादिपर्विष्टिगत-
मृगुराननुपलभमानः पाञ्चालदशगणित्यार्थिनः सुर-
निष्ठगतात्पूर्वविचित्तमार्गणप्रस्तान द्रोणाचार्य-
स्यायनीकृताहित्युक्तदेशान् साहृदयेद्युक्तश्यान् यद्यविषा-
पग्याग्मानिः सायिहोत्कृष्टुम्यान् भृमुरेन्द्रान् विश्वन्त्यु-
न्नरशतपर्विष्टिनान् स्मरान्यामान् । त एवायात्पि विंश-
त्युन्नरशन्कुलानाः सदाचाराः विष्टेन्द्रा निवेदन्ति
परशुगममाडलं । राजा तु विश्वदैर्यां नर्णीय भूशुद्ये-
लाङ्गुलादिभिः कर्याणं यावदकारयति तावदेव लाङ्गुल-
परिष्ठर्वत्तिनं स्तुते महाम्प्रसदाक्षीत् । सर्वविषाय
श्रीनन्दने विष्टेन्द्रः श्रीवत्स्य चतुर्दिशु तद्वादुः
माङ्गुडु अग्निरुदु भृशिरकोदु संज्ञानं सर्व-
देवाल्यान् निर्ममे । मध्ये च रजतमयं पोठमेकं
विषाय तदुपरि सौवर्णी सर्वमेकं प्रतिष्ठाप्य यावद्यागमा-
रव्यवान नावतर्दय परमभिषिपाकप्रसदान्तरः
सर्वान्तरः परशुरामः संवर्णसंपर्कणाथस्तत् रजतर्षीठ
मध्ये लिङ्गाकारणं अत्यवशः परममकं प्रसद्वकार्येन् ।
तदेव अंशायिषमगवन्मन्दिगमया प्रवन्नेश्वरगतामकं रजत
पीठं क्षत्रन्त्युगुणविष्टिनं भासते । ततः परं कतिपय
वर्णेष्वर्षस्त्रिमा: दक्षशाप्यस्तकलस्तस्याद्य वाज्जारण्ये
चन्द्रमैलिं प्राणयन्नासीत् । ददायतपः स्वायनीकृतः
शम्भुः सरोवरमध्ये लिङ्गं न शिवस्पानुभितिं व्यवात् ।
तस्यास्य क्षेत्रस्य द्विदण्डयूनिपरिमण्डलस्य पूर्वदिशि
‘प्रेदाच्चल’ दक्षिणदिशि ‘पापनाशिनी नदी’ पश्चिमदिशि
‘आरवसागरः’ उत्तरदिशि ‘सुवर्णानदी’ चेत्यवधयः ।
एवं रजतपीठमध्योक्तिं विष्णुदेवताकं उडुपपृष्ठसन्न
शिवदेवताकं चैतत्क्षेत्रं ‘रजतपीष्टुपुरः’ उडुपीनि च
प्रसिद्धिमगतः ।

‘अस्य पुनः क्षेत्रस्य समग्रस्यूनिपरिष्टिनाम्ने यां दिशि

भार्गवगमेण चतुर्विधायुधैः शिलाक्षण्डभेदनपूर्वकं
विहितचतुर्दिशिवदीप्तिपर्यग्नव्यवनुर्वाणः गदाभिद्विभिर्तीर्थ
चतुर्षयः परशुगमकरुद्धस्त्रानसंस्थानया नन्दगोप-
नन्दया श्रीकृष्णभगिनीपदाधिरुद्धया दुर्गाया समलंकृतो
विमानगिर्विराजते । तत एकमात्रगव्यूनिमितपृथ्वैदेशो
पाजकक्षेत्रं पावनं जामदग्न्यचिगवासस्मन्स्तुतं पाप-
नाशिर्नसरिप्रवाहप्राविनगजस्कं भासते । अत्र पुरा
मध्यगेहकुरुजन्मा वेदवेदाङ्गुकुशलो भागतमागवतगमा-
यणादि सन्द्वास्यपरिजाततत्यः नागशणभृतामा भूसुरः
सन्कुरुत्प्रयतया पतिपायणया वेदवत्या भार्यया सह-
वान्मानात् । तत्येवं निष्ठर्म्मचरणदाक्षितस्य जन्मान्त-
गयदुदेवदुर्विधाक्षेत्रात् प्रथमोत्तमं पुच्छयं न चिर-
काल जीविदेवभृत्यङ्गुतम् ॥ पुच्छवैच्छेदपरिक्षीणश्रीगगुणं
गुणगणस्त्रिमानान्वकारविद्युत्तनं पुच्छमधीप्तम-
मानः समं दयितया द्वादशाद्वेषु रजतर्षीठप्रियं स्वकुल-
देवपागव्यवन् परोद्यनप्रमुखकर्त्तश्वतदेहं ॥ काश्शर्मा
निनाय । एतमित्रेव काले भूतलं साङ्गुडुशाखान्व-
कारप्रस्त्रगामीभूतसुजते ज्ञानोदयायार्थितः सुर्भेग
वानादिपूरुषः स्वमकाश्रयायिनं सुल्यप्राणमाक्षयशा-
मास । भगवदाज्ञा भरतमिताङ्गुष्ठिर्मृद्युशः कलि
युगान्वै एकोनवन्वारिंशदुत्तरक्षिणायिकचतुःसहस्रे
(४३३१) विलम्बिनामके संवन्सरे आश्रवीजशुद्धिजय-
दशम्यां युथवासरे मध्यपोह कुर्णीननारायण भृद्वियतायां
वेदवत्यामाविभूत् । जानस्य शिशोः पिना द्वात्मशोऽहनि
‘वासुदेव’ इति नाम चक्रं । विच्चित्रतर बाललीला-
विभवैः परिजनं विस्मापयन् वालः कर्मण वृद्धो जनका
द्र ततमक्षण्याटवमलभत् । समुच्चिते वग्रस्युपनीतः
वेदाध्ययनाय पाजकक्षेत्रात्प्रश्नगव्यूनिमितपश्चिमदिशि
दण्डतीर्थे पूर्ववन्नान्वयज्ञं विप्रमगत् । तत्रापि सह
वपस्यैः द्रुतगमनोत्पत्त्वनजलगमनशिलोद्ग्रणग्रहण
निप्रहणप्रभतिवलकाये सर्वान पराजयत न ग्रहणामीमान्

गरं गुरुणा भत्तिर्वतः पृष्ठश्च सर्वमयीनमनधीनं च मुख्यत एवोद्गिरति स्म। अत्यकालादेव धेदाध्ययनव्याजेन गहसि गुरवे तत्त्वविद्यामुपरादिश्य तदनुज्ञानः स्वगृहमगान्। कदाचित् पितरं प्रति नानं अहं किल मायिशास्त्रं निरस्य वैष्णवसिद्धान्तं स्थापयिष्यामीत्यवादीन्। तदा यद्येतत्त्वव्या शक्येत कर्तुं तर्हं तत्र हस्तगता एरुकापृथिविपि पुनरज्जीवगितुं शक्येत्यममायता ग्रिहामपूर्वमक्षिमः पित्रा स्वकरणां गुरुकापृथिविं मूमौ स्थाप्य सुदापूर्यं जलमेचनेन मक्षिमलयमागच्यत्। स किलाशार्पि वृक्षः पाजकक्षेत्रे प्रासदो जीवति। एवं वासुदेवः स्यज्ञनं विस्मापयन् कतिपया दीभिः पागमहंस्यग्रहणेनेव दुर्वादित्यहं निर्णीय गृहकोशगशुषु विगत एव पित्रादिभिरन्तरिक्षो उज्जतयोर्मगान्॥

भगवान् विष्णुर्हमस्यां पागमहस्यं धर्मं लोके चिक्ष्यापतिषुरादौ चतुर्मुखायोपदिदेश। ततः मनका द्यश्वन्त्वागः प्रापुः। नेभ्यो दुर्वासाः ततः परतीर्थः ततः सत्यप्रजः अथ प्राज्ञतीर्थं अस्मादच्युतप्रेशः धर्ममुपदेशकमेण प्रापयानपि कलिकाल्यलेन मायावादिशास्त्रमेव पठन् तत्रैव वद्रादगस्त्॥ तदा किल मायिनः स्वविरोधिमतान् दम्युवृत्या वलान्कुल्य निजायनानकुर्वन्। तदभियापि साधुजना मायावादिकलङ्काङ्क्षिना एव गहसि भगवन्तं गुणवल्मुपासनते। तदच्युतप्रेशोऽपि प्रतीत्यै मायावादी गोप्ये व्रणवादिसन्मन्त्रजपथ्यानपरं पवासीत्। इदं परगमगहस्यं पागमहस्यं परम्परासिद्धगुरुमुखत एव लिलिप्सुर्वासुदेवस्तदीयपरिचर्यात्मीय निर्वेदं बोधयितुकामस्तमेव गुरुं गग्यन् पर्ष्वचारत्॥ आन्प्रजनिर्वेदप्रतिपत्तृभ्यां जनयितृं यामागत्य सविनयश्वसानमर्त्सनमीपणद्वासाहस्यप्रनिन्दः निषिद्धोऽप्यचक्ष्वल उपलब्धागुरुप्रसादः सौम्यवन्सरे जन्मत एकादशे शुभदिवसे यत्याश्रमगृह्णात्।

गुरुणि प्रसन्नान्तः आनन्दाद्विकुमुदवान्वयापानन्दतीर्थ इनि मध्य पदैः कामित्रेयं नामयं प्रपदात्।

निजाश्रमवेदाचार्यगे गुरुमणि विस्मापयन् तार्हिकमौलि वासुदेवं मायावादिसिंहं वादिनिंहमहङ्कारसागरं वृद्धिमापगञ्च वादनोऽजेन्। श्रीगमसेनुं गन्तुरामऽन्त्वशत्रेत्रे शंखायिपरिचर्यापूर्वकं वेदान्तसूत्राणि भगवदनन्तगुणगतया जीवादिभिक्षेत्प्रवर्तता। च याचक्षणः कालडीदुभिश्चुणा तिना भाष्यकरणेन स्वभाष्यविमुदकश्चने निषिद्धस्तं निन्ततम् वादेन विद्याय कल्याकुपार्णविलोकनाद्रामतेनुं जगाम। तत्र समाप्य चानुर्मात्रिकविधिं श्रव्यादिष्यु प्रतीत्क्षेत्रे पु भगवन्तमागथश्चैकासु समाप्य दुर्वादितो न्यगृह्णात्। प्रमस्त्रिनान्तदेवाल्ये पद्मावेदार्थं प्रतीत्तान् व्राह्मणान्तर्थविधरं नित्यनी कृत्या चिरादेव सर्वज्ञयनित्यमित्यां लेपे। वद्रिकाश्रमं जिर्मापुराजां गुरोः प्राप्य कतिपयशिष्य वृतो विशदतीर्थक्षेत्रनदापु चग्नचिरादेवोत्तीर्थसुरं मिन्नुर्वद्वीं यानस्तत्र प्रत्यहमरणोदयावस्मरविहितशीतलगङ्गामज्जनः कापृथद्विहिनपौत्रेपवासः परमं भगवन्तं नगनारायणं विशेषतः प्रीणयन्नवात्सीत्। तदा भिनववागुरुगदिद्वश्चुणा वाद्रागयणेनान्य विषयमनुज्ञानः शिष्यान् शिक्षालेखनपूर्वं विहाय हैमवतोत्तुंगशिष्यगच्छिखरमुत्पत्तेव वद्वीं वाद्रागयणनिकाश्चामासा दितवास्। ज्वलनेजः पुक्षविस्मितैर्वद्रागयणान्तं वासिभिः सकौतुकमवलोकितः प्रणम्य सत्यवतीतनयं तदायपरिच्छुर्याचरणपूर्वकं वेदवेदान्तमारनपुराणरहस्यं पागाशर्यहृदयङ्गमं निशम्य तत्रैवापग्भागे विराजन्तं नगनारायणं सहैव यासेनाद्राशीत्। तदाङ्गापग्भाग्मनिभिः पर्वतादवरुद्धा शिष्यानवलोकयत्। साकं छात्रः प्रतिनिवृत्तः सञ्चरन् गोदावरीनीरे वेदशास्त्राभिष्वसमासु पट्शास्त्राणि वरदयामास्। मध्यमार्ग एवं निरव्ययमे कुदिंशमिहुः शृण्वदूष्यवर्णं भुवनभूषणं सूत्रं

भाष्यं रचयामास । कमाद्रजनपीठङ्गुनः स्वगुरुवे
मांहपीतलवणोदकायासृनमिव वृयाकुन दुर्भाष्यपरि
शमाय स्वभाष्यं पाठयामाम । कलिपलपङ्गुले
पुत्रां काले श्रीकृष्णान्ननादिभिः सुजनानुद्वीप्तुमन्य
पाशधरां वालकृष्णप्रतिमां गंग्यपीठं शुभप्रतिष्ठां
श्रान् ।

संयं प्रतिमा परमपात्रनी पुगननीति प्राचां प्रगोद-
प्रधादः । पुग किल भगवाननादिपुरुषः पोग्योग्यि-
तामयादववन्धुर्षोत्तरशतधिकपोङ्गुशम्भस्ववनिनामोद-
वेशलः श्रीकृष्णः परिशायमाणरत्नाकरायां द्वारकायां
प्रियसुतप्रेमविहृलया देवकया सर्वानुकानन्दपरवशम्
दितः प्रियवन्म ! नाहं तत्र भवदीयवाल्मीलावैभवानु-
भवदिष्टुमागिन्यभूवं तद्ये कदागिक्षेषोरलीलो भूत्यात्म
मनः सम्प्रदमायहेति । तावत्तदायदिद्विष्टामापाल्यकाम
आन्मागामः सद्योगृहीतै कवर्णीयस्तनन्यरूपः जनन्युत्सङ्ग-
मास्त्वा सदयाद्यन्तोकेषङ्गामं तां प्रमदवार्णिगावमज्जयत् ।
दधिमन्थन्यस्तस्याः करनलात्प्रसभं मन्थदण्डमण्हग्न-
दधिमार्णङ्गुभेदेन मोक्षमानग्नन् । तत्रोहीसं नव
नीतं क्षीगङ्गावपोप्लुयमानमेव विशुद्धिम्बं मुखे चकार ।
शिष्टान्मक्षेवरे लिलिम्पे । पुनः सपाशमन्यानहस्त-
स्तपुरुतो नरीनर्ति स्म । स्वानन्दसान्दसंहननया शौचि-
प्रणयिन्या सुदृढमालिङ्गिनश्चनुमित्वा उपलालितः प्रमोदा-
श्रुसिक्षश परं मुहूर्तात्तद्रूपुपसङ्घार । तदा नाति-
दुरे विस्मयोपात्त सृक्षिणी रुक्मणी रुपास्वदासमाप्त
मनोरथा युनरपि वालभावं यथाचे । भगवान् प्रणयिनी
परिष्ठारे पत्युः क्षेषोरलाम्यं परिहास्यं वदन् क्षणंमात्र-
हृतेन विश्वकर्मणाऽप्रतिमां स्ववालरूपप्रतिमा कारया-
मास । तां किलरुक्मणी लभक्ष्यन्मेषं पूजयन्ती

लालयन्ति कालप्रतिशाहयामास । यदा किल भगवान्
भूभार-संहार-कुन्सर्वकृत्यः परं धाम वैकुण्ठपगात् ताव-
तत्रैव प्रतिमां विहाय रुक्मण्यप्यगात् । धनञ्जयस्तां
समुद्रनीरे श्रीकृष्णाङ्गुशलविहारकासारे प्राक्षिपत् । सापि
श्रीकृष्णाङ्गुशस्वलितचन्दनरेणुगुणिता कालक्रमाति
वृद्धगोपी चन्दणगुमासीन् । अष्टाविंशेऽस्मिन् कलिशुगे
पञ्चाशदुत्तरविशनात्यक्षत्वात् सहव्राव्येष्वतीतेषु कदा
चिन् कश्चिद्दौष्यपीठपुरपरिसरवत्तीं नाविकः कैवर्त्तः
महत्या नौकया वस्तूनि द्वारकादेशं नीत्वा विकीर्य च
शून्यां नौकां स्वदेशं प्रत्यावर्त्तयन् वहुतरव्यातवेगभिशा
नौकामागाय गोपीकामागनदात् शुष्कगोपी चन्दन
पिण्डानागोप्य स्वदेशं प्रतस्थे । निरन्तरायमरसरन्ली
नौका यावद्रजतर्णीठान्यश्चिमभागे समुद्रे निश्चलासीत्
तावत्क्रैवर्त्तः प्रयत्नशनेनापि न चालनीयासीत् ॥ तत्र
भगवता श्रीकृष्णोनैव स्वप्ने प्रबोधितः प्रमोदनीर्थः
समुद्रे स्नान्या तारे तमेव ध्यायन्नासीत् । नाविकेन
योगिनं द्याभियोगिनं मन्यमानेन सदैन्यं परमानुग्रहा-
यार्थितः श्रीमन्मध्याचार्यः स्वकरवसनन्वालनमुद्रया
नौकां चालयामास । तदा परमानन्दनिर्भरेण धीवरेण
स्वकीयसर्वस्वद्वानाप्राभियाच्चितः केवलं गोपीचन्दन-
पिण्डमगृहात् । तमपिण्डं यत्र वभञ्ज तदद्यापि
कर्नाटके 'घडमरण' नामकं क्षेत्रं समुद्रनीरे चकास्ति ।
भगवान् मध्वमुनिस्तितिण्डसंपिण्डितां वालकृष्णप्रतिमां
रुक्मणी भक्तिभगप्रसन्नकृष्णाधिष्ठितां द्वादस्तोऽभिध-
स्तुतिपठनेन रजतपीठमानीय कासारे शिष्यैः सम्भाज्य-
पञ्चरात्रागमविध्यनुष्ठानेनेत्तमनक्षमप्राहयोगलग्ने शुभ
दिवसे प्रतिष्ठापयामास ॥

(कमशः)

स्त्रोक-शक्तादशकमूलम्

[श्रीमद्भक्तिविनोद उक्तुर रचनम्]

(पूर्वानुवृत्ता)

स वै हादिन्याश्च प्रणयविकृतेहादनगतः
तथा संविच्छक्तिप्रकटिनगते भावगसिनः ।
तथा श्रीसन्धिन्या कृतविशदतद्वामनित्ये
रसाम्भोधौ मग्ने व्रजरसविलासी विजयते ॥१॥
श्रीहरेनिक्षिलगसाधारन्वं विशदयनि स वै हादि
न्याश्वेनि । सः श्रीकृष्णः स्वरूपशक्तेहादिनीवृत्तेः
प्रणयविकृतिकृत हादनव्यापारे गतः । पुनः तच्छुक्तेः
संविच्छक्तिप्रकटिन प्रकाशिनगहस्यानां भावेन गमितः ।
पुनश्च तच्छुक्तेः सन्धिनीवृत्तिकृत तदुपयोगि चिद्राम
नित्ये रसाम्भोधौ रसमस्मुद्रे मग्ने भूत्वा व्रजरस
विलासी सन् विजयते । गतो वै सः । गतं हो वायं
लक्ष्यानन्दी भवति । को हो वान्यात् कः प्राण्यात्
यद्यैष आकाश आनन्दो न स्यात् । एष हो वानन्दयनि ।
इत्यादि श्रुनिषु तस्य हादिनी शक्तिपरिचयः । प्रज्ञानं
ब्रह्म, सत्यं ज्ञानगमनत्तं ब्रह्म इत्यादि वेदवचनेषु तस्य
संविच्छक्तिपरिचयः । दिव्ये ब्रह्मपुरे हो प संयोग्यात्मा
प्रतिष्ठिन इत्यादि वाक्येषु सन्धिनीशक्तिपरिचयो
द्रष्टव्यः । भगवत्सन्दर्भे । अथैकमेव स्वरूपं शक्तिवेन
शक्तिमत्वेन च विराजते । यस्य शक्ते: स्वरूपभूतत्वं
निरूपितं तच्छक्तिमत्वप्राधान्येन विराजमानं भगव-
त्सज्जामाप्नोति । एकस्यैव तत्त्वस्य सत्याश्चित्यादा-
नन्दत्वात् शक्तिरप्येका त्रिधा भिद्यते । तदुक्तं श्रीविष्णु-
पुराणे “हादिनी सन्धिनी संवित् त्वय्येका सर्व-
संस्थितौ । हादतापकरी मिथा त्वयि नो गुणवर्जिते ॥
तत्र हादकरुपोऽपि भगवान् यथा हादते हादयति च

सा हादिनी । तथा सन्तास्तपोगि यथा सत्तां दधानि
धारयति च सा सन्धिनी । एवं ज्ञानरूपोऽपि यथा
जानानि ज्ञापयति च सा संविदिनि ज्ञेयम् । तदेवं
तस्याश्चयात्मकत्वे मिद्दे येन स्वप्रकाशानालक्षणेन
नद्वृत्तिविशेषेण स्वरूपं वा स्वत्रं स्वस्तपशक्तिर्वा
विशिष्टं वाविर्भवति तद्विशुद्ध सत्त्वम् । तत्त्वान्यनिः
पंश्वस्तत्प्रकाश इति ज्ञापनज्ञानवृत्तिकत्वात् संविदेव ।
अस्य मायया स्पर्शर्भावाद्विशुद्धसत्त्वम् । तत्र चेदमेव
सन्धिन्यं शप्तवानंत्रेदाधारशक्तिः । संविदंशप्रधान-
मान्मविद्या । हादिनी सागांशप्रधानं गुह्यविद्या ।
युगपच्छक्तित्रयप्रधानं मूर्त्तिः । अत्राधारशक्तया भगव-
त्ताम प्रकाशते । अथ मूर्त्या परदत्त्वात्मकः श्रीविश्रहः
प्रकाशते । एवम्भूतानन्तवृत्तिका या स्वरूपशक्तिः
सात्त्विह भगवद्रामांशवर्त्तिनी मूर्त्तिमती लक्ष्मीरंय ।
तदत्त्वं मर्मन्दा ननु माया खलुशक्तिः । शक्तिश्च
कार्यशमत्वं तद्य धर्मविशेषः । तस्य कथं लज्जादिकृद्य ।
उच्यते । एवं सत्यपि तासां शर्कीनामधिष्ठात्रदेवः
श्रूयन्ते । यथा केनोपनिषदि महेन्द्रमाययोः संवादः ।
गतविचारः श्रीभक्तिरसामृतसिन्धौ । विभानैरनुभवैश्च
सास्त्रिकैर्व्यभिचारिभिः । स्वाध्यत्वं हृदिभक्तानामानीना
श्वरणादिभिः । एषा कृष्णरागिः स्थायी भावो भक्ति
रसो भवेत् । तत्र ज्ञेया विभावास्तु गत्यास्वादन
हेवतः । ते द्विधालम्बना एके तथैवेदीप्यमाप्ते ॥
कृष्णश्च कृष्णभक्ताश्च बुधैरालम्बना मंताः । रत्यादे-
र्विषयत्वेन तथाधारन्यापि च । उद्दीपनास्तु ते प्रोक्ता

भावमुद्दीपयन्ति ये । ते तु श्रावज्जननन्दस्य गुणाश्च एताः प्रसादेनप । अनुभावास्तु चित्तस्थ भावानामवश्यकाः । ते वर्हिविक्रियाप्रायाः प्रोक्ता उद्भावगम्यया । नृत्यं विलुठिनं गंते क्रेष्णं तनुमोरुनम् । हुङ्कारे जृमणं श्वासमृमालांकानर्यन्धिता । लालामादोऽद्वामश्च वृष्णा दिक्षादयोऽपि च । कृष्णस्मर्वन्धिभिः साक्षात् किञ्चिद्वा व्यवशाननः । भावाश्चनमिहाकानं चयने समन्युचितुधेः । सन्वादम्भावान् समुनश्चा ये भावास्तु तु मान्विकाः । चिनं सन्वामिवन्प्राणं लग्नस्त्यात्मा नमुद्भट्टम् । प्राणस्तु विक्रियां गच्छदेहं विक्षेभ्यन्यलम् । नदा स्तम्भादयो भावा भक्तदेहं भवन्त्यमां । ते स्तुम्भ स्वेदग्रेमाङ्गाः स्वरभेदोऽथ वेष्युः । वैवर्ण्यं नयाश्चुल इत्यर्थं सामिकाः समृताः । अशोक्यन्ते व्रयस्त्रिंशद्भावा ये व्यभिचारिणः । विशेषणाभिसुर्यनं चर्गन्ति स्थायिनं प्राप्ति । वागङ्गु सत्यमृच्या ये त्रियामूर्ते व्यभिचारिणः । सञ्चार्यान्ति भावस्य गतिं सञ्चारिणोपि ते । उन्मज्जान्ति निमज्जान्ति स्थायिन्यं सृतवार्ण्यौ । उर्मिवद्वर्धयन्त्यनं यान्ति तद्रूपतात्त्वं ते । निर्वेदोऽथ विषाददेव्यं गत्यानि श्रमां च मदगर्वां । शङ्काशासारेणा उभादापस्मृतां तथा व्याप्तिः । मोह सृतिरालस्य जाड्यं व्राडावाहत्या च । स्मृतिरथ्यविनक्तिंच्चन्तामित्युक्तयो हर्योत्सुकत्वश्च । औग्रामणं स्याश्चापलवृच्चैव निद्रा च । सुमर्वेश इतीमेभावा व्यभिचारिणः समाव्यानाः ॥ अथ स्थार्यभावः । अविशङ्कान् विशङ्कांश्च भावान् यो वशतां नशन् । सुराजंव विगजत् ॥ स्थार्यभाव उच्यते । स्थार्यभावोऽत्र संप्रोक्तः श्रावज्जननापिण्या गतिः । परमानन्द तादान्त्याद्रत्यादेवम्भ्य वस्तुतः ॥ एतस्य स्वप्रवाशत्वमवरुद्ध्यश्च मिथ्यति । तथाप्युज्ज्वलं नीलमणौ । स्याददृशेयं गतिः प्रेमणा प्रोक्षन् स्त्रेहः क्रमादयम् स्यान्मासः प्रणयोऽरागोऽनुगगो भाव इत्यपि ॥ वोजमिथुः स

च रसः स गुडः खण्ड एव सः । स शक्तिरा सिता सा च सा यथा स्पत् सितोत्पत्ता ॥ एतेन रस समुद्रस्य कृष्णस्य रसनीला सङ्केतेन वर्णिता । रसो वे स इति श्रुत्युक्तया कृष्ण एव परम रसः ॥ स तु नित्यमवरुदत्येषि रसस्त्वेण विचित्रलीलापरः । प्रकृतप्रकृतमेदैन लोलापि द्विविद्या । अप्रकटलीलायान्ति वर्तमानन्ते न भूतमर्विष्यद्विभागः कालान्तरात्मात्स्थापाः । प्रकटलीलावर्षणं तु कृतिसाध्यम् । तदपि अतश्चिद्वा दपारत्वादापोऽर्मा दुर्विग्रहनाप् । स्मृष्टः परं तद्यस्येन रमाप्रियमयुगो यथा । एतस्यवै भक्त्यूत्तेत्साविदि तयः न तु युक्तिविचारण ॥ २५ ॥

स्फुलिङ्गा अजामं विव चिदणवो जीवनिच्चया हरेः स्वर्यस्त्रियापुरुषापि तु तद्यमेवविचिपयः । वशो माया यस्य प्रकृतिर्वर्ततेव्यश्वर इव ॥ म जीवो मुक्तेऽपि प्रकृतिवशयोग्यः स्वगुणतः ॥ २६ ॥ भगवत्तत्वं समालोक्यात्मा तद्विभ्रांशस्त्रं जीव स्वस्यं लक्षयति । स्फुलिङ्गा अजामं गिति । सूर्यं शत्रानीयस्य हरेः किणणपरमाणव एव जीवस्मूहाः । ते तु शङ्कामः समुद्रामःः स्फुलिङ्गा इव । अवं शत्वाने च हरेः सकाशान् नित्यं पृथक् । तदस्य शक्तित्वान्तेऽपि भगवतापुरुषक् शक्ति शक्तिमनोऽभेद न्यायान् । हरिंव ईश्वरः पृथिवितः मायाधीशः । माया तु तस्य विधिकर्णिति हरेः प्रभुता । जीवस्तु स्वभावतः नित्यं वद्य मुक्तावस्था भेदेऽपि मायानशयोगः । इति जीवेश्वरयोः भेदो विचारितः । श्रुतयः । यथामः शुद्रा विस्फुलिङ्गा व्युच्चरन्ति एवमेवास्मादान्मनः सर्वाणि भूतानि व्युच्चरन्ति । तस्य वा एतस्य पुलस्य द्वे एव स्थाने भवत इदं एव गलोकस्थानं च सन्ध्यं तृनीयं स्वप्नस्थानम् । तस्मिन् सन्ध्ये स्थाने निष्पत्ते ते उभे स्थाने पश्यतीदक्ष परलोकस्थानं । तदथा महामत्स्य उभे कूलेऽनुसंशराति पूर्वक्ष परज्ज्वेव मेवायं पुलय एता

वृभावनावनुमञ्चानि स्वप्रान्तञ्च वृ द्वान्तञ्च । श्रीगीतो
पर्वनाद्वाक्यानि । भूमिरापोऽनलो वायुः खं मनो वृद्धि-
रेव च । अहङ्कार इतीयं मे भिक्षा प्रकृतिरप्यत्रा ।
अपरेयप्रितमन्वन्यां प्रकृतिं विद्धि मे पराम । जीवभूतां
महावाहो यदेवं धार्यते जगत् । एतद्योर्नानि भूतानि
सर्वाणीन्युपायाण्य । अहं कृत्यस्तथा जगतः प्रभवः
प्रलयस्तथा ॥ तन्त्वमन्दर्भे । यद्येवं यदेकं चिद्रूपं
वृत्तमायाश्रय तावलितं विषयमयं तर्हो व तन्माया विषय-
तापन्नप्रियापरिभूतं चेत्युक्तमिति । जीवश्वर
विभागोऽवगतः । ततश्च स्वरूपमार्थवैलभ्येन तत्
द्विनीयं मिथो विलक्षणम्बस्तुमेव दृष्टिमित्यागतम् । न
चोपाधिनारात्मयपरिच्छेदप्रतिविष्वन्वादि व्यवस्थया
तयोर्विवरणः स्यात् । तत्र यद्युपाधिनाविद्यकन्वेन
वास्तवन्य तर्हा विषयस्य तस्य परिच्छेदं विषयन्वा
स्मभवः । निर्दर्शकस्य व्यापकरूपं निरवश्वस्य प्रति
विष्वन्वायोर्प्रियं उपाधिमन्याभावत् विष्वप्रति
विष्ववेदाभावात् दृश्यन्वाभावाच । उपाधिपरिच्छिद्वा-
काशस्थं ज्योतिःशस्त्रयेव प्रतिविष्वे दृश्यते नन्वा
काशस्य । दृश्यत्वाभावादेव । तथा वास्तवपरिच्छेदादी-
मनि सामान्याधिकरण्य ज्ञानमात्रेण तन्त्यागश्च
भर्ते । तन्यदार्थप्रभावस्तत्र कारणमिति चेदस्माकमेव
मनं सम्मतम् । तदस्थया रशिपस्थानीय चिदेकात्म-
शुद्धजीवभूषणावतिष्ठते । परमान्मसन्दर्भे । एकस्य
पृष्ठस्य नानात्ममुपयाद्य तस्य पुनरंशा विविधते ।
तत्र द्विविधा अंशाः स्वांशा विभिन्नांशाश्च विभिन्नांशा
स्तरात्मशक्त्यात्मका जीवा इति । स्वांशस्तु गुणलीला-
श्वरावनारभेदेन विविधाः । अन्यत्र च । अथ परमात्म-
परिकरेण्यं जीवस्तस्य तदस्थलक्षणम् । प्रीतिसन्दर्भे च ।
तदेवं तस्य रशिपपरमाणुस्थानोत्पांशन्ते सिद्धं तद्वत्
सर्वस्यामपि दशाणां कर्तृत्वमोक्तृत्वादि स्वरूपशर्मा-

अपि सिद्धयन्ति । तद्वदेव च परमेश्वरशक्त्यनुग्रहेणैव
ते कार्यक्षमा भवन्ति । तत्र प्रकृतिविकारमयकर्तृत्वा
दिकं तदाय मायाशक्तिमयानुग्रहेण । अतएव तत्सम्ब-
न्धात् संसारः । स्वरूपशक्तिसम्बन्धान्मायान्लद्वानि
संसारनाशः । पादेतरे जीवस्वरूपव्याप्तिः । ज्ञानाश्रयो
ज्ञानगुणश्चेतनः प्रकृतेः परः । न जानो निविद्धाश्च
एकस्यस्त्रम्भभाक् । अणुर्नित्यो व्याप्तिशीलश्चिदा-
नन्दनमकस्था । अहमर्थोऽग्न्यः धेत्री भिन्नस्तः
समाननः । अदाहोऽुच्छंश्य अङ्गेण अशोष्योऽक्षम् एव
च । एवमादिगुणैर्युक्तः शोभूतः परस्परं वै । मकारं
णोच्यते जीवः धेत्रज्ञः परावान् सदा । दासभूतो
हरेणव नान्यस्त्रीव कदाचनेति । तथान्यत्र । अणुमात्रो
इत्येवं जीवः स्वदेहं व्याप्त निष्ठुति । व्यथाव्याप्त
शारीरगणि हस्तिन्दनविष्पुः । श्वेताश्वतरे । वालाश्र
शतमागस्य शतश्रा कल्पयते । अन्यत्र श्रुतौ ।
एष हि द्रव्या स्पष्टु श्रोता गमयिता धाता मना बोद्धा
कर्ता विज्ञानात्मा पुरुष इति । जीवस्वरूपश्च शूयते ।
यो विज्ञानेन निष्ठुत्वाति । सुखमहमस्वाप्तं न किञ्चि
दवेदिष्यमिति । अत्र जीवकर्तृत्वं तु परेशाश्रीनं तस्मात्
जीवः प्रयोजयकर्त्ता परेशस्तु हेतुकर्त्ता इति । भाष्य-
कृत्मनम् । जीवस्य वद्वावस्थावां दीर्घव्यान् तस्य
मायापरिभूतत्वम् । मुक्तावस्थायामपि स्वगुणः अणु-
स्वभावतः तद्वेदित्यं स्पष्टदेव तथापि तदवस्थायां स्वरूप-
शक्तिविलास अनुग्रहतः अणोरपि जीवस्य तच्छक्ति-
विशेषवलात् न मायादौरात्म्यसम्भवः । तस्मात्
जीवानां तदवस्थायां अपुनागत्वं लक्षणा सम्पत्ति
भवति । भक्तिवलहितानां कर्मज्ञानाश्रितानान्तु तद-
वस्थायामपि पतनशङ्का गक्षकाभावात् ॥ ६ ॥

श्रीश्रीगुरुलौराहौ जयतः

* निवेदन *

मनातन धर्म भागतवर्षमें आदि कालमें प्रचलित है। काल के प्रभावसे इसके पालनमें अद्वितीय आज्ञाने के कारण सर्वमाध्यारणमें इसके प्रति जब उदासीनता दिखलाई देने लगती है, तब उस उदासीनता या मलानि को दूर करनेके हेतु समर्पय समय पर भगवान् अथवा उनको शक्तिसे सम्पन्न करें महापुरुष -- मनुष्य जानि के बल्लाणार्थ संमारणमें अवतीर्ण होते हैं।

मनातन धर्मकी संस्थापनाके अर्थ अनेक सहृदय धर्मप्रचारक अनेकों उपायोंसे सदैव चेष्टा किया करते हैं। उनमेंगे बहुतसे स्थूल शर्पा तथा सूक्ष्म शरीर की उन्नतिके लिये प्रयास करते हैं। उनकी यह चेष्टा निम्नलिखित प्रशंसनार्थी है। परन्तु मानव शरीर सम्बन्धी यत्त व्यायी नहीं है, यह समझकर मनातन आत्मवर्मकों कथाओंका अनुशीलन अव्यन्त आवश्यक है। इसी उद्दे इसमें आर्यावर्त के प्रधान तीन स्थानोंमें (काशी, वृन्दावन और नैमिपारण्य) भगवद्भजन करनेके लिये तीन मठ संस्थापित किये गये हैं। हालमें ही कुम्भेश्वरमें भी एक मठ स्थापित होनेवाला है। इन चारों मठोंका भगवद्भिग्रह स्थापन अंग नियमेवा संमारणका आगार कल्याण करेगे।

१। - काशी मोक्षप्रदायिका सम पुण्योंमें प्रधान और विद्वानोंके निवास स्थानका केन्द्र है। यहांपर श्रीगुरुनातन गोस्वामीजीके हृदयमें धर्मके समस्त गिरावनोंका प्रादुर्भाव हुआ।

२। - श्रीवृन्दावन शांगाधारापर्वती काव्यालङ्कारका चिन्मय साहित्य है। भगवन्प्रेमके पूर्ण विकासमध्यान इस वृन्दावनकी उपलब्धिसे मनुष्योंकी सर्वसिद्धि होती है।

३। - अथुतपूर्व वेदव्याख्यानोंसे अपियोने पर्य दिन जिस स्थानमें लोकानीत विद्यामें पारदर्शिना लोकों की थी, उसां नैमिपारण्यकी महिमा किरणसे समस्त जगत् का सांसारिक प्रतीति रूप असुविवा नामक अन्धकार चिर्दीर्घ हो जायगा। इस स्थानमें एक व्यायी पाठशाला पूर्व गौवके स्तम्भस्तपमें प्रनिष्ठित की जायगी।

४। - जिस स्थानमें भन्दाधिगजोने भजनीय उद्दे इससे गम-साधन का आदर्श प्रदर्शित किया था और जिस शीर्णीड़ीय वैष्णवोंके उपास्य श्रीगौरसुन्दरने अनुगत जनों के लिये प्रकाशित किया था, उसी कुरुक्षेत्रमें व्यानेश्वरी जगन्नाथजोका भवन, द्वैपायन सरोवर और लक्ष्मीकृष्ण अवस्थित हैं। इस भजनोद्देशीक स्थानकी सूनि जानोंका नित्य बल्याण साधन करेगी।

अन्तमें, आर्यावर्त भासी मनातन, धर्मावलम्बियोंसे हमलोग बगबद्ध प्रार्थना करते हैं कि आप लोग, ग्रथाशक्ति सर्वप्रकारसे इस महूलकार्गमें अवश्य सहायता प्रदान करें।

* उत्सव - काल *

(१) काशी -- महाल्यासे लक्ष्मीपूर्णिमातंक। (२) श्रीवृन्दावन लक्ष्मीपूर्णिमासे कार्तिक पूणिमा तंक। (३) कुम्भेश्वर कार्तिक पूर्णिमासे ऋयोदर्शीतंक। (४) नैमिपारण्य -- ऋयोदर्शीसे द्विनीयातंक।

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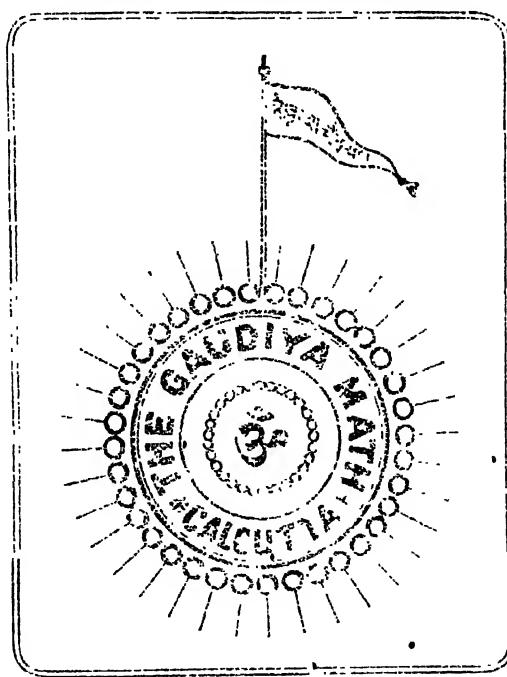
श्रीसज्जनतोषणी OR THE HARMONIST

October

“अद्वैतादेशविश्वेति-परेशवेश-साधिनी ।

जीयादेवा परा पत्री सर्वव-सज्जनतोषणी ॥”

1927



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GOSWAMI MAHARAJ

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SREE
SAJ-JANA-TOSHANI
OR
THE HARMONIST

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OCTOBER 1927, 441 Chaitanya-Era.

NO. 5.

The Birth of Krishna.

A LITTLE over five thousand years have elapsed since the advent of Lord Sri Krishna in this world. The Lord appeared in the region of Mathura at the conjunction of the *drapara* and *kali* ages as Son of Vasudeva-Devaki.

The process of the Lord's birth is thus described in the *Srimad Bhagabat*. Sri Krishna having willed to be manifest in the world first appeared in the heart of Vasudeva and from his heart passed to the pure heart of Devaki. Nursed by her love in the form of maternal affection, like the waxing moon, Sri Krishna underwent gradual growth in the heart of Devaki. Subsequently, on the eighth lunar day of the dark fortnight of the month of Bhadra, on Wednesday, while the moon was in the constellation

of Rohini, in the depth of night, from out of the heart of Devaki the Lord passed to her couch in the lying-in-chamber of Kamsa's prison. Sri Krishna was born four-armed, holding the conch, disc, club and lotus, adorned with crest, pendant and other ornaments, wearing a great profusion of curls and clad in yellow robe.

The advent of the Lord did not in any way resemble the birth of a *jiva*. The birth of the supreme Lord, like all His manifestations, is eternal and transcendental. Sri Krishna ever manifests the *lila* of His birth in the pure and unalloyed hearts of His devotees. The eternal and transcendental *lila* of His birth became visible in this mundane world towards the end of the *drapara* age.

The cause of His advent into the world is described in the following *stoka* of Srimad Bhagabat. *

"His passionless nature, as represented by devotees like Vasudeva etc., being oppressed by opposed, perverted and terrible forms in the shape of *daityas* like Kamsa etc., like the kindling of fire by the rubbing of two pieces of fire wood, the Lord of mundane and transcendental worlds, the kind-hearted Lord Srikrishna, although devoid of phenomenal birth (अजः), joining with the Lord of Baikuntha, His *bhava*, the Prime Cause Purusha, His secondary Incarnations and other differing forms comes down into this world from His own sphere." The main cause of the appearance of Sri Krishna in this world is His wish to gratify the yearnings of the loving devotees who happen to be placed in this world; as no one except Godhead Himself has the power of satisfying the longings of His devotees. In order to delight Srutadeva, Balulasva and other *bhakta*; by the sight of Himself and for showing kindness to Vasudeva and others of His beloved ones by the destruction of the forces of *danavas*, the supreme Lord was born in this world. This was the main cause. The prayer of Brahma and other gods

ॐ स्वशान्तर्लपेष्वतरैः स्वरूपैरभ्यर्थं मानेष्वन् ।

कम्पितात्मा ।

प्राप्नवेशोमहदंश युक्तोहाजोऽपिजातो भगवान्

यथाग्निः ॥

for the relief of the world was a secondary cause of His birth.

The plenary Incarnation is not manifest until the main cause is about to fructify. At the time of the full Incarnation separate and partial Incarnations for relieving the earth become superfluous. Just as on the occasion when the Suzerain Emperor himself marches out to conquer the vassal kings of different regions follow him as a matter of course, so also when Sri Krishna Himself appears in the world, His manifestations viz., the Lord of *paraivoma* (चैकृण्ठ), His *bhava* (four-fold manifestations viz. Vasudeva, Sankarshana etc.), His secondary Incarnations such as Rama, Nrisingha, Baratha, Vamana, Nara Narayana etc., also appear simultaneously on the earth with Sri Krishna. As thousands of sparks issuing out of a great fire are reabsorbed into it, in like manner all Incarnations having issued out of Sri Krishna are on His advent into this world reabsorbed into their original Source. Or again just as for the conflagration of villages and towns the power of lamps and of a great fire are identical, but the full happiness, in the form of relief from the discomforts due to cold, can be obtained only from the great fire,—in like manner, although the relief of the earth from oppressions may be effected equally by Purusha and secondary Incarnations, the supreme happiness of loving devotees cannot be

afforded by any one except Sri Krishna Himself.

The *jīva* is born as the result of his *karma* and his birth is brought about by the power of *maya* which is alien to the nature of the *jīva*. The God-head is born of His own will and by His own power which is eternally and inseparably joined with Himself. The power by which the Supreme Lord manifests His birth is eternal spiritual and full of transcendental bliss. Whereas the power by which the *jīva* is born is external to him and full of the triple misery. This difference has been described by the Lord Himself in the Geeta--*

“My birth and actions are transcendental ; those who know this truly are not born again on leaving the body ; such persons attain to Me, O Arjuna.”

As the Lord is not born by entering into the vital fluid like *jīvas* so also He has no mundane parents. We learn from the previous history of Sri Vasudeva-Devaki that in expectation of the birth of Sri Krishna, in their third previous birth in the *mātravata* (period of *manu*) of Svayambhava Manu, Vasudeva was a *prajapati* by name Sutapa and Devaki was known as Prisni. Having been commanded by Brahma to pro-create offspring they devoutly practised *tapas* (austerities), controlling

*“जन्म कर्म च मे दिव्यमेवं यो वेति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुनः ॥”

(गीता—४६)

their senses, for the period of twelve thousand years of heavenly measure. The four-armed Sri Vishnu, thereupon, appeared in their hearts purified by devotion, and on expressing His willingness to confer any boon that was desired by them they prayed for a son like the Lord Himself ; whereupon the Lord agreeing to be their son became known by the Name of ‘Prisnigarbha’ ‘Born in the womb of Prisni.’ After this, in their second previous birth, when Sutapa and Prisni being reborn on the earth bore the names of Kashyapa and Aditi, then also Vishnu was born as their son Vamana, the younger brother of Indra and was known by the Names of ‘Upendra’ and ‘Vamana.’ According to this account of the scriptures Vasudeva and Devaki would seem to have been mere *jīvas* perfected by a course of spiritual efforts. But Vasudeva-Devaki the eternal parents of Sri Krishna can never be merely perfected *jīvas*. Therefore, the efforts of Sri Vasudeva etc., as spiritual novices in their previous births were rendered possible by the will of God Himself for the edification of this world by the manifestations of Vasudeva etc. in the pure-hearts of the devotees of Krishna. That is to say Vasudeva etc. are ever perfect and never practised any courses of spiritual endeavour. But their portions attaching themselves to ‘certain *jīvas* practised spiritual endeavours for the instruction of the world ; and these

portions were subsequently re-absorbed into the original. The accounts in the scriptures only express the fact that the original and its offshoots are identical in manifestation.

The above proves that the birth of the Supreme Lord Sri Krishna is transcendental. But from the history of His devotees in the Scripture it seems at first sight that they were born and suffered various troubles and miseries like ordinary *jivas*. If they were not like ordinary *jivas* how could miseries befall them on their appearance in this world in the train of God Himself? What else are such occurrences as the incarceration of Devaki-Vasudeva in the prisons of Kamsa, the grief of the dwellers of Braja at separation from Krishna, the devoted attachment of Nanda and Yasoda for their son resembling that of mundane parents, etc.? The satisfactory solution of such complaints is realised by the *jiva* only when he is established in his proper self. The attendants of God-head are the direct manifestations of His own power.

Their births etc. are the sports of God's transcendental power. By the will of Sri Hari Himself they appear in this world as helpers of His *lila*. Their exhibitions of suffering etc. are only subtle methods of tasting the elixir of His *lila*. Those exhibitions are not the consequences of their selfish worldly enjoyments like the sufferings of this world. On the contrary, they add a variety to the enjoyment of the delicious sweetness of the service of Krishna. The attachment of mundane parents for their short-lived son is merely the perverted reflection of the transcendental, wholesome and all-absorbing attachment of His original parents imbued with spiritual love for their eternal Son, Sri Krishna. The attachment of worldly parents for their ephemeral son being the selfish enjoyment of the fruits of *karma*, is altogether unwholesome and, therefore, to be shunned. But the attachment of Nanda-Yasoda for their eternal Son is perfectly wholesome and worthy of being emulated by those possessed of transcendental love.



Birth of Sree Krishna

(Translated from the *Sreemad Bhagavat*—Sk. X. Ch. 3)

1. There-upon appeared, imbued with all good qualities, the most beauteous time
Of the birth-star of the Birth-less, with serene planets, stars and meteors.
2. The quarters rejoiced, the clear sky became star-lit ;
On the Earth, towns, villages, pastures and mines overflowed with every blessing.
3. The streams flowed with a pell-mell current, the lakes were decked with beautiful lotuses,
The rows of flowery woods resounded with the melodious notes of birds and hum of bees.
4. The winds blew, pleasant to touch, laden with holy incense and pure ;
The sacrificial fires of the twice-born burnt tranquilly with a full and steady flame.
5. The minds of the pious, ere-long oppressed by the foes of god, were gladdened ;
At the birth of the Un-born celestial drums beat harmonious music,
Celestial singers (*kinaras* and *gandharvas*) joined in song, the choir of perfect beings (i)
 set up hymns of praise,
Danced with delight celestial dancers and heavenly nymphs,
Overjoyed the saints and the gods showered celestial flowers ;--
6. And toward the ocean slowly the heavy-laden clouds muttered thunder
At the birth of Janardana in the gathering gloom of dark night.
7. The In-dweller, Vishnu, appeared in the pure, unalloyed heart (ii) of Devaki,
Likest the full moon rising in the quarters of the East.
8. And Vasudeva saw that marvelous Boy, with the lotus eyes, four-armed, holding the
 conch, club and other weapons,
Marked with the sign of *Sribatsa*, the gem *konstuvu* adorning the neck, in yellow robe,
 beauteous with the hue of the dense cloud,
The great profusion of curls lit up with the glory of the effulgence of the most precious
 jewels that studded the crest and pendant,
And adorned with the most exquisite belt, armlets and brace-lets..
9. Whereupon Anakadundubhi surveying Hari, his son, with eyes expanded wide with wonder,
Rendered oblivious of everything by joy at the happy event of the Appearance of
 Krishna, (mentally) bathed and gave away as present ten thousand kine to
the twice-born.
10. Then, assured that He was, indeed, the Supreme Being Himself, bending low with palms
 joined he of pure understanding,
Freed from fear, aware of God's omnipotence, thus, O Bharata, addressed in prayer the
 Lord Whose effulgence irradiated the lying-in chamber--

(i) सिद्धि (ii) विशुद्ध सत्त्व

Vasudeva said--

11. "Lord, Thyself hast appeared, — the Being Himself Who is beyond Nature, Embodiment of unalloyed bliss, Seer of the inmost minds of all ;
12. Who having first created by His own power this world made up of the three qualities, Without being within, yet is conceived as pervading it ;—
13. As the unchangeable primordial principles, in association with changeable qualities, being different and of various potentiality, produce the world,— And thus combining and producing appear as auxiliary, though unchanged and unchangeable-existing before the birth of the world :
14. So Thou, conceived by the pure intelligence as possessed of transcendental qualities, art free from all mundane qualities ; And being perfectly un-covered, there is neither exterior nor interior of all that are of Thee, or of Thyself, the Soul of everything.
15. He who affirms as true the objects of his own selfish enjoyment, does so through foolishness and ignorance of his real self ; Such speculation is nothing but empty words—accepting as true that which is utterly rejected by the Scriptures.
16. From Thee, O Lord—Who transcends all effort, change and quality - the birth, maintenance and destruction of this world are said to proceed : In Thee, the Supreme Lord, there is no contradiction, all qualities serving Thee as Their source.
17. Such art Thou Who, for the maintenance of the threefold world by thy Own power, wear'st the white colour of Thine, The red permeated by *rajas* for the purpose of creation and the black hue of *tamas* for the destruction of the world.
18. Thou, the Infinite the Supreme Lord of the Universe, in order to protect this earth hast appeared in my house : Thou wilt destroy the armies led by the wearers of the insignia of Kings, served by *crores* of *Asuras*.
19. Lord of the gods, this churl, forewarned of Thy birth in my house, killed our children that were born before Thee, And is even now approaching with brandished weapons, hearing of Thy advent from the "lips of messengers."

(To be continued)

Thakur Haridas

(Continued from P. 63, August 1927.)*

THAKUR Haridas had infringed the social code by giving up Yavanic manners and customs, and it was for such offensive conduct that he had been on that day hauled up before the administrator of the district at the instigation of the Yavana community which was actuated by a desire to safe-guard the traditional customs of their society. Thakur Haridas made the following reply,—"All this is merely the sport of the illusory power of God. The true religion is not the monopoly of either Yavana or Hindu ; and therefore, there can be no danger of the worship of Hari which is the common object of both communities, becoming impossible by one's leaving the Yavana society. God is beyond all material objects ; He is the eternal, indivisible and absolute Reality. He is the perfect Truth. One worships Him in the manner that his own understanding approves, this also is His dispensation. It is not necessary to create disorder by ignoring differences of the fitness of different persons. It is God Himself Who having caused me to be born in a Yavana family has employed me on this quest of the highest good ; and on the other hand, He may similarly, causing another to be born in the highest Brahman family of

the Hindus, make him turn a Yavana because of his Yavanic propensities. Such is the will of God Who is ever full of beneficence. I will not follow the Yavanic custom by reading *kalma*, giving up the highest good. Be pleased to award any punishment if you consider this an offence. I am prepared to accept it."

The *muluk-pati* Kazi now began to blaspheme against Vishnu in scolding Haridas, and when at last Haridas said, "Even if my body be cut to pieces, if body and life leave me, my mouth will never give up the Name of Hari," being much enraged the Kazi sentenced him to be put to death after being severely whipped at twenty-two market-places of the Amua *muluk* !

While he was being whipped in the market-places, Haridas employing himself in the recollection of Sree Krishna and chanting aloud Krishna's holly Name, remained unaffected by pain. The good people of those places noticing the utmost severity of the blows inflicted on the body of Haridas openly sympathised with him, but the wicked rejoiced. Some apprehended that very great harm would befall both the principal as well as his aiders, and abettors of such brutal persecution of

the great saint. In the same way that Prahlad was tortured in olden times by command of Hiranya Kasipu, Thakur Haridas was • pained and • oppressed by those Yavanas. Bearing patiently his intolerable pain Haridas always said, "Have mercy on all these *jiras* O Lord, may none of them offend Thee by their treatment of me!" Till at last even the Yavanas said, "The whole Yavana community will suffer the terrible consequences of this inhuman oppression of you who is, indeed, a great saint. But your life has not been ended even by such prolonged and terrible beating. The *mulukpati* will put us to death if we fail to kill you!" At this Haridas pitying those Yavanas who were beating him exhibited the sight of quitting his mortal frame.

But those evil-minded Yavanas, to prevent any good resulting to him if his body were interred in the earth which happened to be the method of disposal of a dead body recommended by the Yavana scriptures, thought of ~~carrying~~ casting the body of Haridas into the Ganges ! All this time the great Thakur Haridas, immersed in meditation, was occupied with recollection of Krishne. The Yavanas who had been ordered by the Kazi to throw his body into the Ganges were unable with all their efforts to lift it and informed the Kazi of their own discomfiture. It was only then that those ruffians at last desisted from their wicked endeavours.

The *mulyak-pati* Kazi, on the termination of the meditative trance of Thakur Haridas, begged his forgiveness with folded hands, saying, "I am now convinced that you are a great Pir and not merely a wordy sage or a juggling miraculist. For give me for my many faults. No one in heaven, earth or the subterrane, is able to know your real nature. You may go where you like, we will no more oppose you." Thakur Haridas returned to Fulia without being daunted even by such terrible persecution.

At that time Fulia was a most populous village and an important centre of the Brahman community. The Brahmins of Fulia received Haridas with great cordiality on his return. Having witnessed those deeds of his transcendental love they sympathised with his misfortunes and discussed among themselves regarding the cause of his sufferings. The holy Thakur said, "I have been a great offender. Having actually heard the Yavanas blaspheme against Vishnu I sinned by not opposing and preventing them. In consequence of that sin those sufferings were necessary for my own good. My offending ear, instead of having been deafened, listened to all those blasphemies with alacrity for which sin Bidhata has awarded the due punishment." These utterances of the Thakur full of the spirit of humility did not save the *mulukpati* and his followers and all

their families from destruction. All of them perished shortly with all their families. The holy saint continued un-opposed to take night and day the Name of Hari in the view of all the people. His cell at Fulia on the bank of the Ganges, by the chanting of the Name of Hari, was transformed into Vaikuntha and ceased to be a place within the domain of *maya*.

A great hissing serpent had taken up its abode in the cell of the Thakur. This did not give rise to the least fear in the mind of Thakur Haridas. He took the Name of Hari all unconcerned, living in the same cell with the huge reptile. At last, however, he was persuaded by the representations of the Brahman residents of the village and the pressing entreaties of his friends to make up his mind to give up the cell. At this the serpent of its own accord departed from the place. The Brahmins were filled with great wonder by witnessing this extraordinary event.

One day at the house of a certain wealthy man a snake-charmer was exhibiting the scene of the suppression of the serpent *kalia* by Krishna, with dancing and singing. Thakur Haridas accidentally arrived on the spot and taking his stand on one side watched the performance. The dancing and singing of the snake-charmer producing in Thakur Haridas the excitation of the *lila* of Krishna his breath was obstructed and he presently fainted away. Recover-

ing from his fit *Prabhu* Haridas himself joined in the dancing and singing. The eight *svattic* changes were manifested in his body. The snake-charmer stopping his performance stood silently on one side with his palms joined together. The exhibition was, however, resumed after an interval. The spectators joyously sprinkled themselves with the dust trod by the feet of Haridas. A hypocritical Brahman in the crowd who was ambitious of religious fame thought within himself that he also would attract the regard of the spectators and the snake-charmer if he exhibited artificially similar *scattic* manifestations. Thinking thus that Brahman in imitation of Haridas began to exhibit in his own body all the *scattic* perturbations in an artificial way. The snake-charmer, who had stood still with joined hands at the time of the spiritual manifestations of Thakur Haridas, noticing this hypocritical exhibition of the Brahman, began at once to labour him with all his might. The hypocrite, feeling the inconveniance of enduring such thrashing for any length of time, took to his heels. When the spectators asked the snake-charmer the reason for that sort of behaviour he said, "This Brahman by his hypocritical exhibitions was bringing contempt upon Thakur Haridas. That is why, inspired by the *mantra* of the king of serpents, I have punished him according to his deserts." It is, of course, a thing

to be devoutly wished that all conceited people may always be punished in the aforesaid manner for their insincere Krishna-performance. The snake-charmer again joined in the dancing and singing of Thakur Haridas.

As an eternal companion of God-head Haridas always appears in the world whenever the Supreme Lord Himself becomes Incarnate and helps to enrich His *lila* by friendly support. For helping the *lila* of Chaitanya-chandra ; to quote an old author, "Haridas was born in an inferior society by the command of the Lord Himself, in order to teach the world that caste and community are meaningless. If the devotee of Vishnu is born in the very lowest

community he is none the less to be worshipped, as all the scriptures testify. In order to prove the truth of these sayings of the Scriptures Haridas was born in a low community. The touch of Haridas is coveted by the gods ; even the Ganges longs for the immersion of Haridas. The bondage of the world is snapped at the sight of one who takes the shelter of Haridas. He who utters the name of Haridas only once, verily, verily, goes to the eternal abode of Krishna." The king of serpents in the form of the snake-charmer declared these glories of Haridas to the assembled people for the edification of all good men.

(To be continued)

The Holy Name

IN this material world there is always difference between the thing itself and its name, form, attributes and action. For example when I say 'a table' the word 'table' is not the thing itself and is quite different from it ; but in the spiritual world it is a veritable truth that there is no such difference between an object and its name, form, attributes and action ; or, in other words, they are identical. In the material world this difference between the thing and its name, form, attributes etc.

is due to the presence of *maya* or 'illusion'. But in the spiritual sphere or Vaikuntha there is no such 'illusion' or screen intervening between the object and its name, form, attributes and action. In Vaikuntha the Word is Brahman or God Himself. The word 'Vaikuntha' means 'that from which *maya* or 'illusion' is expelled. It is purely spiritual.

From this we can infer that the Name of God, unlike the names of things mundane, is identical with God

Itself ; and God Himself is identical with His Form, Attributes and Actions. This being so it may be asked why is it that we do not feel or realise the presence of God in our hearts when we utter His holy Name ? Why do our hearts remain steeped in the darkness of ignorance, instead of being illuminated by the eternal Existence, Intelligence and Bliss—the Nature of Krishna Himself—when we take His holy Name ? Or why do we not realise that we are also self-existent, eternal beings, possess spiritual intelligence and can enjoy transcendental bliss, when we chant His holy Name ? The only answer is that it is because we are quite ignorant of the above fundamental difference between things mundane and spiritual.

We do not know the real nature of the holy Name of Krishna. It is thus defined in Padmapurana*—

“In as much as there is no difference between Krishna Himself and His Name, Krishna’s Name like the philosopher’s stone (चिन्तामणि) gives the wished—for object of His Servitors, is Krishna’s own Self and is the embodiment of spiritual (चेतन्य) ecstatic bliss ; that is to say, it is not an object (आन्तर्य) of perverted, worldly pleasures because of its being outside the sphere of empiricism and being also incapable of adul-

teration with *maya*. Krishna’s Name is perfect that is incapable of being measured by *maya* (मीयते अनया). His Name is pure that is un-adulterated with illusion as it rejects *maya*. His Name is eternally free that is beyond the region of *maya*.” In other words Krishna’s Name, His holy Image and He Himself are identical, there being no difference between them ; and all Three are full of eternal, ecstatic, spiritual bliss. But in the case of the fallen *jira* his real nature is quite different from his name given by his father, his physical body, his material qualities • and his worldly activities.*

“Therefore, Krishna’s Name, Form, Qualities and Actions (विलास) are never comprehensible by means of material senses. Whenever a *jira* actually realises that in his spiritual nature he is the eternal servant of Krishna then only the transcendental Name, Form, Attributes and actions of Krishna spontaneously manifest themselves in his spiritual (अप्राकृत) organs of sense such as the tongue, eye, ear etc.” Krishna’s Qualities, Krishna’s sports and pastimes (विलास), the characteristic traits of His servitors, being eternal, spiritual and full of transcendental bliss, are not comprehensible by the material forms, pleasures, odours, sounds and touch of

* “नाम चिन्तामणिः कृष्ण चेतन्यरसविग्रहः ।
पूर्णः शुद्धो नित्यसुकोऽभिन्नत्वान्नामनामिनोः ॥”

*“अतः श्रीकृष्णनामादि न भवेद्ग्राहमिन्दियैः ।

सेवोन्मुखे हि जिह्वादौ स्वयमेव स्फुरत्यदः ॥”

— (पद्मपुराण)

jīva engrossed in the triple qualities of *sattva*, *rajas* and *tamas*. In other words they are not liable to be enjoyed by the senses of the *jīva* that are addicted to the enjoyment of the fruits of their activities because they are self-effulgent, eternal, spiritual and full of beatitude. There is mutual difference (but no identity) between the name, form, quality and action of material objects situated within the sphere of the triple qualities (सत्त्वः रजः तमः); but in transcendental Krishna there is no such difference all those being identical.

In this Iron Age (कलियुग) the holy Name of Krishna is the only object of worship because God is invisible but manifests Himself as His holy Name which is Krishna's Incarnation as *Logos*. Hence the *Śrimad Bhagabat* enjoins the chanting of Krishna's Name as the only form of worship of the *kali* Age.*—

“That which in the *kṛita* Age (कृत्युग) results from the meditation of Vishnu, which in the *Treta* Age is the product of the performance of sacrifice (यज्ञ) and which in the *Devarara* Age is the outcome of service (परिचर्या), in the *kali* Age is the fruit of the chanting of the holy Name of Krishna.” Therefore, in the *kali* Age there is no other course left for *jīva* than the chanting of Hari's Name. This is clearly stated

.*“हते यद्यथायतो विष्णुं त्रेतायां यजतो मखे: ।
द्वाषपरे परिचर्यायां कलौ तद्वरिकीर्तनात् ॥”

भा: १२३/५२)

in the oft-quoted *slōka* of the Briliannaradia Purana—

“हरेनाम हरेनाम हरेनामैव केवलम् ।

कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥”

The above *slōka* is thus explained in Sri Chaitanya Charitamrita (Adi. XVII. 22—28)—‘In the *kali* Age Krishna incarnates Himself as the holy Name. The whole world is liberated by the chanting of the holy Name. Hari's Name has been repeated three times for emphasis. The use of the particle ‘एव’ is to convince the worldly-minded. The further addition of the word ‘केवल’ makes the assurance perfectly sure. Knowledge, *yoga*, austerities, work etc. are prohibited.

He who believes otherwise is never to be saved. The word ‘नास्ति’ reinforced by ‘एव’ has been repeated thrice to signify that the non-believers in the holy Name will in NO case attain salvation—Never, Never, Never.’

But everyone of us is not fit to chant the holy Name. The qualities the possession of which is essential in order that one may be able to chant the holy Name are thus stated by Mahaprabhu Himself in the following *slōka* in His *Sikshastak* :—*

“He is fit to chant always the Name of Hari who considers himself humbler

*“तुणादपि सुनीवेन तरोरिज्व सहिष्णुना ।

अमानिना मानदेन कीर्तनीयः सदा हरिः ॥

—(चैः चैः अन्त्यः २० परिच्छेद)

than a blade of grass, who is patient and forbearing like the tree and who does not covet respect from others but ever pays due respect to everyone" Freedom from worldly vanities in their fourfold aspect of (1) humility, (2) patience, (3) absence of pride and (4) readiness to honour others, is the necessary condition for chanting the Name of Hari. The chanting of the holy Name is not possible for those who are given to worldly vanities. The above mentioned fourfold attachment for material objects stands in the way of the chanting of the holy Name. Being liberated from those vanities the purified *jīva* is enabled to chant always the Name of Hari. By obeying this rule the novice on the path of devotion obtains the holy feet of Sri Krishna as the fruit of Hari-Sankirtan. The taking of the Name of Hari by those who are ignorant of this relationship is either dim perception of the Name (नामाभास) or an offence against the Name (नामापराध) by means of which the love of Krishna, which is the only object of chanting the holy Name by *jīva* is not gained.

He who chants the holy Name must be devoid of all passions and must not hanker after worldly name, fame or wealth. He must be above the triple qualities of *maya* (निर्गुण) . Krishna does not confer loving devotion (कृष्णभक्ति) upon His devotee unless and until He finds His devotee free from all mundane affinities. Because Krishna, His Name,

His devotee and His devotion are all above the triple qualities of *maya* (निर्गुण) and are purely spiritual. He is, therefore, unattainable to those who have the least trace of mundane attachment. That is to say the holy Name of Krishna does not manifest itself in the heart of a devotee who has not realised his true self the nature of which we learn from the holy lips of Mahaprabhu Himself in the following *stoka*—*

"The true self of the *jīva* is neither a Brahman, nor a Kshatriya, nor a Vai-shya, nor again a Sudra; neither a Brahmachari, nor a Householder, nor a *Banaprastha* nor a *Sannyasin*; but is the eternal servant of the servants' servants of the lotus feet of the Lord of *gopis*, the ocean of the nectar of eternal ecstatic bliss." The true devotee must not cherish a particle of desire other than the loving service of Krishna.†

"O ! Lord, I ask not for wealth, followers or the gift of poesy; give me in birth after birth only cause-less, spontaneous, loving devotion to Thy holy feet."

The chanting of the holy Name of

*"नाहं विग्रो न च नरपतिर्नापि वेश्यो न शूद्रो ।

नाहं वर्णी न च गृहपतिर्न बनस्तो यतिर्वा ।

किन्तु प्रोद्यजित्विल परमानन्दपूर्णमृतात्मे-

गोपीभर्तुः पदकमलयोर्दासदान्नानुदासः ॥"

†"न धनं न जनं न सुन्दरीं कवितां वा जगदीशं कामयो ।
मम जन्मनि जन्मनीश्वरे भवताद्भक्तिरहैतुकौत्ययि ॥"

—(बः चः अन्त्यः २० परिच्छेद शिक्षाषुक धर्य श्लोक)

Krishna is the only means (अभियेय) of attaining the final object (प्रयोजन) of spiritual existence. • 'Prem' (Love) in Krishna is alone the final object of spiritual existence. He who does not know the relationship (सम्बन्ध) that exists between Krishna and himself is not at all qualified for taking the Name of Krishna. Without this knowledge of relationship (सम्बन्धज्ञान) devotion for Krishna does not arise and without devotion love for Krishna is impossible. It has already been said that mere taking of the holy Name without the knowledge of this relationship is either a dim perception of the Name or an offence against the holy Name. A true devotee must first of all understand and carefully avoid both the dim perception (नामाभास) and the offence against the holy Name (नामापराध). In order to understand this best know the distinction between the pure Name (शुद्धनाम) and the dim perception (नामाभास) and the offence against the Name (नामापराध). We have already explained what the pure Name (शुद्धनाम) is and how to take it. The dim perception of the Name can be thus explained. Krishna and His Name are identical and are the spiritual Sun to dispel the dark-

ness of ignorance (माया). The Sun of the holy Name (नामसूर्य) has appeared in this world out of pity for the fallen *jivas*. The ignorance of the fallen *jivas* is like the fog and their hankering after worldly enjoyment, frailties and sins (अनर्थ) are like clouds. These produce darkness by screening the Sun of the holy Name. They prevent the eyes of the fallen *jivas* from seeing the Sun. They cannot really darken the Sun itself which is very big and self-luminous. The Sun is said to be obscured when the shadow of the clouds obscure the vision of the *jivas*. The dim perception of the Name is due to the presence of these obstructions viz. ignorance, hankering after worldly enjoyment, frailties and sins which prevent the fallen *jivas* from obtaining a clear vision of the Sun of the holy Name. As soon as a fallen *jiva* is imbued with the clear knowledge of the relationship that subsists between Krishna and himself viz. that he is the eternal servant of Krishna and that his final object of life is love of Krishna, the dimness of perception wanes and the clearness of vision improves, his spiritual eye being opened, in proportion to his realisation of this relationship.

(To be continued)

Taking Refuge in God (श्रीशरणागति)

(Continued from the 66:h page, August 1927)

[IV]

1. When in youth for earning money
I felt a bound-less ambition,
By the rites of religion my help-mate's hand
I did espouse ;
2. Setting up a home in her company
My time long I spent ;
Many a son and daughter were born,
My spirit was broken utterly.
3. The burden of family increased day by day ;
Under its weight I was forced to halt.
Old age arriving beleaguered me,
My mind was always disturbed ;
4. Worried by disease, racked by cares,
My heart scared by every want,
Seeing no way in utter darkness
I am now oppressed with fear.
5. The world's strong current does not abate,
The terror of death is nigh ;
'After finishing worldly duties I shall worship Thee,'
That hope is vain !
6. "Now hearken, O Lord, I am utterly helpless,"
Bhaktivinode says,
"Without Thy mercy all is despair,
I now crave the shelter of Thy feet."

[V]

1. My life
Is ever given to sin,
In it there is not a particle of good ;

Torment to others

Much have I caused ;
I have pained all jivas.

2. For my own pleasure

I was never afraid of sinning,
Selfish and devoid of pity as I am.

Dejected by happiness of others,

Always untruthful.

The misery of others has been my delight.

3. Endless are the selfish desires

That fill my breast ;

To anger and insolence I am so prone,

Ever drunk with vanity,

Bewitched by worldliness,

I wear malice and pride as cherished ornaments.

4. Ruined by sleep and idleness,

Abstaining from all good works,

I am ever most zealous in evil deeds.

For the sake of worldly fame

An adept in the practice of duplicity,

A covetous victim of greed am I.

5. Even such a sinner,

Shunned by all the good,

And a constant offender, I am.

Void of all good work,

Always evilly disposed

And poisoned with various misery.

6. Now in old age,

Bereft of all help,

Humbled and hoping naught,

Bhakativinode

At the feet of the Lord

Tells his grief.

[VI]

1. Hear, O Lord, the tale of my sorrows—
The poison of worldly enjoyment
I have sipped, pretending it was the nectar ;
But now the sun is setting.
2. In the diversions of play my childhood,
My boyhood in studies, I wasted ;
There arose no consciousness of good in me.
For enjoying my youth,
I devised a home and settled down in it ;
Children and friends did fast multiply.
3. Old age soon arrived,
All joys departed ;
With disease I was smitten down.
The senses lost their vigour,
The body grew feeble,
The heart was sad lacking enjoyment.
4. Devoid of a particle of true knowledge,
Missing the elixir of devotion,
What help is there for me ?
Thou art the Friend of the fallen ;
I am the worst of sinners ;
In mercy lift me to Thy feet,
5. Judging me
Thou wilt find no good ;
Have pity, judge me not !
The nectar of Thy lotus feet
Make me taste ;
Do Thou deliver Bhaktivinode.

[VII]

1. Lord, this is my prayer at Thy feet :
The twigs of Thy holy feet
My desert mind not seeking
Was enamoured at stony worldliness.

2. The strength to rise again
 I am unable to attain ;
 . Mourning I pass my days.
 Lord of the humble
 • Thou art called ;
 Thy feet I beseech.

• 3. Baseness such as mine
 Nowhere else is to be found ;
 . Give me Thy grace.
 In the company of Thy own,
 In the pleasures of Thy talk,
 I shall give up all evil.

4. In Thy abode,
 Singing Thy Name,
 . To spend night and day is my hope.
 For the shade of Thy feet,
 Most deliciously cool,
 Prays Thy servant, Bhaktivinode.

(*To be continued.*)

An Appreciation Letter.

2, Wellesley Square, Calcutta.
The 22nd September, 1927.

Telephone ; Cal. 2767.

The Manager,
 The Harmonist Office.
 Gaudiya Math
 1, Ultadangi Junction Road,
 Calcutta.

Dear Sir,

I write to say, how much I appreciate the issue of The "Harmonist." The time has come to harmonise the religions of the world ; the antagonism which men made in the past must cease ; it is surprising sometimes to note on how many things we can agree upon, and how few things there are

about which we differ. I trust this will be avowed policy of your good paper ; justice to all faiths favouritism to none.

I shall be glad to put your excellent paper on the exchange list. You may publish this letter if you think it helpful.

Might I suggest that the Sanskrit translations of words and passages be relegated to foot-notes ; too many quotations check the running interest of the reader.

With every good for the future,

Yours very faithfully,
 Sd/ H. W. B. Moreno.
 B. A. M. R. A. S. (Lond)
 Editor, The Century Review

[TRU^N COPY.]

Sri Sri Chaitanya Bhagabat.

[Continued from page 90 September 1927.]

128. By command of God first the source of
Sri Ananta,
Nityananda-Rama, appeared in Rahr.

129. On the auspicious thirteenth day of the
bright fortnight of the month of Magh,
In the womb of Padmavati, in the village
named Ekehaka.

130. Hadai Pandit was the best and purest
of Brahmans.
Him the original Parent of all vouchsased
to have as progenitor.

131. The ocean of mercy, bestower of devotion,
Lord Balaram,
Coming into this world, bore the name
of Nityananda.

132. At his nativity the gods uttered
unobserved
Great triumphal shouts, showered flowers;

133. And from that day over all the regions
of Rahr,
The choicest blessings began fast to
multiply.

134. The Lord, in the garb of super-ascetic
Wandered over the world, delivering
the fallen.

135. And thus Ananta manifested Himself.
Listen now how Krishna made His
appearance.

136. In Nabadvipa dwelt Jagannath the best
of Misras.
Zealous, like Vasudeva Himself, in per-
forming spiritual duties ;

137. He was the ideal Brahman, of a most
generous disposition :
There is nothing to compare him with ;—

138. Even as Kasyap, Dasarath, Vasudeva,
Nanda—
The embodiment of all purest spirits—
was blessed Jagannath Misra.

139. His wife, named Sachi, most devotedly
loyal to her husband,
The mother of all the world, was
incarnate devotion of Vishnu.

140. After several daughters had left this world
Their only surviving child was a son,
the great Bisvarup.

141. The figure of Bisvarup was as that of the
god of love himself
Whose sight gladdened the hearts of the
Brahman and his wife.

142. From very birth Bisvarup was un-
attached to the world,
And while still a child he knew well all
the scriptures.

143. The whole world was absolutely void of
devotion to Vishnu,
The very first quarter showed all the
symptoms of degeneracy of the
maturity of the Age of evil.

144. When dharma disappears the Lord
becomes Incarnate
Apprised of the sufferings of His devotees.

145. Wherefore the supreme Lord
Gaurchandra.
Did now enter the forms of Sachi and
Jagannath.

146. The mouths of Ananta uttered words of
glory,
Which, as in a dream, were heard by
Jagannath Misra and Sachi.

147. And the two shone as fiery energy incarnate
Withal un-perceived by any.

148. Knowing that the Lord Himself is to appear in the world
Brahma, Siva and others came down and worshipped Him with prayers.

149. These facts are the highest of the hidden truths of the Vedas ; Of this, regarded from all points of view, there is no doubt.

150. Listen devoutly to the prayers of Brahma and the other gods ; By hearing which one attains inclination and attachment for Krishna :—

151. "All glory to the Supreme Lord, the Father of all ! All glory to His Incarnation for the purpose of Samkirtan !

152. "All glory to the Protector of the Scriptures, religion, devotees and Brahmans ! All glory to the great Destroyer, the Subduer of the ungodly !

153. "All glory to the Embodiment of all Truth ! All glory to the Absolute Lord of all the great gods !

154. "Even Thou—Who art the abode of infinite billions of worlds— Manifestest Thyself in holy Sachi's womb,

155. "What Thou willest who is able to understand ? Creation, maintenance and destruction of the world are Thy pastimes.

156. "Does He by Whose will all world is dissolved lack power to destroy Kamsa or Ravana by His fiat ?

157. "Yet in the families of Vasudeva and Dasarath The Lord Himself appearing destroyed them.

158. "Thus Thou art, Thy purpose who can understand ? Thyself alone knowest Thy own mind.

159. "By Thy command every single servant of Thine An infinite number of worlds can deliver ;

160. Even yet Thy own self, to bless this world, Becoming Incarnate teachest all religions.

161. "In the Satya age assuming the white colour Thou teachest ascetic's duties practising them Thyself—

162. "Wearing the skin of the black antelope, the ascetic's staff, kamandula and braids, As Brahmacary Thou establishest the religion.

163. In the Treta age wearing the beauty of red complexion. As sacrificer Thou teachest the religion of Yajna—

164. "With the *sruti* and the *sruba* in hand, in the garb of Sacrificer, Practising Thyself, inducest all to adopt the Sacrifice.

165. "In the Dvapara age wearing the Divine colour of blue clouds Thou teachest the religion of ritualistic worship of every household—

166. "In yellow robes, bearing Thy own insignia the *sribatsa* etc. As a great sovereign thou worshippest Thyself.

167. "In the Kali age, of yellow colour, as a Brahman, Thou teachest the religion of Samkirtan that is hidden in the Scriptures.

168. "How infinite are Thy manifestations !
Who is able to tell ?

169. "At the Deluge, as Fish Thou dost sport
in the water ;
In the form of the Tortoise Thou art
the support of all jivas :

170. "As Hayagriva Thou restorest the Vedas ;
Destroyest the two primal demons, Madhu
and Kaitava ;

171. "Liftest the world in the form of the holy
Boar ;
In the form of Man-lion tearest
Hiranya ;

172. "In the strange form of Dwarf Thou
outwit'st Bali ;
As Parasu-Rama rootest out all kshatriyas
from the earth ;

173. "Thou slayest Ravana in the form of
Ramachandra ;
As Wielder of the plough Thou dost
indulge in infinite sports ;

174. "As Buddha Thou makest manifest
the religion of mercy ;
In the Form of Kalki Thou destroyest
the *mlechhas* :

175. "Thou bestowest the nectar as
Dhanvantari
To Bramha and others as Hansa Thou
teachest the Truth ;

176. "As Sri-Narada Thou singest on the bina ;
As Vyasa expoundest the Truth
regarding Thyself ;—

177. "And resplendent with the glory and
potency of all manifestations,
Thou sportest in many diverse ways
as Krishna in Gokula.

178. "As Devotee, in this present Incarnation,
Displaying all Thy *Sakti* Thou wilt
sing *Samkirtan* :

179. "The whole world will be filled with
Samkirtan
And the loving devotion to God will
spread to every household.

180. "How describe the manifestation of
the joy of the world !
Even Thyself wilt dance with all Thy
servants !

181. "Those who at all time contemplate
Thy lotus feet
Have power to deliver from all evil :

182. "The tread of their feet rids the earth
of her ills,
The glance of their eyes purifies the
ten directions,

183. "By their dance with lifted hands,
the perils of heaven are averted :
Such is Thy glory, such the dance
and Thy servants.

184. "*By his two feet the ills of the earth, by
his eyes those of every direction, by
his lifted hands those of heaven—
All evils are in diverse ways uprooted,
O King, by the dance of the devotee
of Krishna.*

185. "Thyself, O Lord, becoming visible
in this world,
In the company of Thy kindred of
devotees wilt preach love by
means of *Samkirtan*.

186. "Such glory of Thine who has power
to describe ?
Even devotion to Vishnu which is hid
in the Vedas Thou wilt give
freely away !

187. "Thou concealst devotion bestowing
freedom from misery, in its stead !
Its attainment is the high hope cherished
by such as we ;—

188 "This supreme gift Thou, the Sovereign
of the world, wilt freely bestow.
There is no reason but Thy mercy
alone prompts such favour.

189 "By the utterance of whose Name all
sacrifice is fulfilled—
Even Thou, O Lord, art Incarnate at
Nabadvip.

190 "Have mercy, O Lord, vouchsafe this
favour,
So may we have the fortune of witness-
ing it.

191 "After long delay the wish of the
Ganges is fulfilled :
Thou wilt sport in her stream is the
desire eternally cherished by her.

192 "Of Whom the greatest *yogis* have a
glimpse in their meditations,
Even the Lord Himself will become
visible in the village of Nabadvipa.

193 "Make we also our obeisance to Nabadvipa
Where in the house of Sachi and Jagannath the Lord is Incarnate."

194 In such wise Brahma and the gods them-
selves unobserved,
With prayers daily worshipped the Lord.

195. The Container of all the worlds abode in
Sachi's womb
Till the glory of the full-moon day of
the month of Falgun dawned upon
the world.

196. The choicest blessings of the boundless
universe,
Were all merged together into the
splendour of that bright eve.

197. And with *Samkirtan* the Lord appeared
As He Himself made known under
pretence of eclipse.

198. God's Providence who has power, to
comprehend &
It was God's will that the moon was
obscured.

199. Over all Nabadvipa the people saw the
eclipse,
And on all sides arose the auspicious
chant of the *kirtan* of Sri Hari.

200. Millions of people hastened to bathe in
the Ganges,
And, as they ran, shouted incessantly,
'Say Hari'.

201. There was such chanting of the Name of
Hari over all Nadia
That the sound filled and overflowed
the Universe.

202. All the devotees listened to the sound
unheard before,
All of them said, 'May there be eclipse
at all time.'

203. And all said, "This day such great joy
I feel
It seems as if Krishna Himself has
appeared".

204. All the devotees came out for bathing
in the Ganges.
There was incessant chanting of the
Name of Hari in all directions.

205. The young and the old, women, the
good and the bad.
All repeatedly cried 'Hari' on seeing
the eclipse.

206. "Say Hari", "Say Hari"—were the only
words to be heard,
The chant of the Name of Hari encom-
passed the globe of the universe.

207. The gods showered flowers in all
directions,
And all the while celestial drums beat
triumphant melody.

208. Such was the time when the Life of all the world,
Holy Sachi's Darling, appeared.

Song (धानशी)

209. The moon was eclipsed,
The ocean of the holy Name was manifest
The banners of victory over discord
waved high,
The Lord Himself appeared.
All the fourteen worlds
Sent up a universal acclamation of praise.

210. At sight of Gauranga-chandra
All grief of the people of Nadia
vanished
And joy grew apace every day.

211. The drums beat,
A hundred conches blew,
Sounded the flute and horn.

Sri Chaitanya Thakur
And Nityananda Prabhu
Sings Brindabandas.

Song (धानशी)

212. Brighter than the sun
Is the beautiful holy Form
The eye cannot look upon,
The wide eyes
Are slightly arched
Nothing that I know is like them.

213. This day Gauranga has come
Within reach of this world
The four quarters are filled with delight;
One universal chant of Hari
Fills all space to the seat of the Lord,
Verily Gauranga-chand has appeared.

214. Resplendent with sandal-paste
Is the broad Bosom
Across it waves the garland of wild
flowers ;
Like the cool moon
Is the sphere of the Holy Face,
The great Arms extend to the Knee.

215. Gazing on Chaitanya
All the world praises,—
There is universal jubilation ;
Some dance,
Some sing,
Discord alone is grieved amid the joy.

216. Set on the head of the four Vedas
Chaitanya is the crown of glory
Ignorant sinners do not know ;
Sri Chaitanya-chandra
And Nitai Thakur
Sings Brindabandas.

Song (पाठमञ्जरी—एकपदी)

217. Gaur-chandra appears,
The ten quarters rejoice.

218. His loveliness surpasses millionfold the
beauty of cupids
He laughs hearing the chant of Himself

219. Very, very sweet are His face and eyes,
Showing all signs of the Sovereign
paramount

220. The holy feet are marked with the flag
and the bolt,
Every limb captivating the minds of all
the world.

221. All dangers have fled afar,
All the blessings stand manifest.

222. Sri Chaitanya is the life of Nityananda,
Brindabandas sings His praise.

Song (नटमङ्गल)
(Burden)

223. Of the Incarnation of Chaitanya
The gods heard,
There was high jubilation, O.
Beholding His beautiful face,
That relieves from all trouble,
All were distracted with joy, O.

224. Ananta, Brahma, Siva,
And all the gods,
Assuming the human form, O,
Sang 'Hari, Hari',
Under the pretence of eclipse,
None could detect, O.

225. In the ten directions
Ray all people at Nadia
With loud cries of 'Hari, Hari', O.
Gods and men intermingling,
Joined in gaiety,
Filling Nabadvipa with gladness, O.

226. In the yard of Sachi's house,
All the gods
Fall prostrate in adoration, O ;
In the darkness of the eclipse,
No one noticed them,
Difficult to know are the pastimes of
Chaitanya, O.

227. Some chanted hymns of praise,
Some held the umbrella,
And some waved the whisk, O ;
In high ecstasy,
Some threw flowers,
Some danced, sang, made music, O.

228. With all His devotees
Gaur Hari came
Atheists knew nothing, O ;
The sweet glory of Sri Krishna-Chaitanya
And Lord Nityananda
Sings Brindabandas.

Song (मङ्गल—पञ्चमराग)
(Burden)

229. The drums and trumpet
Auspicious triumphal measures
Discourse sweetly, O.

This day we meet Him
Who is beyond the ken of the Vedas,
There is no time for delay, O.

230. The abode of the Immortals is full of joy
And auspicious tumult
With the bustle of preparation, O.
By great good has chanced
That Chaitanya
Is manifest at Nabadvipa, O.

231. There is mutual embracings
And incessant kissings,
No one feels ashamed, O,
For joy at the birth
Of the Price of Nadia
Friend and foe are joined together, O.

232. In such pleasure
The gods hie to Nabadvipa,
Hear the Name of Hari on all sides, O,
Touched by Gaur's sweetness
All are distracted and subdued,
And sing, "All glory to Chaitanya," O.

233. They see in Sachi's house
Gauranga-Sundar,
Like millions of moons in conjunction, O;
Assuming the forms of men,
Under the pretence of eclipse,
The gods chant aloud the Name of
Hari, O.

234. Served by all His consorts
Gaurechandra comes
The atheist knows nothing, O,
Sri Charitanya is the life
Of Nityananda-chand
Whose sweet glory sings
Brindabandas, O !

(*To be continued.*)

Here ends the second chapter entitled 'the description of the birth of Sri Gaurechandra' in Part First of Sri Chaitanya Bhagabat.

श्रीसच्चन्तीष्ठणी

पञ्चविंशति एवं

श्रीगौड़ीय मठः दामोदरः, ४४१ गौराङ्गः, १८४६ शकाब्दः

पञ्चमी संख्या

श्रीमन्मध्वाचार्यः

[पण्डितवा: श्रीमद्दमारावट्टलाचार्यद्वै तवेदाल्लिङ्गान्]

(पूर्वानुवृत्ता)

स्वस्ति ! श्रीमत्परमहंसपरिव्राजकाचार्य वर्य त्वाय-
नेकगुणगणालङ्कृत पदवाक्यप्रमाणपारावारपारङ्गृत सर्व-
तन्मत्वतन्म यमनियमासनप्राणायामप्रत्याहारध्यान-
धारणा समाध्यष्टाङ्गयोगनिरत श्रीमद्भैष्मीसत्यासमेत
श्रीकृष्णपादप्रशारायक श्रीमद्वै तवेष्णवसिद्धान्तं प्रनिष्ठा-
पनाचार्यं श्रीमदानन्दतीर्थायिधं श्रीमन्मध्वाचार्याः ।

एवं मध्वाचार्यं सम्भद्रायप्रवर्तकपरमहंसाः स्वकीय-
संस्थानप्रशस्तिपत्रिकासु श्रीमध्वाचार्यप्रशस्तिवैभव
गुणाभिधानानि लिखन्ति । स एष मध्वाचार्यः स्व-
प्रतेष्टुपित मन्थवाशधरवालङ्गणस्य पूजाप्रवर्तनाय
स्वसिद्धान्तप्रश्नाय च अष्टौ ब्रह्मचारिपरमहंसयतीन्
आत्मसहोदरादीन् निर्ममे । तानप्युडुपिक्षेत्रादक्षिणतः
पञ्चयोजनमिते समुद्रतीरवर्तनि कण्वर्षि चिरकाल
तपस्यानिपावने कण्वतीर्थक्षेत्रे सन्यासवेदिकामण्डपे
पक्षेक्ष्वारनिर्गमप्रयोजये भयवरस्परद्धन्दाधिकारान्

विद्ये । तेषु किल वाल ब्रह्मचारि सन्यासिषु श्रीमध्वा-
चार्यं प्रियसहोदरः श्रीविष्णुतीर्थयतिः ज्ञानविज्ञान-
वैराग्यशमद्मप्रमुखगुणोरनुपमः प्रशंसानीत प्रशस्त-
तपोनिधिः क्वचिन् पञ्चप्रदिनकृत पञ्चग्रन्थमात्रम् ।
कदाचिन् पतितपर्णमात्रकृताहारः हरिश्चन्द्रगिरिकृत
चिरतपस्यापावनः पटुतरं ईशानसमासादित मम्ब-
सिद्धिः प्राणप्रायामसंवर्धिनदोर्घात्युः परिमाणः श्रीमंद्या-
चार्यं प्रणयप्रसादैक भाजनं बभूत ।

ते च मध्वाचार्यशिष्याः हृषीकेशतीर्थः नृसिंहतीर्थः
जनार्दनतीर्थः उर्वन्दनतीर्थः वामनतीर्थः विष्णुतीर्थः राम-
तीर्थः अधोक्षजतीर्थः इत्यभिल्या प्रतोतयशसः परमहंसा-
वतंसाः श्रीकृष्णनियतपूजासमासादित । भगवत्प्रसादाः
श्रीमध्वशालप्रवचनविचारदक्षाः शमदमवैराग्यमन्त्कैश्च
भूषणाः बभूतुः । एते किल पवनावतारांगु ज्ञानिवर्तन
सफलावृत्ताराः भूत्वने सान्त्विकप्रकृतीन् ज्ञानप्रकाशं

प्रमग ध्यस्तनमस्तकान्वित्याय कृतवैप्लावमार्गावलं वना-
निविद्धिर्भूते । भगवान् मध्याचार्यः विदेशेषु शास्त्र-
प्रचयाय गोदावरीनद्वाभिजनं निविद्धतर्कादिविद्याविजिन-
वादेजनं शास्त्रदमादगुणशेषेन शास्त्रमनभृत् गृहस्थायम-
सन्यामिनं चकार । एवं वहन् व्रताचारिणः गृहस्थान्
यानप्रस्थान् एगमहमाश्र्य स्वसिद्धान्तश्वरूपमननश्चान्
प्रवचनपणान् स्वयोग्यज्ञानामृतपूरमेकपवित्रिनान् भक्ति-
स्तुपोत्तर श्री णीकृतपदान् अन्यगृहन् ।

गृहस्थायमिधु त्रिविक्रमाचार्यस्तार्थमिद्वान्तर्गत-
विक्रमः । अयं तु वाल एव मरसकविदायुत्याः
छन्देलङ्घार जडिष्मुपावृणाम्यं काश्यमानेन । स्वयं
मायावादशास्त्रवनमिहो गहस्ति पित्रा मुखदण्डेन
सगुणोपासनविधानायाभ्युदिनोर्दि वयस्येमायिभिरु
न्मार्गोत्तेजितः शास्त्रे वहुतप्रमाणयुक्तिविग्रेशानुभवेन
परिहारं पृच्छति स्म गृहम् । परिहाराकुशलनयागुरोः
शास्त्रं तुच्छं मन्यमानोपि त्रिविक्रमाचार्यमि-
मानवंशान् पुनरपि शुश्राव । स्म किल विग्रहित् मध्य
शास्त्रयुक्तिराप्रयोगं पटुभिः कलहायमान स्तानपि
विधिवेत्तर धूलिपातवशादन्वयामास्म । मात्र्युक्ति-
स्तक्षिमेकात्ततश्चिन्तयन्निशीथे केनाप्यलक्षितः शास्त्राणि
माध्यानि विलोक्य विस्तिष्ठेऽन्त्र सज्जान तत्वं
सावोपि विलुप्तिर्भूते जयस्तिंहभूतानुग्रामं संसदि-
विग्रजन्तं समीक्षतपमद्रक्षीत । तदा माध्यवदन-
शिविरनिर्गतां नातिन्द्रियां नादिरियां अस्वललती व्रश्मूत्र-
रथाद्भूयिष्ठां श्रुतिवाग्गदीर्घां सुयुक्तिसैन्यवस्तिन्यु-
तां स्मृतिवाक्यपदानि ॥ मुण्ड्यामच्चतुर्द्वयेनां विग्रह-
शिविरिणी शुण्वन् स्वयं मायावादं गुक्तिश्रुतिविचारैः
प्राप्य अथिपुरपि पञ्चदशाहोभिरस्तर्थो निष्ठत्तरो वभूव ।
त्रिविक्रमः स्वकृतचापलं क्षमापयन विश्वज्य मायिक-
छङ्गानामन्दतीर्थगुरोः सूत्रभाष्यं श्रुत्या गुर्वाङ्गा-
गौरदात् तत्त्वप्रदापनाम्भीं टीकां भाष्यस्य निर्ममे ।

भगवता मध्याचार्येण विग्रहितान् ग्रन्थानेकैकशः उप-
वर्षायन् सगसयुक्तिप्रचण्डमन्यं ग्रन्थं विधातुमपर्यथा-
मास्म । तदीयाभ्युत्तमज्ञामिनन्दवानन्दतीर्थसुनिरुद्याल्पां
दुर्वादिगर्वकुपाणीमानेने ।

एवं मायावादिद्वृत्तान्तपचण्डकिरणस्य वहुतर-
मात्तिवक्त जनहृदयाशाप्रचारस्य दुर्वादिकर्दपलिपत्रम-
तत्वप्रचारकस्य मध्याचार्यमात्तर्कण्डस्य भुवने प्रतिश्रौं
वहुमिनिं चाभ्यहमानाः मायावादिनः पद्मादप्रमुच्चाः
पुण्डरीक पुरिं वादनोमध्यं जेनुमचेदयन् । स चापि
मुहूर्तामात्रात्मेन निष्ठत्तरीकृतः अग्रमपि वेदार्थकथनाय
विप्रेऽप्यिः प्रवृत्तेष्वि पद्मच्छिदपात्रनः परिहास्पो
वभूव । परं मध्याचार्यस्य मिथरापवादप्रचारश्वृत्ता
स्तानोपि तस्य प्रतीतयशः परिमोषणाकुरान्तः सर्वं सन्मन्त्र्य
श्रीमध्याचार्यशिष्यस्त्रिहितं तदापुस्तकजातमत्तोरथन् ।
तदा श्रुत्वान्त्वे मध्याचार्यः द्रुतं गत्वा कवचित्य
लाक्रन्तं पश्चादेव वादतः पराजित्य तेनापहृतपुस्तकजातं
कुम्भलग्निप्रज्ञयसिंहराजपुरनः पुनरगृह्णान् ।

कालान्तरे स्वशास्त्रस्यापापादिना तिरोभावं शङ्क-
गानः कटनिलक्षेत्रे स्वसंस्थापित श्रीकृष्णप्रतिमानिकटं
सर्वं शास्त्रं ताम्रपत्रिकासु विलिख्य भूमौ स्थापयामास ।
तदगापि हस्तप्रात्रपरिमिततुरुपोणं व्यामतोर्थमिति
माध्यैः परिगृह्यमानं चक्षास्ति । साम्वतं स्कन्दादि-
कुनतपोनिलयो मध्यानुजामन्वन्नर्मिनजावतः श्रीविष्णु-
तीर्थः कलिकालवशान् मध्यशास्त्रे तिरोहिते स्वयमा-
गत्य तनुपुस्तकजातमुद्रृत्य शास्त्रं पुनः प्रचारयन्
दुर्वादिनो निराकरिष्यनीति मध्याचार्यस्य बद्रीगमन-
कालीना शिष्यान्तर्न्याज्ञा ।

यदा कथिच्छूद्धपूष्पति वेदोक्तफलादर्शनादप्रमाणं वेद
इत्याक्षिपत् तदा मध्याचार्यः वेदोक्तफलमधिकारिषैव
प्राप्यमिनि वदन स्वयं मुद्रवीजानि मुष्टिप्रसिद्धिमितानि
शृहीत्वा “यो अोषधीः” इत्यादि ऋचं जपन् प्रक्षिप्त

सूधाः परिदृश्यमानां कुरुपत्रपुष्टफलानि चकार । महिशारदेशे तुङ्गतोरे ‘मुडगेरे’ ग्रामे नदीप्रपातेवगपति-जिहीर्यथा सहस्राधिकैर्जनैः प्रयत्नेनानीनां अशत्तया मध्ये स्थापितां महनीं शिलामालेषण स्वयमेकेनैव हस्तेन समानीय नदीप्रपातेन्यथात् । तत्रैनं ग्रन्थवा चार्यरेकहस्तेनानीनाशिला ॥ इनि राजकीयैर्लिङ्गिनाक्षण विन्यासः अद्यापि सूल्यनि ।

एवं बहुतगमिर्देहानवलम्बाध्यामिर्णीलाभिर्भैम सेन इन्यभिश्रुतः स्वयमप्यामीन् । योगैश्वर्यायन्त विविध जलस्तम्भनाश्रितम्भना दृश्यगमन वायुमार्गो न्यतनादिविचित्र शक्तिदर्शनीय आमीन् । श्रीमद्वा-चार्यकृतं दुःशास्त्रनिराकरणं जीक्ष्मै प्रयत्निदान्तप्रव्याख्या विलोकय सुप्रसन्नान्तरादेवा गगनतले सर्वमित्राः प्रश्नाचार्यस्य विविध चक्षितानि कीर्तनयन्तः मन्दाग पारिजातादि दिव्यकुसुमानि ववर्पुः । एवं दैवस्तुतो भगवान् मध्याचार्यः रजनीषी अवलंशायिदेवालये पेतरेयोपनिषदं व्याचक्षणं पवृ शिष्यानाद्वाप्य अवतारा

“ॐ मस्तुत्राय वयेऽभीमाय भयहारणे ।

श्रीमद्वानन्दतीर्थाय प्रव्यानाय नरो नमः ॥”

इति: एकोनाशीतिनमे अष्टादशाधिकचतुःशतोत्तरचतुः-सहस्रो (४४१८) कलियुगावै पिङ्गल खंयन्तमरीय माघशुद्धनवम्यां सशारीरं पवृ वक्ष्यन्ते यथा । तत्र किल वादरायणनि इत्ये वैवस्त्रनमन्वलगायसानार्थेन्यन्तं व्याप्त-देवान् श्रुतिसारा विशेषतः शृग्वन् स्वशास्त्रं व्याप्त-शिष्येभ्य उपदिशेव अस्य वैवस्त्रनमन्वलं रस्यायमाने मूलरूपं वायुं प्रवेश्यति । श्रीमद्वादिगजतीर्थमुनिरेवं लिप्वत् । अद्युपरो गंत्यागीषेत्सिद्धशोस्ति वद्गीतदे । वैवस्त्रनायमानेन मूलरूपं प्रवेश्यति इति । अस्य मध्याचार्यम्प्राप्तानाश्रमस्त्रीकार वद्गीववत्कालनि तु तदीयः ज्ञानान्विषयः हर्षीकेशतीर्थयति गणुः चर्मनेम्भुर्द लिप्व रीति तदुक्तयेव परमं प्रमाणम् ॥ नान्यत्पुष्पतुङ्गिप्राक्तकलिनं तार्किनं वा ॥” अत्र मध्याचार्यमुम्भिगलिनं शुभवचनम् ।

चतुःसत्त्वे त्रिशतोत्तरे गते संवन्सगणान्तु कलौ पृथिव्याम् । जातः पुनर्विप्रतनुः स भीमो देवत्यनिंगृहं हरितत्वमात् । इति—

सटीक-शिक्षादशकमूलम्

[श्रीमद्वक्तिविनेद ठङ्गुर गच्छतम्]

(पूर्वानुवृत्ता)

स्वरूपार्थीनान् निजसुवपणान् कृष्णविमुखान्
हरेमाया दण्डयान् गुणनिगड़जालैः कलयति ।
तथा स्थूलैर्लिङ्गैर्द्विविवरणैः हृषीशनिकर-
म्प्रहाकर्मालानैर्नैर्यति पतिनान् स्वर्गनिर्याः ॥ ७ ॥
तदेवमनन्ता पवृ जीवाल्यास्तरस्थाः शक्तयः । तत्र
तांसां वर्गद्वयम् । एको वर्गोऽनादितः एव भगव-
दुन्मुखः । अन्यस्त्वनादित एव भगवत्प्राङ्गु-खः

स्वभावतस्तदीप्रज्ञानमावात्तर्दीय ज्ञानाभावाच्च । तत्र
प्रथमौऽन्नग्नाशक्तिविनासानुगृहीत निष्प्रभगवत्प्रकल्प-
रूपः । अपरस्तु तत्परांमुखत्वदोपेण लघ्विद्वया
मायथा परिभूतः संसारी इति सिद्धान्तवाक्येन वद-
सुक्तभेदैन जीवोऽपि द्विवितः । तत्र प्रकृतिकवचलितस्य
जीवस्य वद्वलक्षणं वदनि स्वरूपार्थीरितिं । स्वरूपार्थः
स्वरूपज्ञानं स्वोयं ज्ञानेकस्वरूपज्ञानं तद्रहिताऽस्वस्य

ज्ञानशून्यान्वित्यर्थः । निजमुखपरान् हरिभजनमुखं परिन्यज्यनिजन्दियमुखमात्रानुमन्वानपरान् कामिनः । कृपणचिमुखान् कृपण एव सम्म सर्ववस्त्र इति ज्ञानं विस्मृत्य जड़सुखभोगवाङ्गामान् अनग्रव दण्डयान् दण्डयोग्यान् जायान् । हर्मायाशक्तिः स्वीय सन्त्वादि गुणनिगड़जालैः कल्पयन्ति भावयन्ति वक्तनानि इत्यर्थः । पुनश्च स्थूलं भूतमयम् । लिङ्गं मनेतुदयहङ्कारमयं आवरणम् । तेन नान आवरयन्ति क्लेशनिकौः क्लेशानु पाप पापर्वाजांवयामिदेन चित्रिताः । कर्म जड़मद्वयादि शब्द व्यपदेश्य मनादित्रिताशि च भवति । कर्मान्तर्नैः कर्म एव आत्मानं वक्तनस्तम्भ भ्नैः । मायानु तत् पतितान् वहर्जायान् स्वर्गनिश्चयौ स्वर्ग नर्यो नयनि प्रापयन्ति । मायात्र वहरिङ्गाशक्तिः । तत्र श्रूत्यः । तर्मिंश्चान्यो मायया मन्त्रिष्ठः । मायानु प्रस्तुति विद्यान्मायिनन्तु महेश्वरम् । भगव न्तसन्दर्भे । यथोपीयं वहरिङ्गा तयाप्यस्यास्तरम्भशक्ति मयर्माणि जीवप्रायगिन्तु सामर्श्यमस्तीति । तयेन तार तस्येन गद्धनावरणम्य व्रतादिव्यावगान्तेषु लक्ष्मुगुह भावेन वर्तन्त इति । परमात्मेन्यत्र नामाभिनन्नाजनि तस्मैपेतानाय संग्रहश्लोकाः । मायास्यादल्पाङ्गायां वहि रङ्गा च च मृता । प्रश्नानेऽपि क्वचित् दृष्टवा तद्वृत्तमालिनो च सा । आत्रे त्रये स्यात् प्रस्तुति गत्यन्तरगङ्गाका । शुद्ध जीवेऽपि ते दृष्टे तथेशज्ञानवीर्ययोः । चिन्मायाशक्तिवृत्त्योस्तु चिदाशक्तिरूदीर्यते । चिच्छक्तिवृत्तौ मायायां योगमाया समास्तुना । २ प्रधानाव्याकृताव्यक्तं त्रैगुण्ये प्रकृती परम् । न मायायां न चिच्छक्तिविद्यायूहौ विवेकिभिः ॥ तत्त्वसन्दर्भे । मायाया जीवमोहनकर्तृत्वं भगवतस्तु तत्रोऽसीमन्तवं मनं वक्ष्यते च विलज्जमानया यस्य मातुर्माशक्यैऽसुया । विमोहिना विकर्षयन्ते ममाह मिति दुर्दियः । अत्र विलज्जमान्ते ल्यनेत इदमायाति ।

तस्या जीवसम्मोहनं कर्म श्रीभगवते न रोचते इति यद्यपि सा स्वयं जानाति तथापि भयं द्विनीयाभिनि वेशतः स्यादोशादपेतस्येति दिशा जीवानांमनादि भगवदज्ञानमयैमुल्यमसहमाना स्वरूपाम्पुरुणमन्यरूपावेशश्च करोति । श्रीभगवांश्चानादित एव भक्तायां प्रपञ्चादिकाणियां नस्यां दाक्षिण्यं लहूतिं न शक्नेति । तथा तद्भयेनापि ज्ञायानां स्वसाम्मुल्यं वाऽन्तर्नुरुदिशनि । दैर्वाहोपा गुणमयो मम माया दुर्गत्यया । मामेव ये प्रपञ्चन्ते मायामेता तरन्ति ते ॥ मनां प्रसङ्गा त्वमनीयं मम्बिदो भवन्ति हृत्कर्णं गसायनाः कथाः । तजोपणादश्यवर्गवर्त्मनि श्रद्धानिर्भक्तिरनुक्रमिष्यति ॥ गोविन्दमाण्ये । प्रकृतिः सत्त्वादिगुण साम्यावस्था तपोमयादि शब्दवाच्या तदीक्षणावापसामर्थ्याद्विचित्रजगजननी । कालस्तु भूतभविष्यद्वर्त्मान युगचिरशिप्रादि व्यवहारहेतुः क्षणादि पराद्भानश्चकर्त्तरिवर्त्मानाः प्रलयमर्गनिमित्तमूनो जड़द्वयविशेष इति ॥ ७ ॥

यदा भ्रामं भ्रामं हरिगसगलद्वयैष्यवजनं व दाचित्संपश्यन् तदनुगमने स्याद् चित्युतः । नदा कृष्णावृत्त्या त्यजति शनकैर्मायिकदशां स्वरूपं विग्राणो विमलरसभोगं स कुरुने ॥ ८ ॥

भगवद्वक्तिभावात् प्रकृतिमुक्तानां जीवानां स्वरूपं विवक्ष्या वहर्जीवानां स्वस्वरूपलाभप्रक्रियामाह यदा भ्रामं भ्राममिति । यदा यस्मिन् काले कर्ममार्गाश्रित नानायोनिभ्रमणसमये कदाचित् सञ्चितभक्त्युन्मुखिसुकृतिवलेन मायावद् जीवस्य हरिभक्तिरसगलितं चित्तं यस्य स एवम्भूतं वैष्णवं जनं संपश्यत् तदनुगमने तत्त्वरित्रानुकरणे रुचिर्जायिते तदा तदनुकरणं रूप कृष्णावृत्तिः स्यात् । कृष्णानामायनुशीलनं स्यादित्यर्थः । माया दूषितदशां कमेण त्यजति । स्वीय चित् स्वरूप प्राप्तिरूपं मुक्तिं लक्ष्यता विमलरसभोगं प्रेमभक्तयास्वादं स लभते ॥ श्रुति वचनानि । समाने वृक्षे पुरुषो

निमश्चेऽनीशया शोचति मुद्यमानः । जुषं यदा पश्य-
त्यन्मीशमस्य महिमानमिति वीतशोकः ॥ पूर्वमेवैषः
सम्प्रसादेऽस्माच्छारीरात् समुत्थाय परं ज्योतिरूप
सम्पूर्णं स्वेन रूपेणाभिनिष्ठयते । स उत्तमः पुरुषः ।
स तत्र पर्येति जक्षन् क्रीडन् रममाणः । मुक्तानां
लक्षणानि । आन्माऽपहतपापमा विज्ञो विमृत्यु-
विंशेषोको विजिघ्रत्सोऽपियासः सत्यकांमः सत्यमङ्गल्यः
सोऽन्वेष्यः ॥ तत्र श्री भागवत वचनानि । भवापवर्गो
भ्रमनो यदा भवेत् जनस्य तद्युक्त्युत मन् समागमः ।
सत्सङ्गमो यहि तदंव सद्गतौ पग्यरेषो त्वयि जायते
मनिः ॥ एषा गतिरेव दुर्लभा । रजोमिः सम संख्यानाः
पार्थिवैरिहजन्तवः । तेषां ये केनेहन्ते श्रेष्ठो यै मनु
जादयः । प्राणो मुमुक्षुर्मन्त्रां केतनैव छित्रोन्तप ।
मुमुक्षुणां सहस्रे पु कश्चिन्मुच्येत मिथ्यति । मुक्ता
नामपि मिद्धानां नारायणगणगणः । सुदूर्लभः
प्रशान्तान्मा कोटिर्वर्णि महामुने । स्त्र भाष्ये च ।
वल्यता सत्सङ्गेन कथाय पाके विद्या भवतीत्याह
अपि स्मर्यते । पितॄनि ये भगवत आत्मनः सनां
कथामृतं श्रवणपुष्टेषु सम्भृतम् । पुनर्लितं ते विषय
विद्युपिताशयं व्रजन्ति तद्वरणमगोरुः नित्कर्मित्यादि
भागवतवचनात् । श्रीभक्तिरसामृतमिन्द्रैः । श्रद्धौ
श्रद्धा ततः सायुसङ्गेष्य भजनकिया । ततोऽनर्थनिवृत्ति
स्यात्ततौ निष्ठा सचिस्ततः । अथासक्तिस्ततो भावस्ततः
प्रेमप्रभुदश्वति । साधकानामयं प्रेष्ठः प्रादुर्भावे भवेत्
क्रमः ॥ ८ ॥

हरे: शक्ते: सर्वं चिदचिदचिलं स्यात्परिणतिः
विवर्त्त नो सत्यं श्रुतिमिनिविष्ट्रं कलिमलम् ।
हरेभेदाभेदौ श्रुतिप्रिहिततत्त्वं सुविमलं
ततः प्रेष्ठः सिद्धिर्भवति निरां नित्यविषये ॥ ९ ॥
मायावादाद्वितिपंचेन सर्वं चिददिन् जगत् श्रीहरे-
रचिन्त्य युगपत् भेदाभेदप्रकाशं शिक्षयति हरेगति ।

सर्वं चिदचिलं अविलं जगत् भगवन्नक्तेः परिणतिः
परिणाम एव । यस्तु व्रह्मविवर्तवादः स न सत्यम् ।
सैव शब्दप्रमाणविष्ट्रकलिमलमिनिष्ट्रम् । सर्वं चिद-
चित् अविलं जगत् भगवत् शक्तिरचिल्य युगपत् भेदा-
भेदवेष्य । इदमेव सुनिर्पलवेदप्रमाणमिद्रं तत्त्वम् ।
पतेन नित्यविषये परव्रह्मणि नित्यं लक्षणः प्रेष्ठ
सिद्धयति । विवर्त्त चिन्तनादौ प्रेष्ठः अनित्यत्वात्
तत्त्वदिनं भवतीति संक्षेपमिद्धान्तः । श्रुतिः ।
ईशावास्पमिदं सर्वं यत्कश्च जगत्यां जगत् गीतोप
निपदि च । मया तनमिदं सर्वं जगद्यक्तमूर्त्तिना ।
मत्थानि सर्वभूतानि न चाहं तेष्ववस्थितः । न च
मनस्थानि भूतानि पश्य मे योगमैश्वरगम् । भूतभूत चू
भूतस्यो ममत्या भूतभावतः ॥ भागवते च । अह
मेवास्मेवाप्रे नान्यत् यत् सदस्तन् परम् । पश्चादहं
यदेत्तच श्रोऽत्रशिष्येत नोऽस्म्यहम् । श्रतेऽर्थं यत्
प्रतीयेत न प्रतीयेत चान्मनि । तद्विद्यादात्मनो मार्या
यथा भास्मो यथात्मः । यथा महान्तिभूतानि भूतेषु
चात्रवेष्यनु । प्रविष्टान्प्रविष्टानि तथा तेषु न तेष्वहम् ।
परमात्मनन्दर्भे । प्रादेशिकस्थाप्यग्रे दीपादेहाहकस्थापि
नःद्विलक्षणाज्ज्योत्सा प्रमा यथा नःप्रकाशविस्तृणः ।
नथा व्रह्मणः शक्तिरुत्विस्तां इदमविलं जगदिनि ।
विचित्रं शक्तिः पुलः पुराणे न चान्येषां शक्तयस्तद्विद्या-
स्युः इन्यादिकं श्वेताश्वतरगोपनिषदादौ । आत्मेश्वरो
ऽनर्थं सहवृशक्तिरित्यादिकं श्रीभागवतादिपु । आत्मनि
क्षेयं विचित्राञ्च हीति व्रह्मसूत्रे । तत्र द्वैतान्यथाऽनुप-
पत्त्योपि व्रह्मण्यज्ञानादिकं कल्पयितुं न । शक्तयते
असम्भवदेव । व्रह्मण्यवित्य शक्तिसद्भवस्य युक्ति-
लक्ष्यत्वात् श्रुतत्वाच्च द्वैतान्यथानुपत्तिश्च दूरं गता ।
ततश्चाचित्य शक्तिरेव द्वैतापत्तो कारणं पर्यवृत्तति ।
तस्माद्विविकारादि स्वभावेन सतोऽपि परमात्मनो
ऽचिन्त्यशक्तयादिना प्रमिणामादिकं भवति । चिन्तनः

मण्ययस्काल्नादीनां सर्वार्थेग्रन्थलोकालनादिवत् । तदैतदर्जाकृतं श्रीवादग्रायणेन थूंतेऽश्च शश्त्रमुखन्दा देति । तदस्तस्य तादृशशक्तिवान् प्राकृतवत्मायाशक्तिवेन्द्र जालविद्यायाच्चित्वमपि न युक्तम् । किन्तु दीयते विचित्रं निर्ममैव्यनेऽनयेति निजिवार्यः शक्तिवाच्चित्वमेव । तस्मान् परमात्मशक्तिरित्याप्न एव शास्त्रसिद्धान्तः । तत्र चापरिणामप्रवैव स्तोऽचल्यपा शक्तया परिणाम इन्यसौ गत्माक्रत्नावभावस्तानन्दस्त्रशृणुत्स्वयं द्रव्यात्म्य शक्तिरूपेव परिणमेव न तु रसोदेवि गस्यते यथैव चित्तामणिः ॥ शर्वचक्षुष्य व्रह्मेष्वद्वान्त्वं व्यवचित्रं प्रथानेष्वद्वान्त्वं श्रुयते । तत्र स्तोऽपरिणामशक्तिश्च द्विविधा वरण्यते । निर्मत्तश्चो मात्रा उपादानांशः प्रथानपिति । तत्र रेत्यदा शक्तिनिर्मत्तम् । तदव्यूहमयी तृपादानमिति विवेकः । अदाप्त श्रुता वपि विज्ञानं चार्चिज्ञानवृत्तिं कम्यविर्द्धभागस्या चेततन्ता श्रूयते ॥ ६ ॥

श्रुतिः कृष्णाव्यानं स्परणन्ति पूजाचिपिण्डा
स्तथा दाम्यं स्वर्यं परिचरणप्रणाल्यददन्म ।

नवाङ्गानि श्रद्धा पवित्रहृदयः साध्यति वा

“ घंजे सेवालुभ्यो विमलस्तम्भावं गत्यते ॥ ७ ॥

एतावत् समन्यज्ञानप्राप्त्येत्याभिधेय तत्त्वं वदते । अभिधेयं भगवद्वैमुख्यनिरोप्त्यायात् तत्प्राप्तमुख्यमेव । तच्च तदुपासनलक्षणं भक्तिरूपाभिधेयं वस्तु । अन्या भिलापिताशून्यं ज्ञानकर्माद्यनावृत्तम् । आनुकूल्येन कृष्णानुशीलनं भक्तिरूपमा इति लक्षणेन शुद्धा भक्तिरूपितां श्रीरूपेण । क्वैश्चार्थी शुभदा मोक्षर्थवृत्ताकृत् सुहुर्लभा । सान्द्रानन्दविशेषान्प्रा श्रीकृष्णाकर्पणः च सा । अग्रतो वक्ष्यमानायात्मिका भक्तिरूपान् । द्विंशः पृष्ठम्; पदैरेतत्प्राप्त्याहात्मां परिकीर्तितमिति तत्प्राप्त्याहात्मयं सूचितं तेनैव । ग्रन्थेऽस्मिन् तदङ्गानि विविप्तेऽनुतिरिति । श्रुतिरित्यादि नन्दङ्गात्ति यः भाव्यति

स विमलस्तम्भावं लभते । तत्र साध्यतमर्केत्यक्षणं किंयते रुपेण । कृष्णस्त्रिया भवेत् साध्यमावा सा साध्यता गिधा । नित्यसिद्धस्य भावस्य प्राकृत्यं हृदि व्याधता ॥ तत्प्राप्ततमिति द्विविधं वैद्यीभक्तिसाध्यतं रागानुगामकं साध्यतत्त्वं । साधु शास्त्रवाक्ये अद्वा मूर्त्यं यत् साध्यतं नन्द वैद्यीभक्तिसाध्यतम् । तत्र रागात्माप्रत्याप्त्यात् प्रवृत्तिहृष्टानं । राजनेतैव शास्त्रस्य सा वैद्यीभक्तिरूपेण इति वैद्यीभक्तिरूपां श्रीहणिभक्तिरसामृतस्त्रियौ दृश्यते । सा श्रद्धा तु आनुकूल्यस्य गद्युयः प्रातिकूल्यमप्यद्वजन्म । रक्षिष्यतीनि विष्वामो गोप्यन्ते वर्णां तथा । आत्मनिशेषं कारपण्ये पद्मविधा शरणगतिर्गितं लक्षणं लक्षिता । व्रजनमेवालोभ मूर्त्यं यत् स्तोऽवते तदेव रागानुगा भक्तिसाध्यतम् । दो सेवये प्रवर्त्तं अस्तित्वं फलप्रदत्तं । ज्ञानकर्माद्यनां नर्मितेष्वत्वं मुकुमुक्तस्त्रमध्यकृत्वत् प्रंपसाध्यता योगस्त्रवाच । आत्मा ता शरे द्रव्याः श्रोतव्यो निदि-धरान्वितय इत्यादि वेदत्त्वत्प्रमाणाति वहत् सन्ति । कर्मज्ञानादानां न साक्षादभिवेयत्वम् । श्रुतो नाय मात्राया प्रयत्नेन लक्ष्यो न मेवपा न वदुना श्रुतेन । यथेवपृष्ठां तेन लक्ष्यत्वमैव आत्मा वृणुते तनुम्यांम् । माप्यते । नथापि ते देव पदाम्बुजद्रव्यप्रसाद-लेशानुग्रहीत एवहि । जानानि तत्त्वं भगवन्महिम्नो न चात्य एकोऽपि चिंत्यचित्तिन् । अतः सुकृतिवलेन साध्यमसङ्गताभानन्तरं या शरणापत्ति लक्षणा अद्वा उद्यति तया श्रवणं कीर्तनं विष्णोः स्परणां पाद-सेवनम् । अर्बनं वन्दनं दाम्यं सख्यमात्मनिवेदनमिति भक्तिरूपाङ्गानि लक्षिताणि । तत्र श्रुतिः श्रवणम् । स च श्रीकृष्णानामस्त्रगुणवीलामयशब्दानां श्रोत्रस्पर्शः । महज्ञनेष्वाचिन्तनायादेः श्रवणस्त्र विशेषप्राप्तम्प्र । भगवत्वामस्त्रगुणवीलामयभव्यानां जिह्वास्पर्शं एव कीर्तनम् । कृष्णानामस्त्रगुणवीलास्त्रृतिरेव स्परणम् ।

तत्त्व स्परण, धारण, ध्यानात्तस्मृतिसमाधिपेदात् पञ्च विधम् । यत्किञ्चित् अनुमन्त्रानं स्परणम् । पूर्व चिन्तितविषयात् समाकृत्य साम्प्राकारेण मनोधारणमेव धारणा । विशेषरूपेण स्परणितिनं ध्यानम् । असृतधारणवत् अनवच्छिक्षं नदिधु वानुपूर्वतः । ध्येय मत्त्वपुराणं स्पाधिः । पादमेवनं परिचर्या तत्र स्त्रिस्त्रिकिञ्चनन्त्य सेवायोग्यत्ववृद्धिं दधा, मेय वस्तुनि सचिदातन्दयनत्ववृद्धिं कर्या । श्रीपूर्वदर्शनस्मृते परिक्रमानुवर्जनतुलमीवैष्णवमेवन् भगवन्मन्दिवगद्या द्वारकादिर्पद्मदर्शनादगोप्यन्तस्मृत्या । अनेव ददात मेत्कावाहनादि कर्मलम् । ये तु अप्यतिमनो गुहाथा मनेण त्वर्त्तनमार्गं एव मुखः । आवाहनो वर्त्ते पथा । आवाहने चादर्णे सम्भुवांस्तरणं प्रभोः । भक्तया निवेष्याणं दस्य संशापनमुशाहतम् । त्वास्मात्तिनि भद्राय त्वदर्दशनं, स्वविधापनम् । कियम्भवासिपर्यन्तस्मृतं सन्निरोधनप् । सकलाः गणां प्राकं तत् स्वर्वाङ्गं प्रकाशनम् । निवेष्यार्पणं वैष्णवद्विद्वानि निर्माल्यथारणचरणामृतपानादानं अर्चनाद्वानि । भगवद्वत्तम् दिन कार्त्तिकवतैकादशीवत्तमाग्रस्त्रानादिकं अच्च वान्मर्भांश्चम् । वन्दनमेव नास्कारः । नास्कारं एकहस्तकृत्य वस्त्रावृद्देहत्य भगवदपृष्ठवामभागान्तर्निरुद्धर्गमन्दिगगत्वादिप्रया अपराधाः परिहर्त्याः । दास्यतत्त्वं श्रीछृष्णम् दासमन्यत्वम् । नमः स्तुति सर्वकर्माणपरिचर्याचरणस्मृतिकथाश्रदणान्तमकं दास्यमिति सिद्धान्तिनम् । स्तुतिर्विज्ञिः । सा च संशार्थनामयी, दैन्यवेधिका लालसामयी भेदेत् विविधा । सल्यम् । तत्त्वं हिताशंसनमयं वन्युभावलक्षणम् । आत्मनिवेदनम् । तत्त्वं देहादिगद्वात्मपर्यन्तस्य भर्तुते भावेन तस्मिन्नेवार्पणम् । तत् कार्यं चात्मार्थवेष्टापूर्वत्वं तन्यस्तात्मसाधनसाधत्वम् । तदर्थवेष्टामयत्वं । श्रीहरिभक्तिरसामृतस्मित्वो 'भक्तिसम्बन्धं

यत्वानि वाक्यानि कथितानि नानि यथा । भुक्तिसुक्तिस्पृहा यावत् पिशाची हरि वर्त्तते । तावत् भक्तिसुखस्यात् अथमभुव्रयो भवेत् । अत्रल्याजयतयैवेका भुक्तिः पञ्चविधापि चेत् । सलोकयद्विद्वित्याप्यन्नभवत्यानातिविलङ्घने । सुखैश्वर्योत्तमा मेयं प्रेमसेवेत्तर्त्यपि । सालोक्यादिर्भात्र तत्र नायप्रेया जुपां मग । किन्तु एमैः स्माधुर्यभुजः एकत्रिती हरौ । नैवाद्वृक्षवेते जानु मुक्तिं पञ्चविधापि । तत्राप्येकान्तिनां श्रीप्रा गोविन्दं हृतप्रानसाः । येषां श्रीश्रमादेऽपि मनो हन्तु न शक्यात् । मिद्रान्तस्त्वभेदैर्पि र्णशक्त्यास्यस्यप्रयोः । रमनोत्कृष्टं कृष्णरूपमेया रुद्धितिः । शास्त्रात् श्रूयते भक्तौ नृमात्रस्यापिकारिता । निपिङ्गाचारात् दैवात् प्रायश्चित्तन्तु नैवित्यम् । तस्मादग्रुद्धं प्रपद्यते तजिज्ञासुः अं य उत्तमम् । शाश्वदे परं च निष्प्रान्तं व्रक्षणुयशमाश्रय । समृद्धयः अं यमां हेतुः पन्थाः सन्नापवर्जितः । अनवामश्रमं पूर्वं येन स्त्राः प्रतिश्वरे । अचिगदेव सर्वार्थः सिद्धस्त्रियापर्माप्सितः । सद्गर्मस्यावत्तोधाय येषां निर्वनिधिनी मनिः । यावता अ्यात् स्वनिर्वाहः स्वाकुर्यात् तावद्वर्थवित् । आधिक्ये न्यूनतायाश्च च्यवते परमार्थतः । अल्पवेदा वा विनष्टे वा भक्षणाच्छादनमाध्यने । अविकृष्मनिर्मल्या हरिप्रेवधिया स्पर्गेत् । शोकामर्पादिभिः भावैर्ग्राकान्तं शस्यामानसम् । कथं तत्र मुकुंदस्य स्मृत्यन्तस्मिन्मावता भवेत् । पिनेदपुत्रं करुणो नोद्वैजयति यो जनम् । विष्णुद्वयं हृषीकेशस्त्वर्णं तस्य प्रसीदति । याधिति भगवद्भक्तंद्वानि कथितानि ह । प्रायस्त्वावत्तिन तद्वक्त भक्तरपि वुधा विदुः । केवलिक्ष्मीवत्तिन भवत्यानां यत् शुद्धं श्रूयते फलम् । वहिमुखप्रवृत्त्यैतत् किन्तु मुख्यं फलं गतिः । सम्भन्ते भक्तिविज्ञानां भक्तयद्वत्वं न कर्मणाम् । ज्ञात् वैराग्ययोर्भक्तिं प्रवेशायोपयोगिता । ईश्वर्यमेवेति नाद्वृत्य

मुचितं तथोः । यदुभे चित्तकातिन्यं हेतुप्राये सतां
मते । सुकुमारस्त्रवावैयं भक्तिस्तदं तुर्गमिता । किन्तु
ज्ञानं विरचनशादिसाध्यं भक्तैश्च विद्यन् ॥ हचि
मुद्भृतस्तत्र लनम्य भजने हरे । विषयेषु गणिष्ठेषि
रागः प्रायो विलीयते ॥ अनामकम्य विषयान् यथार्ह-
मुपगुञ्जनः ॥ निर्वन्धः कृष्णसम्बन्धे युक्तं वैराग्यमुच्यते ॥
प्रापञ्चिकनया बुद्धयो हग्मिसम्बन्धि वस्तुनः । सुमुक्षुभिः
परित्यागो वैराग्यं फलगु कथयते ॥ धनशिष्यादिभि-
द्वारैर्या भक्तिरूपायते । विद्वृत्वादुत्तमना हान्या
तस्याश्च नाङ्गना ॥ कृष्णोन्मुखं स्वयं यान्ति यमाः
शौचाश्रयस्तथा । इन्द्रेष्याङ्गं न युक्ता स्याद्वक्तव्याङ्गान्म-
पानिना ॥ सामक्तिरेकं मुख्याङ्गाश्रितानेकाङ्गिकाश्चत्रा ।
स्ववासनानुसारेण निष्ठानः सिद्धद्वयेत् ॥ अथ रागा-
नुगा भक्तिसाधनं शोरुणगोस्त्रामिना विवृतं विराजन्ना-
मभिव्यक्तं वज्रावसिजनादिषु । रागात्मिकामनुसृता
या सा रागानुगोच्यते ॥ रागानुगा विवेकार्थमादौ
रागात्मिकोच्यते ॥ इष्टे स्वारसिकी रागः परमा-
विष्टुता भवेत् । तन्मयी या भवेद्भक्तिः सात्र रागान्मि-
कोच्यते ॥ सा कामरूपा सम्बन्धरूपा चेति भवेद्
द्विष्टः ॥ कामाद्वोप्यो भयात् कंसो द्वे पाञ्चवैद्यादयो
नृपाः । सम्बन्धाद्वृष्णेयः स्त्रैहाद्यूयं भक्तया वयं
विस्तो । आनुकूल्यं विष्ण्यास्याद्वीति द्वे यो पराहतौ ।
स्त्रैहस्यं सम्बन्धाचिन्त्याहै भक्तयनुवर्त्तिना ॥ किम्वा
प्रेमाभिग्रायित्वान्नोपयोगेऽत्र साधने । भक्त्यावयमिनि
व्यक्तं वैशी भक्तिरूपिना ॥ यदरीणां प्रियाणाङ्गं
प्राप्यमेकमित्रोदिनम् । तद्ब्रह्मकृष्णयोरैक्यात् किरणा-
कीर्णपमायुषोः ॥ ब्रह्मण्येव लयं यान्ति प्रायेण गिरयो
हरे । केचित्प्राप्यपि सारुप्याभासं मज्जनि तत्
सुखे ॥ सा कामरूपा सम्भोगतृष्णां या नयनि स्वताम् ।
यदस्यां कृष्णसौख्यार्थमेव केवलसुधमः ॥ इयन्तु व्रज-

पदेवीषु सुप्रासिंद्रा विराजते । आसां प्रेम विशेषोयं
प्राप्तः कामपि माधुरीम् । तत्त्वकीड़ा निदानत्वात्
काम इत्युच्यते वृष्टेः ॥ सम्बन्धरूपा गोविन्दे पितृत्वा-
श्रिमानिना । अत्रोपलक्षणनया वृष्णीणां वल्लभा मताः ।
यदैश्यज्ञानशून्यत्वादेवां रागे प्रधानना ॥ रागात्मि-
काया द्वैविष्णाद्विवागगानुगा च सा । कामानुगा
न सम्बन्धानुगा चेति निगद्यते ॥ रागात्मिकैकं निष्ठा
ये वज्रावसिजनादियः । तेषां भावासये लुभ्यो भवेद्भ्रात्रि-
कार्यान् तत्त्वाद्विमाध्युर्ये थ्रुतेशीर्यदपेक्षने । नात्र
शास्त्रं न युक्तिश्च तल्लोभव्यतिलक्षणम् ॥ वैघमक्त्यथि-
कारी तु भावाविभावनाविधिः । अत्र शास्त्रं तथा तर्ह-
मनुकृतमपेक्षने ॥ कृष्णं स्पर्ण जनश्चास्य प्रेष्टुं निजसमी-
हितम् । तत्तत् कथा जनश्चासां कृष्णद्वाम्यं वजे सदा ॥
सेवत्वात्मकरूपेण पि द्वरूपेण चात्र हि । तद्वाचलित्प-
ना कार्यावजलोकानुमानतः ॥ श्रवणोत्कीर्त्तनादानि
वैघमनुविदितानि तु । यन्यद्वानि न नात्यत्र विज्ञ-
यानि मनीषिभिः ॥ गिरंसां सुषु कुर्वन् यो विधि-
मार्गेण सेवते । केवलेनैव भ तदा महिषीत्वमियात्
पुरे ॥ सा सम्बन्धानुगा भक्तिः प्रोच्यते सद्विरात्मनि ।
या पितृत्वादि सम्बन्ध मननागेषणात्मिका । लुभ्यै-
र्वात्मक्त्वादो भक्तिः कार्यात्र साधकैः । व्रजेन्द्र-
सुवलादानां भाव चेष्टितमुद्यया ॥ अत्र श्रीजीवः ।
पितृत्वाद्विभिमानो हि द्विष्णा सम्भवति स्वतन्त्रत्वेन तत्
पित्रादिभिर्भेदभावनपा च । अत्रान्त्यमनुचितं भगवद्-
भेदोपासनावन् तेषु भगवद्वेतनित्यत्वेन प्रतिपादिष्ठि-
माणेषु तदनीक्षित्यात् । तथा तत्परिकरेषु तदुचित-
भावनाविशेषेण अग्राधापानात् ॥ पुनः श्रीलः ।
कृष्णनद्वक्तकारुण्यमात्रलाभैकं हेतुका । पुष्टिमार्गतया
कैश्चिदियं रागानुगोच्यते ॥ वैशीभक्तिस्तु कैश्चित्
मर्यादामार्ग इत्युच्यते ॥ १० ॥ (कमशः)

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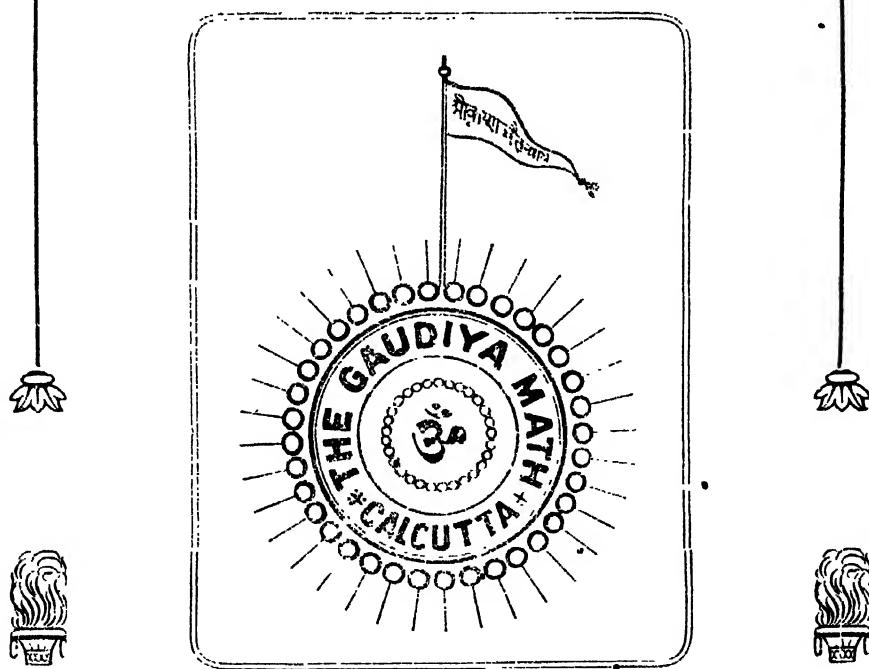
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THE HARMONIST

November

“अद्योपकलेशविष्णवे-परेशावेश-साधिनी ।
जीयादेवा परा पत्री सर्वे-सञ्जनतोषणी ॥”

1927



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GOSWAMI M. MALARAJ

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SAJJANA-TOSHANI
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The Way to God Realization

[By S.J. NIMANANDA DAS, ADHICARY B. A.G., B.T.]

FROM time immemorial investigations after truth are being made along two different lines—one the अवरोह पन्था or the way of descending where the conclusion directly follows from a cause or proposition, and the other the अधिरोह पन्था or the way of ascending where the conclusion is sought to be established by argument based on one's own experience.

In the first, deductive reasoning has been employed, and the investigation proceeds from the now inaccessible first principle to the known. In the second inductive reasoning has been employed, and the investigation proceeds from the known to the unknown. Those, who acknowledge the authority of God, have confidence

in Him and His Acharyas or prophets and depend for their knowledge or *Jnana* upon His will or mercy, are the followers of the first, i.e. अवरोह पन्था. And their cult goes by the name of भक्ति or devotion. The three great religions, Hinduism, Mahamedanism and Christianity notwithstanding their differences with regard to the goal they propose to achieve, embrace भक्ति as the only means to attain the final goal.

The followers of the second, on the contrary, depend, for their knowledge, upon their own exertion. They do not acknowledge the authority of God, and very often deny it. They are called empiricists or elevationists. From so-called theists like the Karmin, the Yogin and the Jnanin down to avowed atheists

like Charvaka and Epicurus are all but elevationists. The first three, for the sake of expediency, sometimes make a display of devotion ; but that is not to be confounded with real devotion or **भक्ति**.

Of Karma, Yoga and Jnan the last is a great argumentative philosophy. The followers of this cult seek to establish a conclusion by an inverse argument—**नेति नेति**. Their absolute truth is Brahma without any attribute or *guna* and *jiva*, in reality, is Brahma. They are therefore popularly known as **स्तोहवादी**. This class of thinkers are present among the Mahamedans also. They aim at *ai-nal-huque* i.e. oneness with God and are popularly known as sufis. Although the founder of the faith was mercilessly done to death as *cafir*, his faith is still existent.

Their argument is briefly this—*jiva* is albeit Brahma and nothing but Brahma, and, nothing short of him. But his ignorance that he is so, is due to *maya* which, according to them, means not it (*ma*=not and *ya*=it). The English equivalent of this word is illusion. This illusion is twofold,—the intrinsic and the extrinsic. If a man suddenly comes on a rope and takes it for a serpent, he is under the intrinsic illusion. But when he goes to describe that it is so long, so thick, so coiled, he is under the influence of the extrinsic illusion. By the first the rope is taken for a serpent ; and by the second the properties of the rope, such as the

length, the thickness, the position of the rope are attributed to the illusory serpent.

Thus the first kind of illusion relates to *jiva*'s own self. Under its influence the *jiva* although Brahma, cannot think as such; or, in otherwords Brahma has forgotten Himself into a *jiva*. The second kind of illusion relates to the phenomenon of the earth. Under its influence the different names and forms, the different personalities and the individualities seem to have a reality of their own, to subsist by themselves, to exist by themselves, to be real on their own account.

But just as carbon appears in charcoal as well as in diamonds, so there is one divinity that manifests itself in all these different names and forms. If we can get beyond these names and forms, if we can rise above these, we shall see that we are everything.

Now let us discuss the merit of empiricism in the matter of investigation of the truth. Let us see if our intellect can at all triumph in this business. Take our senses through which the mind receives impulses from the external objects. These impulses are interpreted in the light of the experience of the senses and not in the light of the objects themselves ; or, in other words, we interpret things not as they are but as they appear to us. So Kant, a western thinker says, 'We know nothing about the external nature ex-

cept as by the faculty of senses it is represented to us, and we take for granted the objects of our sense-perception?"

The senses are made up of five elements, and as such, they can bear witness to the elements only. Beyond that they cannot go, and, should not venture to go. The objects thus remain uninterpreted and unexplained. The thing in itself ever remains obscure to our intelligence.

Herbert Spencer, another great western thinker, comes to the very same conclusion. In his first principles "The unknowable" he writes "There must exist some principle which being the basis of science cannot be established by science."

Now if this is true of a region that we see, how much more true it is of a region that we do not see and into which we have no access for the present. All reasoned-out conclusions must rest on some postulate, and to establish any such postulate with regard to the region now inaccessible, we must needs find a place in it where our intellect cannot go. Our intellect, although it has much to do in the empirical realms, is but completely helpless in the realms of metaphysics. The triumph of our intellect is thus apparent and not real. The empiricist simply founders himself against an ever impregnable region.

The Sruti rings a death-knell to all the pretensions of an empiricist when it says,

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवेष वृणुते तेन लभ्य-
स्तस्यैष भात्मा विवृणुते तनुं स्वाम् ॥

which means excellent speech, intellect and vast learning in Sastras do not enable any body to realise Him. Only to him, whom He considers worthy, does He show Himself.

Now, why does not the empiricist triumph? In the conclusions of some of the greatest western thinkers we have tried to give the reason. Now let us see what reasons our Sastras offer. We shall briefly allude to them.

Underlying all these names and forms we find *jiva* or soul or *atma*. Her-in all agree. This *jiva* is a part and God Vishnu is the whole. Thus in Geeta Lord Krishna says,—

ममैवांशो जीवलोके जीवभूतः सनातनः,

which means *jivas* are my parts, and as such, they are eternal. These *jivas* are many and are very aptly compared with the sparks of fire. God Vishnu being compared with the fire itself. *Jivas*, like Vishnu, are eternal and spiritual, and, as His parts, ever existent. Vishnu is Sat-chit-ananda, and His parts possess, in a proportionate degree all these attributes. The Bible and the Koran agree with the Geeta in the postdeath existence of *jivas* as separate entities as angels, along with God in heaven.

The greatest of all great teachers Sri Gaur Sundar, who is Vishnu Hira-

self, teaches us that *jiva* is *jira* and Vishnu is Vishnu. *Jiva* can never be Vishnu nor can Vishnu forget Himself into a *jiva*. Forgetfulness is never the character of all-knowing Vishnu. Maya cannot have any influence over all-powerful Vishnu. He is above all, beyond all. He is the highest unchallengeable truth, and ever the Lord of Maya.

Maya, according to Sri Gaur Sundar does not mean illusion as the Jnanis or Mayavadins understand, but is the अपर प्रकृति or the material aspect of God. This is divided into eight elements such as earth, water, fire, air, ether, mind, intellect and egotism, and is the cause of the phenomenon of this world.

Maya, although it does not enter into the composition of *jiva* which is, like Vishnu, entirely an atomic principle, does exercise influence over him when Vishnu desires it. As a result of this influence *jiva*, the real self, is made to put on two mortal garments. One of these garments is *Shukshma Sharira* or the subtle body which consists of mind, intellect and egotism, and the other, the *Sthula sharira* or the physical body which consists of the other five elements,—earth, water, fire, air and ether.

Jiva, in reality, is ever subject to his Lord Vishnu. His fundamental function is His service. But like his Lord, he has a free will also. So long as he does not abuse his free will, he will ever remain conscious to his func-

tion towards his Lord. There will be no wavering, no breaking away from it. But whenever he has the misfortune to abuse it and assume the attitude of a master desiring to enjoy things for himself without rendering them unto his Lord, there is breaking away from it. He then shows a mood to plunge into this world, and submits to endless torture from Mayadevi who is the presiding deity of this world. Mayadevi, at the command of Vishnu, her Lord, now wraps him up in the two mortal costumes above referred to, and casts her illusory gloom over him making him forget his real nature.

Oblivious of his true self *jiva* now identifies himself with these mortal garments or *apathis* and designates himself at one time as a Hindu and at another time as a Mahamedan, at one time as a male and at another time as a female, at one time as a tree and at another time as a wild cat, and so on. There is no end of this false identifications. It is confined not to his own self only but is extended to all things that he sees around him. He is equally blind to the real nature of objects he sees. He accepts everything for his own enjoyment without at all referring it to Vishnu who is the undisputed Lord of all.

The apparent self that now originates from this false identification tries to obliterate the eternal line of demarcation between self and not-self, between

chit, and a-chit, between reality and non-reality. Although in essence pure and eternal, he now comes to think that he is subject to births and deaths. But in fact the true self never dies nor is it ever born. Births and deaths belong to his mortal garments only but not to him. They are attributed to him by the apparent self. In the same way it is wrong to say that a man in a running train moves. The man in fact does not move. It is the train that moves, and its movement is attributed to him by those who are not in the train. If we get in the train we cease to say that the man moves. In the same way we shake off this false assumption as soon as we return to ourselves. With the recovery of the self the not-self vanishes and with it all worldly afflictions do so.

Now what is the thinking principle in the apparent self? Certainly it is the material mind. It is this material mind that hankers after wealth, fame and beauty of this world. It is ever imperfect, and is always guided by motive or desire. It cannot be made perfect any more than charcoal can be made white. And why? Because it is an offspring of Maya. And as such it cannot be expected to overcome her influence. Whoever believes in its efficacy as a spiritual weapon is deceived. Mind never aims at a spiritual triumph, and we must not attribute any to it. On the contrary, our best endeavour should

be made to extricate ourselves from its dangerous clutches.

Hitherto, then, we have discussed, at a sufficient length, how we do not realise God. Now we propose to discuss how we realise God. It is needless to say that as soon as we realise our divine nature as servants of God, we realise Him. Realisation of God means the same thing as realisation of self.

For this let us refer to the scriptures of the three great religions—Hinduism, Mahamedanism and Christianity and see if they offer us any clue to the solution of this most important problem.

Let us take up the Bible first and see what Jesus the son of God, says on the subject. At one time Jesus preached saying 'Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.' (St. Mathew). Now how shall we knock that the door of heaven shall be opened unto us? To this he replied saying, 'All things are delivered unto me of my Father; and no man knoweth the son but the Father, neither knoweth any man the Father, save the son, and he to whomsoever the son will reveal Him.' (St. Mathew).

At another time he said 'He that receiveth me receiveth Him that sent me.' (St. Mathew) 'Whosoever therefore shall confess me before men, him will I confess also before my Father. Which is in heaven.'

All these utterings clearly indicate that we are to depend, for our know-

ledge of God, upon somebody else. This somebody else must be a free man. He must be free from the bondage of Maya, otherwise how can he be expected to dispel Maya from others when he himself is subject to her. Jesus has deprecated the idea of accepting leadership of such people speaking 'About the Pharisees who were offended with his teaching, he advised his disciples to neglect them saying 'Let them alone ; they be blind leaders of the blind. And if they blind, both shall fall into the ditch' (St. Mathew)

• Now how to follow a spiritual guide ? What are the qualifications that a disciple needs to follow him ? Christ's utterings on this subject are clear. We shall briefly allude to a few such utterings. He said,—

'The disciple is not above his master nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord,' (St. Mathew).

'If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it.' (St. Mathew)

'He that loveth father or mother more than me is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me.' (St. Mathew).

From his conversation with a newcomer we may still more clearly understand what his following means. The newcomer, a rich man, said unto him 'Good Master, what good thing shall I do, that I may have eternal life ?' He said 'You keep the commandments : * * * * The man said, 'All these things have I kept from my youth up : what lack I yet ?' Jesus said unto him, 'If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come and follow me.'

The disciples of Christ taught the same thing. Paul, having found the people of Athens blindly worshiping God, said 'Ye men of Athens, I perceive that in all things you are too superstitious. For as I passed by, and beheld your devotions, I found an alter with this inscription, 'To the unknown God' whom therefore ye ignorantly worship, Him declare I unto you.' (The Acts)

Jhon in his first epistle writes :

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

'For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away, and the lust thereof : but he who doeth the will of God abideth for ever.'

'Whosoever abideth in Him, sinneth not ; whosoever sinneth hath not seen Him, neither known Him.'

In the Koran, the principal scripture of the Mahamedans we find an echo of these utterings of Bible. We shall briefly allude to a few such utterings there of and supplement them by the teaching of some of the best and acknowledged guides of that religion.

'Jelika fallullahe eutihe, maiasao.'
(Koran)

This means that the acquirement of this knowledge (about God) solely depends upon His kindness. He gives it to him whom He chooses.

'Mai itiullah a rasulahu kakad faj kaojan ajima.' (Koran)

This means that he, who carries out the orders of God and follows His prophet is sure to achieve the highest good.

'Manla sekha lahu fala kuuuhu Saitanun' (Muhammad's own uttering)

This means that without guide none can follow God. Hence one, who is without guide, is guided by Satan.

'ai bachha iblis o adamruoy hasto,
Pach'a bahar dasto na bayed dade
dasto.'

(Aniekhun Askin)

This means that there move (on the earth) many Satans in the disguise of men. Therefore, you must not indiscriminately select any one as your spiritual guide.

'Tabo gupto goey bedari dari,
Tujay gupte khaba kaibuye buri,
(Moulana Rome)

This means that as dream is impossible so long as you talk, so you cannot see God. so long as you are attracted towards the things of the earth.

'Latulhikum amoalukum O aoladakum as jikari—Mahe O mai iak al jalika, fowla eka humul khahirun. (Koran)

This means that your property, wife and children should not turn you away from Me. Those, whom they do so, will surely be loser.

When we refer to our own scriptures, we shall find the same statements made in a more definite and elaborate manner.

In the Geeta Lord Krishna says,

देवी द्वे वा गुणमयी मम माया दुरद्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

which means my divine maya is such as can hardly be overcome, only those, who follow Me, can overcome her.

Though we have forgotten Vishnu but He has not forgotten us. In His overflowing kindness He has disclosed to us, with the help of His prophets or acharyas, the way how to follow Him. Hence in the Mahabharat Yudhishthira asked by Dharma in disguise of a crane said 'महाजनो थेन गतः स पन्थः' that means that His acharyas only know Him, and as such, the way, followed by them, is the way to reach Him.

These acharyas are angels in human form, and it is only for our guidance.

for our salvation that they at times come down to grace the earth with the dust of their feet. Hence in the Srimad Bhagabat, the Prince of all Sastras, we find a warning given to us by Vishnu Who says,—

‘आचार्यं मां विजानीयाश्चावमन्येत कर्हचित् ।
न मर्त्यबुद्ध्यासूयेत सर्वदैवमयो गुरुः’ ॥

which means ‘know not the acharyya as different from Me, never think little of him, nor grudge him as mortal in as much as he is all divinity in himself.’

Now who is this acharyya whom we shall follow and who will guide us? Answer to this question is found in Narad-pancharatra, which says,—

‘महाकुरुस्तोऽपि सर्वग्रहेषु दक्षितः ।
सहस्रशास्त्राध्यायी च न गुरुः स्यादवैष्णवः’ ॥

which means, a man, be he born of a very high caste, initiated into all kinds of *yajna* or sacrifices, well learned in thousand branches of knowledge, if not a Vaishnava, cannot act as a guru or spiritual guide.

And why? Because only a Vaishnava believes in the existence of Vishnu, acknowledges His authority as a supreme Lord, and, ever abides by it. Only he, and none else, propitiates Him. Vishnu, in turn, loves him most and exalts him by raising him to his former glory as His fellow and servant. Hence in Naradpancharatra Siva says to Narada

परो ज्ञानी, which means, there is none wiser than a Vaishnava. The

worldteacher, Sri Gaur Sundar discloses the qualifications of a guru in the following words,

‘किदा विप्रं किदा न्यासी शूद्रं केन नय ।
येऽस्त्रियं तत्त्वेत्ता सेऽगुरुं हय’ ॥

which means, whosoever, acquainted with the mysteries of Lord Krishna, can be a spiritual guide. It does not matter whether he is a Brahmin or a Sannyasin or a Sudra.

It is by the acceptance of the lead of such Vaishnavas that an honest disciple can expect to achieve the highest good. Leadership of others, notwithstanding their pretensions, is sure to bring disappointment to the followers. The latter, when they will see that their life-long endeavour has not moved them an inch towards the goal, rather has made them recede afar off, will come to woe, and gnash their teeth to find that it is too late for them.

Now, what is the necessity for such an extraneous help? Cannot a man by his own effort regain what he has himself lost? It has been argued before that he cannot. He needs the assistance of a guide. Hence in Srimad Bhagabat we find a passage,

‘अनाद्यावध्यायुक्तस्य पुरुषस्याभवेदनम् ।

स्वतो न सम्भवेदन्यस्तत्त्वज्ञो ज्ञानदो भवेत्’ ॥

which means, it is not possible for a man, eternally enveloped by ignorance, to realise his self without the assistance of others who are in the know.

Who are, then, those that accept their lead and that do not? In the Padmapuran we find a passage which runs thus,

द्वौभूतसर्गीं लोकेऽस्मिन् दैवासुर एव च ।
विष्णुभक्तो भवेद्दैव आसुरस्ताद्विपर्ययः ॥

which means, there are always two classes of men on earth, devas and asuras. Those who worship Vishnu are devas and these who do not are asuras. The same two classes go by the names of 'the children of God' and 'the children of the devil' in Bible. The passage runs thus—

'In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother'. Chap 2. 1st epistle of John.

The children of God, the devas realise the necessity of worshipping Him and therefore go for this assistance; whereas as the children of devils the asuras do not want to worship Him and therefore do not go for it. To talk of such assistance before these people is simply, to excite their laughter and court dishonour.

In the Srimad Bhagabat when Hiranyakashipu, who for his hatred of Vishnu, has been described as asura, brought his son Prahlad to look for his devotion to Vishnu and was about to chastise him for it, Prahlad told him

न ते विदुः स्वार्थगतिं हि विष्णुं
दुराशया ये बहिर्यमानिनः ।

17—

अन्धा यथात्पैरुपनीयमाना
स्तेपीशतन्त्रायामुखदान्ति वदा ॥

which means, the people, who choose to be guided by the wicked and whose mind is captivated by lust after such things as wealth, fame, beauty etc. of this world, can never appreciate the service of Vishnu as being the eternal function of the soul. They, like the blind led by the blind, go astray, and in consequence, become still more tightly fastened with the ropes of Vishnu's Maya.

Hence bhakti or devotion is the only way to God realisation. Besides this there is no other way open unto jivas thus entangled in the snares of Maya. The so-called ways—karma, yoga, jnan and such others are but few traps with fascinating baits thereon, whereby maya wants to tighten her terrible grip on those, who are unfortunate enough to be allured by them. Hence Sri Gaur Sunder says,

कृष्णमक्ति हय अभिषेय प्रधान ।
भक्तिमुख निरीक्षकं कर्म योग ज्ञान ॥
एह सब साधनेर अति तुच्छ फल ।
कृष्णमक्ति बिना ताहा द्विते नारे बल ॥

Sri Chaitanya Charitamrita which means that Krishna bhakti or devotion to Krishna is the only means whereby God-realisation is possible. The fruits that karma, yoga and jnan yield are but very trifling and even these they are not capable to yield independently without the co-operation of bhakti.

Bhakti or service of God, as has been said before, is the fundamental function of *jiva*, and he is glorified only when he regains the service which he has lost through his own fault.

Hence he must begin with service hereon earth, and the service during his sojourn will lead him, at its close, to His service in Baikuntha, his permanent abode, where he will reside through eternity as His associate and servant in form of an angel.

During his terrestrial existence *jiva* cannot directly serve God. But nevertheless his whole hearted and sincere service rendered unto representative or guru on earth will hasten his goal by enabling him to overcome the influence of *maya*, and he will even while on earth, enjoy the pleasure of serving Him in Baikuntha, or in otherwords, he will bring down the transcendental kingdom on earth. Hence Sri Gaur Sagar says,

ताते कृष्ण भजे करे गुरु सेवन ।

• मायाजाल छुटे पायं कृष्णेर चरण ॥

which means that if *jiva*, hereon earth, becomes devoted to Krishna and serves

guru, the spiritual guide, he will be able to cut through the snares of *maya* and regain His service.

This guru must evidently be a true prophet or a representative of God, otherwise the service rendered unto a false prophet or guru will defeat its purpose. The present world is full of these false prophets and we must beware of them lest we shall fall into their trap and lose everything.

In conclusion, we are very sanguine to note that the marvellous agreement of the statements made on this subject by the great teachers appearing on earth at different times and places, and, their solemn confirmation by the holy deeds of the subsequent leaders or gurus, have left us no shade of doubt with regard to the efficiency of bhakti as the way to God realisation, and have enforced us to think that while going by it, we are not embarking ourselves upon uncertainty, and, God blessing us, we are sure to veer our barks of life, under the instruction of our pilot, the guru, dash all shoals of errors and difficulties, into the heaven of truth and delight.

Om Hari Om



The Holy Name

[Continued from page 110 of part 5.]

THE offence against the holy Name according to the Padma purana is ten-fold, viz.—(1) Scandalizing *sadhus* augments one's offence against the Name, because the Lord's Name (Sri Krishna) cannot brook the slander of those *sadhus* who always take the holy Name and preach the glory of the Name to the world. So calumny of *sadhus* is a grave offence against the holy Name ; (2) those who think that Vishnu is quite different from His Name, Form, Qualities and Actions ; or those who consider the gods such as Shiva etc. as rivals, that is independent of, or identical with, the Supreme Lord Vishnu, commit an offence against the holy Name ; (3) those who consider that Sri Gurudeva who possesses the true knowledge of the Name is a being of this world and find fault with him in the belief that he is an erring mortal, thereby commit offence against the holy Name ; (4) denouncing the Vedas and the Vaishnava (सात्त्वत) Puranas is an offence against the holy Name ; (5) to think that the glorification of the Name of Hari is exaggeration of praise is an offence against the holy Name ; (6) it is an offence against the Name to think that the Names of Godhead Himself are fictitious, unreal and imaginary ;

(7) it is an offence against the holy Name to commit sinful acts fortified by the belief that the taking of the Name will destroy those sins and such offence cannot certainly be expiated by such practices as abstinence, strict observance of rituals, meditation, contemplation, penances and austerities, artificial yogic processes etc. etc. ; (8) out of ignorance or perversity to consider the taking of the Name which is spiritual as equal or similar to non-spiritual good works such as performance of moral duties, vowed observances, renunciation or sacrifices (होमादि) etc., is an offence against the holy Name ; (9) imparting religious instruction to persons who are atheistical or are opposed to listening to the Name, is an offence against the blessed holy Name ; (10) finally he who after having listened to the marvellous power and glory of the holy Name, being engrossed in selfish worldly enjoyments and identifying the soul with the physical or mental body does not evince regard or liking for hearing or taking the holy Name, also commits offence against the holy Name of Krishna.

It has already been stated that Sriman Mahaprabhu instructs the fallen *jivas* to follow the method of "रूपाद्वय सुनीच" etc. (see ante) for attaining the

eligibility of chanting the holy Name of Krishna. Those who have taken shelter at the holy feet of Sri Chaitanya and Nityananda (Sri Chaitanya's Associated Counterpart) and have accepted them as their Lords, shed tears out of love for Krishna on sincerely taking the pure Name in accordance with the above-mentioned *stoka* 'कृष्णदेवि' etc. We have stated just now that those who commit offence against the holy Name, fail to obtain the favour of Sri Krishna. But Sri Gauranga and Nityananda favour even offenders. An offender by taking the holy Name never obtains the love of Krishna, his final object. Those who follow Sri Gauranga and Nityananda as their Lords by constantly taking Their Names during the period of offence, attain the fruit of the holy Name after being thereby liberated from the sinful state. The truth underlying the above is that the offending novice betakes himself to the holy feet of Sri Gauranga and Nityananda for becoming fit to serve Krishna by getting rid of his ignorance (अविद्या), viz. forgetfulness of his real nature (स्वरूपस्त्रम्); also the holy Name of Krishna, which can only be taken by those who have realised their true self, are free from all offence and are ever engaged in serving Krishna, being chanted by a novice full of offence, never yields its fruit viz. the love of Krishna. For this reason the worship of Sri Gauranga and Nityananda is more important and essential for the

jīva in the fallen state than the worship of Krishna which is possible only in the free state. The novice is sure to commit offence due to want of spiritual training if he takes the holy Name like one liberated. But in worshipping Sri Gauranga and Nityananda, the two world-teachers, if one betakes himself to Their holy feet even in the sinful state but without the pretence of being free, him Sri Gauranga and Nityananda enable to realise Their own Form (Krishna) and His Manifestation (Baladeva) by freeing him from Ignorance (अविद्या) whereby the *jīva* attains the knowledge of his ownself and of the relation that subsists between Sri Gauranga-Nityananda and himself (स्वरूपशान).

To sum up, the knowledge of the relationship between Krishna and the *jīva* constitutes the first stage in spiritual endeavour. Sri Krishna is the Supreme Lord, ever-existent, spiritual and full of all transcendental bliss. All *jīvas* are His eternal servants. They are also, in their real nature, beings that are ever-existent, spiritual and full of transcendental bliss. But fallen *jīvas* are ignorant of their real nature and are given to selfish enjoyment of material pleasures. For their deliverance from the clutches of the illusory power, the holy Name has appeared in this world. The holy Name of Sri Krishna being spiritual, is identical with Sri Krishna Himself. The chanting of the holy Name with the knowledge of rela-

tionship is the only form of the service of Krishna that is available to fallen *jivas* and by its means they are enabled to attain the only object of their existence *viz.* the love of Krishna. It will thus appear that relationship with Krishna (सम्बन्ध) enabling us to serve Krishna by chanting His holy Name (अभिषेय) leading to love of Krishna (प्रयोजन), constitutes the basis of the whole field of our spiritual endeavour. The *jīva* is the eternal servant of Sri Krishna. The fallen *jīva* who is ignorant of this relationship, after being delivered from ignorance, takes the Name of Sri Krishna whereby he is enabled to attain the only object of his existence *viz.* the love of Sri Krishna (प्रेमा). Therefore, selfknowledge is relationship (सम्बन्ध), taking the holy Name is the means (अभिषेय), and love of Krishna (प्रेमा) is the object of our endeavours (प्रयोजन).

The holy Name appearing in the heart dances on the lips of one who listens constantly and with undivided attention to the glories of the holy Name embodying the above-mentioned relationship, method and object of endeavour from the lips of a spiritual preceptor. The object of the Vedanta is to acquaint us with the knowledge of the only Reality, or, in other words, the Source, the One containing and pervading all decimal parts. Inside this *Unit* are disposed in their due proportion and respective positions the

positive or negative relations of the component decimal parts. The devotee is related to the object of his worship by means of the quality of his devotion. In cases where the devotion is lax there is proportional substitution of the worship of part for the worship of the whole. The severance of relationship with the enveloping object of worship of the dependant decimal power due to laxity of the devotional instinct, is forgetfulness of self or aversion to the service of Hari. Hence the ineligibility of those for the study of the Brahmasutra who, proud of their knowledge of the Scriptures, refuse to betake themselves to the holy feet of the spiritual preceptor. Those who are devoid of the quality of devotion to God and engrossed in non-spiritual objects in their endeavour to find out the object of worship do not follow the spiritual preceptor who has dedicated himself to the service of God. Discipleship is necessary because the fallen *jivas* are ignorant of God Whose holy feet the Vedas are ever engaged in serving. The possessor of merely phenomenal knowledge is, indeed, ignorant of the Being to know Whom is the object of the Vedanta. The so-called truth which presents itself to those who are deluded by empiricism, is dependent on external perception and belongs to the sphere of nescience (अपरा विद्या).

Those that are not eligible for taking the holy Name, being devoid of the

conviction that the holy Name is identical with the Bearer of the Name, tend to become illusionist-Vedantists (मायावादी वेदान्तिक). They are really very foolish from the spiritual point of view. This foolishness or neutralisationism is due to the study of the Vedanta by the inductive method.

Ignorant psilanthropists (सहजिया), vain of their pseudo-Vaishnavism, affect to regard the Vedanta as the hunting-ground of the pure monists who are worshippers of the Ego; but the Vedanta is really the exclusive sphere of the transcendental devotees of Hari. The Vedantist dissertations from the pens of the Vaishnava Acharyyas of the four schools in conformity with the Srimad Bhagabat, the commentary of the Brahmasutra, are not to be discarded as evil company. This simple proposition is not grasped by the psilanthropists. As the result of this they are doomed to perdition by imagining the unalloyed devotion of really pure Vaishnavas and Vaishnava Acharyyas to be perverted or in other words, adulterated with pantheistic knowledge (क्षान) or fruitive and remunerative actions (कर्म), with the result that they themselves degenerate into illusionists missing the worship of Vishnu. By the empiric knowledge of the Vedanta the significance of repeating Krishna-mantra is not realised. Those who happen to be bewitched by empiric knowledge are also inextricably bound

to the phenomenal world. The cross-threads of enjoyer and object of enjoyment being enabled to bind them to this world prevent them from restraining their thoughts of external objects.

When the *jīva* attains transcendental knowledge then only being freed from every nonspiritual pre-occupation he employs himself in serving transcendental God. The service of God is the only method as well as the object of the renunciation of the activities of the external world. Being freed from the knowledge of the external, enjoyable, material world by the gradual realisation of the transcendental, due to constant repetition of the *mantra* to oneself, the object of worship is realised in the spiritually enlightened heart of the devotee by dint of the latter's loving service under the lead of any one of the five kinds of attachment to Krishna in conjunction with excitants, (उद्दीपन) Such activity is not mere enjoyment of the twin external cases. As soon as the person chanting holy Name is really established in the realised state of transcendental knowledge viz. that the holy Name and its Possessor are identical, he attains the direct service of Krishna. There is then no strict necessity of using the grammatical dative in his prayers. The Absolute Reality itself which is the object of his address then becomes directly manifest in the spiritually enlightened heart. Then the eligibility of serving God unhampered by means

of the vocative is attained. All the *Shastras* and all the *mantras* embodying the transcendental knowledge, by freeing the *jīva* in every way, employ him in this direct service of Krishna. The study, teaching and discussion of Sri-mad Bhagabat etc., as steps leading to the worship of the holy Name according to the statement of Sri Vyasa-deva viz. "लोकस्याजानन्ते विद्वांश्चके सात्वत संहितां", end in the realisation of the significance of the service of the holy Name. The transcendental knowledge obtained from Sri Gurudeva is nothing but this—that the holy Name and its Possessor are identical and capable of being known only by those who are free from wordly endeavours. I am ignorant of my relationship with God before I have betaken myself to the holy feet of Sri Gurudeva; but since when I decide to serve him I am increasingly enabled to realise the difference between the free and the fallen states. Krishna's Name has not been used in this connection to signify either the dim perception of the Name or offence against the holy Name.

In the three *Yugas* of *Satya*, *Treta* and *Dvapara*, the scriptural method was held in due estimation; but with the advent of *Kali* un-canonical or the rationalistic method (तत्त्वपर्याय) has come to prevail. The rise of the rationalistic mode is due to the predominance of empiric, inductive or purely *ascending* knowledge breed ing doubt regarding the *descent* of the

Absolute Reality. This ascending method is opposed to that of the scriptures. Krishna's Name being unlimited and spiritual is absolutely identical with the spiritual Reality viz. Sri Krishna Himself. The holy Name and its Possessor being identical, the Absolute Holy Name, like the Absolute Reality Krishna Himself, is also the eternal, pure, indivisible, free embodiment of spiritual bliss and the transcendental philosopher's stone (चिन्तामणि). As distinct from those worldly names that are other than Krishna, the holy Name is Sri Krishna Himself. The rationalistic thinker is thus barred from all access to it. It is only by serving the holy Name that the functions of the twin gross and subtle cases are ended. For this reason, during the prevalence of the rationalistic method all limited methods find themselves thwarted by rationalism. But the holy Name is the Absolute Reality that lies beyond the scope of rationalism. The Name of the unlimited Reality being alone capable of freeing the *jīva* from the clutches of the mental function which is given to speculations of material enjoyment, is the essence of all the *mantras*. The name, form, quality, existence and function of material objects are the subjects of rationalistic thought, but the unlimited Reality is not so. The Name, Form, Quality, the Characteristic traits of Servitors and Activities of the Absolute Name are spherred in the re-

gion of absolute, indivisible knowledge. The Illusionists (मायावादी) fall into the error of dualism by postulating difference between the Name, Form and Quality of the Absolute Reality. It is for this reason that their Acharyya has sought to rescue them from empiricism by such basic assertions as—‘the spirit alone existed in the beginning’ (सदैव सौम्येदमप्य आसीत्), ‘everything in this world is Brahman’ (सर्वं खल्विदं ब्रह्म) etc. Without taking *Refuge* at the feet of the holy Name and by offending against the Name it is never possible to be freed from materialistic rationalism wedded to selfish worldly enjoyment.

The position set forth above is thus expressed in the Sri Chaitanya Charitamrita—*

“By Krishna-mantra freedom from worldly affinities will be gained—by Krishna’s Name the holy feet of Sri Krishna will be attained.” The process is thus explained by Sri Jiva Goswami in his *Kramasandarbha*—“प्रथमं नामः अवण-मन्तःकरणं शुद्धशर्प्यमपेक्ष्यमिति” etc. The passage may be rendered thus—‘For the purification of the heart it is necessary first of all to listen to the chanting of the holy Name. After the heart has been purified by listening to the holy Name the fitness for the manifestation of the holy Form (शीरूप) is attained

on hearing recital of Scriptural accounts of the holy Form. After the full appearance of the holy Form the holy Qualities (श्रीगुण) manifest themselves. After the appearance of the holy Qualities, due to the characteristic traits of Servitors, the knowledge of the distinctive and perfect identification of the devotee arises. Subsequent to this, after the full manifestation of the Name, Form, Quality, Servitor has taken place, the transcendental activity (लीला) of God manifests itself. For this purpose this account of the successive stages in spiritual endeavour is written. In the matter of *kirtana* and *smarana* (recollection) also this sequence holds good. This hearing of the holy Name, if it is obtained from the holy lips of a spiritual preceptor (सद्गुरु), gives the highest happiness to devotees ; if it be otherwise it is sure to be productive of evil.”

When Sri Gurudeva chants the holy Name the Name chanted by him enters the ear of the disciple. In obedience to Sri Gurudeva, and placing the holy Name with reverence in the heart, the disciple adores it by the method of repetition (जप). The holy Name being thus worshipped, manifesting its activity of self-exercised power, confers on the worshipper (कीर्तनकारा) the capacity of chanting the Name. On the attainment of this stage the devotee is able to convert the world to discipleship by chanting the holy Name. The world,

* “कृष्णमन्त्रं हइते ह’ये संसार मोचन ।

‘कृष्ण नाम हइते पा’ये कृष्णोर चरण ॥’

—(कैः चः आदि १०२)

ruled by the power of the *kirtan* of the Name; begins to repeat Krishna's Name. By such repetition the methods of adoration of the holy Name manifest themselves in one who thus repeats the Name in the forms of laughter, crying, dancing and singing. The holy Name and Sri Krishna being identical, by the power of repetition of the Name, the instinct of the service of the Absolute

Reality, Sri Krishna is, aroused—this being known as '*bhava*'. Those in whom '*bhava*' has been aroused are no longer enthralled by the bonds of ignorance and are not sinful. They are imbued with attachment for Krishna, and therefore, taste the elixir of bliss that is produced in conjunction with the four-fold ingredients (सामग्री). The concentrated state of '*bhava*' is love of Krishna (प्रेमा).

Thakur Haridas

(Continued from P. 103, October 1927.)

UPTILL then the purpose of *samkirtan* was unknown to the generality of people of this world. It was by the agency of Thakur Haridas that God manifested to the world the holy mystery of the *samkirtan*. At the time of his residence at Fulia, Haridas made known to the people the *kirtan* of Hari or the taking of the Name of Hari with a loud voice. This at once produced a most peculiar up-heaval in the world that was averse to Hari. Many among the people were of opinion that all the objects of human life were gained by being simply born in a Brahman family as the result of meritorious deeds, and that, therefore, the *kirtan* of Hari was superfluous. They held that only such a person who was a Brahman by birth, —and no one of those who were born

in any other caste even though such a person might really be a Brahman in the true sense, that is to say might be spiritually enlightened,—was fit to perform the *kirtan* of Hari;—and considered as opposed to the injunction of the holy scriptures the chanting of the Name of Hari, or seeing the holy Image of Hari, during the four months of His rest;—also that it was against the scriptures to sing the *kirtan* of Hari on any but Hari's day i.e. the eleventh day of each fortnight;—that famine, and other natural calamities visited the earth owing to the wrath of 'God' being aroused by the *kirtan* of Hari chanted at improper times by ineligible persons! While these controversies were in full swing, without paying any heed to such disputations, Haridas was engaged in

doing good to the world by his performance of the *kirtan* of Hari. Sri Chaitanya deva, Divine Love Himself, had not yet appeared in the world and showered the blessing of transcendental love on the parched hearts of the peoples of India when Haridas was manifesting such kindness to *jiva*, in utter disregard of the bitter protests of those who were averse to the service of God.

Sri Thakur Haridas, having now the devoted support of Prabhu Advaita, was busily occupied in organising the *kirtan* of Krishna at Fulia, Santipur, Nadia and the other towns. On the night when Sri Gour Sundar was born, Thakur Haridas in the company of Sri Advaita, in the latter's Santipur house, danoed, in ecstasy of *kirtan* at the advent of the Most Loving Lord, through the early part of that Falgun evening. Another day he accepted the dishes offered at funeral by Sri Advaita in vindication of the ideal of the true Brahman. Sri Advaita Prabhu, truly and profoundly learned in the *smriti sastras*, fully aware of the fact that there did not really exist in the *kali* age such pure Brahmans to whom one could offer the dedicated 'food at the social dinner, on the occasion of the performance of the last rites of his departed father, instead of giving those dishes as was the custom recommended by the *smritis* to tiny figures of Brahm-

mans made of *Kusa* grass, most appropriately and successfully accomplished the feeding of Brahmans by offering the dishes to Sri Thakur Haridas. The offering by Sri Prabhu Advaita of the dishes of the *prasadam* of the Lord of sacrifices to prabhu Haridas on whose pure lips danced every night and day three *lacs* of the unalloyed Name of Hari in recognition of him as a true, *spiritually enlightened*, Brahman, undoubtedly constitutes one of the very highest precedents that have always been followed by the later devotees of the holy feet of Sri Chaitanya. It is a conclusive proof of the spiritual life led by the Vaishnavas that, without subscribing to the creed of those who put their trust in the efficacy of materialistic rites in conformity with their spiritual faith as the most essential part of their funeral observances, they always worship the *pitrvis* with the *prasadam* of Hari and please the *spiritually enlightened* Brahmans. Sri Advaita Prabhu daily offered the alms of the *prasadam* of Hari to Haridas with the remark 'by your acceptance of this food *crores* of Brahmans are fed.'

It was during the period of his residence at Fulia that one moon-lit night Maya devi herself, whose womb is the pot of this universe, the great mother of the world, appeared before Haridas as he was engaged in the performance of *samkirtan*. The place was illumi-

nated. By her extraordinary beauty, all sides were filled with the sweet perfume of the most exquisite scents and the ear was thrilled by the tinkling sound of the rarest ornaments. The holy Thakur was at the time completely under the spell of the bliss of the Name of Krishna. Mayadevi coming up to the Thakur said, "You are the friend of the world. You have beauty and every good quality, I ardently long for the favour of your intimacy. It is never the nature of the good to reject any one." At these dissembling words of Mayadevi the heart and senses of the profoundly reserved and un-impressionable Haridas, instead of being disturbed, became all the more absorbed in the *samkirtan* of the holy Name. He told Devi, "I hold the *samkirtan* of the allotted number of the Name as the great sacrifice; and, as sacrificing Brahman at the *yajna* of the Name, I have to take daily the full number of the Name. I am, therefore, unable to take up any other work till the full number is completed. Be seated at the door-step and listen to my *kirtan*. Your object will be fulfilled after you have listened to the end." Continuing to sing

the *kirtan* Thakur Haridas passed successively the three divisions of the night and the approaching hours of dawn and at last beheld the sun rise in the morning. Mayadevi still waited for the return of another night. In this way, waiting on the Thakur's favour through the three divisions of three successive nights, having failed to delude Thakur Haridas, she at last announced herself to him. Devi said, "You are a great devotee of God. By seeing you and listening to your *kirtan* of Krishna my purified mind is eager to take the Name of Krishna. I beseech your favour. Instruct me regarding Krishna." And, then, making her obeisance to him, she continued, "I am Maya. I came to test you. I succeeded in deluding all *jivas*, even Brahma, with the single exception of yourself whom alone I have failed to bewitch. The Name of Rama I obtained formerly from Siva. By associating with you I feel impelled to take the Name of Krishna." Haridas, thereupon, bade her sing the *samkirtan* of Krishna. No one need be surprised that Mayadevi herself made love to one whom she recognised as superior to all her seductions.

(To be continued)



Sree Sree Chaitanya Bhagabat

(Continued from P. 115, October 1927.)

CHAPTER III.

Summary :—In this chapter are described the appearance of Sri Mahaprabhu after the previous manifestation of the *samkirtan* of Hari under the guise of eclipse, the examination of the conjunction of the stars at the birth of Bisvambhar in the form of Infant, the rejoicings at Misra's house and the glories of the birth-tithis of Vishnu and Vaishnavas.

The advent of the Lord was preceded by an eclipse of the moon on which occasion all the people in accordance with old custom bathe in the Ganges chanting aloud, all the time the eclipse lasts, the Name of Hari. This manifestation of *samkirtan* by all the people of Nadia was the fitting prelude to the birth of the Lord Himself. Sachi and Jagannath were overwhelmed by the un-rivalled beauty of the child. The great astrologer Nilambar Chakravarti discovered the signs of the Sovereign paramount on examining the planetary conjunctions at the Lord's birth. His finding was corroborated by a Brahman-seer who accidentally turned up and declared that the child is Narayana Himself, the Saviour of the world and the Establisher of all religion. He said further that the child will be a unique preacher of the religion, will bestow on all without distinction that religion which is coveted by Siva, Suka, Narada and those like them, will shower His mercy on all jivas, will be loved and revered by the whole world, and of other transcendental qualities of the Boy. The Brahman also announced that the Boy, like the *yuga*—Incarnation of Vishnu, will declare the Divine Dispensation for the *kali* age and will win the reverence of Yavanas whose minds will be softened towards Him. The chapter closes with a graphic description of the merriments in the Misra's house and all over Nadavipra at the birth of the Lord and a short discourse on the edifying effects of the observance of the birth-tithis of Vishnu and Vaishnavas.

Burden of Song (पाण्डि)

- 1 The jewels of the treasure of love on sale !
Behold the fair of Gorachand !
- 2 Thus the Lord appeared,
Manifesting previously the *Samkirtan* of Hari.
- 3 The people seeing the eclipse ran in all
directions,
And, shouting 'Hasi' all hastened to bathe
in the Ganges.
- 4 Whose mouths had never, in all their lives,
uttered once the name of Hari,
Having first bathed in the Ganges, shouted
out incessantly the name of Hari.
- 5 There arose a perpetual chant of Hari
filling the ten directions
As the best of the twice-born appearing
smiled.
- 6 Sachi and Jagannath beholding their Son's
sweet face
Looked as it were the very image of joy.

- 7 What was necessary to do on such occasion
occurred to no one,—
The ladies in their perplexity jubilantly
shouted "Victory be Thine"!
- 8 All the relatives presently arrived in great
hurry,
Jagannath's house was filled with joy.
- 9 Sachi's father, Nilambar Chakravarty,
A renowned Brahman, found all conjunc-
tions of the stars presaged wonderful
future for the child.
- 10 All conjunctions pointed to sovereignty ;
And Chakravarty also marvelled at the
beauty of the Boy.
- 11 "A Brahman will be king in Gauda", so ran
the prophecy,
Said the Brahman, "If this be he, we shall
know."
- 12 The Brahman, a great astrologer, in the
hearing of all,
Bluntly spoke out the indications of the stars—

13 "By the conjunctures the greatness of the
Boy
Appears as that of sovereign paramount ;—
indeed, I find no words to describe Him.

14 "In learning He will surpass Brihaspati,
And, with little effort, will possess all good
qualities."

15 And on the spot, in the form of a Brahman,
a Seer
Thus declared the future of the Lord —

16 The Brahman said, "This child is Narayan
Himself ;
He will establish all religion ;

17 "He will spread the religion as it was never
spread before ;
This Child will deliver the whole world.

18 "That which is at all time desired by
Brahma, Siva, Suka,
All will obtain from Him.

19 "At sight of Him every one will attain
Kindness for all beings, indifference to
pleasure and pain ; Him all the world
will love.

20 "Not to mention all, even Yavanas, who are
the foes of Vishnu,
Will serve the feet of this child.

21 "In all the endless worlds His praise will be
sung.
All, even the Brahmans, will prostrate
themselves before this Child.

22 "He is the body itself of the Bhagabata
religion,
Patient, and loyal to the gods and Brahmans
toward preceptor and parents ;

23 "Like unto the manifestation of Vishnu,
persuading all to religion,
Will be all the doing of this Child.

24 "The auspicious indications that the starry
combinations disclose of Him
Who has power to fully explain ?

25 "Supremely blest art Thou, great Misra, and
most fortunate,
My obeisance to thee whose son is this Child.

26 "What rare fortune is mine to have
calculated such horoscope !
His Name will be Sri Bisvambhar.

27 "People will call Him 'Navadvipachandra ;
Know this Boy as the Embodiment of
transcendental and un-alloyed joy."

28 Lest the news introduce a jarring note of
sadness
The Lord's renunciation was left unsaid.

29 Jagannath Misra having learnt the future of
his son,
Overpowered with joy, bethought of some
suitable gift for the Brahman ;

30 But there was *nothing* that he might give
away, being utterly poor ; and yet, for
very joy,
Clasping the feet of the Brahman the good
Misra burst into tears and sobbed aloud.

31 That Brahman also wept holding the feet
of Jagannath ;
And all the assembled people in deep
ecstasy cried 'Hari, Hari'.

32 Listening to the Divine horoscope all
kinsfolk,
As an auspicious act, sang aloud the glories
foretold of the Child ;

33 The musicians arriving just at that moment
Made a great concert with *mridanga, sanai*
and flute.

34 The consorts of the gods could not be
distinguished from the wives of men,
And the gods and men got mixed up with
one another.

35 The mother of the gods herself taking corn
and a few blades of *durba* in her right
hand,
Placed them on the Lord's head and smiling
said 'Live Thou for ever !'

36 "May Thou be eternally manifest in the word", she meant
It was this that made her smile in uttering the formula of benediction.

37 Sachidevi noticed the presence of ladies of wondrous beauty, But no one durst accost them.

38 The goddesses took the dust of Sachi's feet, for excess of joy, But Sachi, found no words to greet them.

39 The joy that manifested itself in Jagannath's house Even Ananta himself fails to describe in the Veda.

40 All the people witnessed it in Sachi's house and over all Nadia, No words can express the joy that prevailed;

41 In the streets, in every house, on the bank of the Ganges, All the people incessantly chanted the Name of Hari.

42 Thus the Lord's birth occurring at night during the eclipse, Was observed with highest festivities but no one could know !

43 The festival of the birth of Chaitanya falls on the full-moon eve of the month of Falgun, To the *tithi* everyone, even Brahma himself, pays adoration.

44 Verily, the holiest of *tithis* is devotion's own pureself. When the Prince of all Brahmanas appeared in the world.

45 Nityananda was born on the thirteenth day of the bright fortnight of Magh, Gaurchandra appeared on the full-moon eve of Falgun.

46 Auspicious for all undertakings are these two holy *tithis*, Into these two merge every propitious conjunction of the stars.

47 For this reason if these two *tithis* are honoured Devotion to Krishna is produced, the bondage of ignorance ends.

48 The sanctity that belongs to the *tithi* of the advent of the Lord Himself, Attaches in equal measure to the birth-day of a Vaishnava.

49 Who listens to this account of the appearance of Gaur-chandra Is never afflicted with sorrow in life or death.

50 Listening to the story of Chaitanya yields the fruit of devotion, And companionship of Chaitanya at every successive birth.

51 This story of the first part is most pleasing to hear Wherein is narrated the advent of Gaur-chandra.

52 There is no interval of these Divine pastimes, The Veda only tells of their manifestation and disappearance.

53 I find neither begining nor end of Chaitanya's Story, By His grace I write what He makes me say.

54 My obeisance at the feet of Gaur-chandra with His devotees, May I commit no offence through this.

55 Sri Krishna-Chaitanya, the life of Nityananda-chand, At Whose twin feet sings Brindabandas.

(*To be continued.*)

Here ends Chapter Third entitled 'the narrative, of the calculation of the horoscope of Sri Gaur-chandra in Part First of the Sri Chaitanya Bhagabat.

Taking Refuge in God (श्रीशरणागति)

(Continued from the 114th page, October 1927)

[VIII]

1. With a mind so evil,
In the midst of this world,
Forsaken as I lay,
Thy Own servant,
A superior person,
Thou didst send.

2. Pitying me,
Fallen as I was,
He came to me and said,—
Thou seem'st humble,
Listen to good words
That will cheer thy heart.

3. 'To deliver Thee
Sri Krishna Chaitanya
Has appeared in Navadwipa ;
Many another like thyself,
As humble and as base,
He has conducted safely across
the sea of the world.

'The promise of the Vedas
To fulfill,
The Son of Brahman, of golden
colour,
Bearing the Name of Mahaprabhu,
Fills with ecstasy Nadia
In company of the super-ascetic,
His brother.

'The Supreme Lord Chaitanya,
Who is no other than the Son of
Nanda,
By the free gift of His Own Name,
Has wrought the deliverance of the
world,

Go thou also
And receive thy salvation.'
'Hearing those words
I have come, O Lord,
For the shelter of Thy feet,'
Bhakti-vinode,
Crying out in grief,
Narrates the story of himself.

(To be continued.)

Propaganda Topics

(Communicated)

THIS year has been a very glorious one for the people of the United Provinces. More than four hundred years have elapsed since the soil of this ancient province was sanctified by the touch of the holy feet of Sri Mahaprabhu Chaitanya Deva when He passed through that part of India on His ever memorable journey to Sri Brindaban. Now, after so many years has the country been again blessed by the kind visit of His Associated-Counterpart,—the great Param-

hansa Bhakti Siddhanta Saraswati Goswami Maharaj. Yes, blessed must be the land through which the *Bhakta* passes and twice blessed are the people who have the opportunity to see him do so. It is undoubtedly a special privilege to have the happy occasion of hearing the words of a *Suddha Bhakta* and it is given to the lot of a selected few to be able to follow the words. The good fortune of these choicest few is surely to be envied.

Benares :—With more than one hundred disciples and his beloved counterpart Sripad Kunja Behari Vidyabhusan the Paramhansa Maharaj visited Benares in the middle of Awin. Every nook and corner of that ancient town began to be vibrated with the auspicious sound of Mridanga and Hari-Kirtan for fifteen days continually. Lectures were daily delivered at the famous Dasaswamedh Ghat where thousands of eager people, both local and visitors coming from different provinces of India, completely overcrowded the whole of the extensive space from top to the water-edge and drank deep from the nectar-flow of Hari kirtan coming out from the holy lips of *Suddha Bhaktas*. It was really a rare sight to witness how innumerable persons, young and old, ladies and gentlemen, dressed in different style and costumes would gather together and listen spell-bound to the most enlightening delineations of *Siddha Bhakti*. The exquisite elucidations of the astute questions of philosophy, in perfect harmony with all the sastras, by the editor of the Gaudiya, were listened with great profit by many ; and the very charming speeches of the eloquent Srimad Swami Bhakti Hriday Ban was highly inspiring to everyone present.

In the Sanatan Gaudiya Math would Srila Paramhansa Goswami Maharaj explain every evening those famous chapters of Sri Chaitanya Charitamrita called *Sanatan-Siksha* to hundreds of audience overwhelmed with awe and admiration. These chapters contain the most intricate philosophy and intention of *Suddha Bhakta* in all those dissertations was explicitly interpreted to a letter by His Holiness in a variety of unique ways possible only from direct realisation of Truth.

Then came the memorable day, the 2nd of October, when the charming holy Images of Sriman Mahaprabhu and of Giridharigandharbica were for the first time installed at Benares in the Sanatan Gaudiya Math with a solemn ceremony amidst shouts of cheer from the attending people with whom the whole of the Math premises was fully packed up. All were sumptuously treated to Mahaprosad. On the 9th October a special meeting of the leading elites of the town was held in the Math yard. Srila Paramhansa Maharaj delivered a long lecture dwelling on the

superiority of the teachings of Mahaprabhu. Some respectable citizens kindly formed themselves in a body to devise ways and means for translating all the treatises on Gaudiya Vaishnavism in Hindi and for preaching the teachings of Mahaprabhu throughout the United Provinces.

Cawnpore :—After two full weeks the whole party of the disciples at Benares, was divided into two batches,—one comprising fifteen heads started for Cawnpore with the Paramhansa Goswami Maharaj, and the other, with the rest, proceeded to Brindaban to perform the annual celebrations there in the Sri Krishna-Chaitanya Math. The former party was most cordially received at Cawnpore by Sripad Adhokshaja Das Adhikary who is a high Government official there.* Words fail to express adequately the whole-hearted hospitality rendered by Adhokshaja Probhu and his ever increasing eagerness to serve his Sri Gurudeva and his associates. Here many respectable people came to have a *darshan* of Srila Paramhansa Goswami Maharaj from morning till late at night.

Among the visitors there were also some sceptics and some pedants who wanted to make a parade of their knowledge of rationalistic philosophy but very soon their shallow knowledge was clearly exposed and their weak arguments dashed to pieces against the sound and invincible reasoning of *srouta pantha*. The Paramhansa Goswami Maharaj convinced all his visitors of the unquestionable superiority of Nambajan to all other means of God-realisation. On the 14th October the Goswami Maharaj with a party of his disciples started for Jaipur ; while Swamiji Srimad Bhakti Sarvaswa Giri and Srijut Jadunandan Das Adhikary, B. A. remained at Cawnpore for more than a week and throughout the large commercial city of Cawnpore preached both in Hindi and in English the teachings of Sri Chaitanya Mahaparbhу on the cult of *Suddha Bhakti*. The whole city was on a stir and the people were struck with admiration to hear for the first time the lofty teachings of Sri Gour-Sundar from the lips of erudite and eloquent preachers.

*Adhokshaja Prabhu's spacious house is situated on the Mall Road just opposite to the Memorial Garden.

श्रीसञ्जनतीषणी

पञ्चविंशः षष्ठः	श्रीगौडाय मठः, केशवः, ४४१ गैराव्दः, १८६६ शकाव्दः	षष्ठी संख्या
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सानुवत्तिशिक्षाष्टकम्



चेतोदर्पणमार्जनं
भवमहादावान्नि-निर्वापणं

अनन्तप्रकारासु साधनमक्षिषु श्रीमद्भागवते
श्रीहरिभक्तिविलासे च भक्त्यज्ञानि वहुधा वर्णितानि ।
प्राधान्यनो भक्तिसाधने चतुःषष्ठिविधानि भक्त्यज्ञानि
वैधविचारेण तथा रागानुगविचारेण च कथन्ते ।
श्रीमद्भागवते श्रीग्रहादोकावपि शुद्धमक्ते: समुलेषः
समालक्ष्यन्ते । श्रीमद्भौरसुन्दरेणाप्यभिहितं श्रीनामसङ्कीर्तनमेव निखिलेषु भक्त्यज्ञेषु प्रधानतममनुष्टानमिति ।

तत्त्वविदस्तु चिन्मात्रदर्शनेनाद्यथानं वस्तु
“अस्ते ति”, सच्चिदवृत्तया तदैव “परमात्मे”ति, सच्चिद-
नन्दात्मिकया परिपूर्ण दृष्ट्या च “भगवानि”ति निर्दि-
शन्ति । भगवस्त्वमेवैश्वर्यदर्शनेन वासुदेवस्तथैश्वर्य-
शैश्विल्य-माधुर्यदृष्ट्या श्रीकृष्णं इति ।

श्रीमात्मारायणस्तु सार्वद्वितयरसोपासनीयं वस्तु
श्रीकृष्णस्तु रसपञ्चकस्यैव भजनीयधनं श्रीकृष्णादैव

श्रेयः वैरवचन्द्रिका-
वितरणं विद्यावधूजीवनम् ।

वैभवप्रकाशविग्रहस्य श्रीमद्बलद्वैष्मभोर्महावैकुण्ठलीला-
प्रकाशस्तत्र च नित्यकालं नित्यव्यूहचतुष्प्रयं विरा-
जत इति ।

केवलेन मनसा मन्त्रजपे भवति, तदा वलु द्वैष्म-
शीलो जपकृत् प्रयोजनसिद्धिं लभते, परन्त्वोष्टस्पन्दन-
मात्रेणैव जपादप्यश्रिकफलद्वं कीर्तनं सिद्धयति, कीर्तना-
च्च श्रवणकर्तुः निजस्य च श्रेयः समागमो भवेत् ।

सङ्कीर्तनशंदेन सर्वतोभावेन कीर्तनमुच्यते,
यस्मिन् कीर्ति ते नान्येषां साधनाङ्गानामपेक्षा भवति ।
श्रीकृष्णविषयकमंशतः कीर्तनं नान् सङ्कीर्तनशब्दस्य
लक्षणीयं तादृशा कीर्तनेन निखिलेकल्याणसमागमं विर-
हादु बहव एव श्रीकृष्णकीर्तनस्य शक्तिमत्त्वे सन्दि-
हानाः सन्ति । श्रीकृष्णविषयकं सम्यक्कीर्तनमेव सदो-
परि जयतादिति ।

आनन्दाम्बुधिवर्द्धनं प्रतिपदं पूर्णामृताम्बादनं

सर्वात्मस्तपनं परं विजयते श्रीकृष्णमङ्गलीत्तं नम् ॥१

विषयवाचानायाः कीर्तनेनांशनो भोगयगसिद्धि
सङ्कृतिरप्यकुताज्ये तु श्रीकृष्ण एव विषयस्त्रिव च न
कस्यचित् प्राकृतस्यावकाशलेशोऽपि भवत्तते । तस्मान्
प्रकृतेतीनाः सर्वा एव सिद्धयः श्रीकृष्णमङ्गलीत्तं ना
दासाद्यन्ते ।

सर्वामु च गिर्दिषु गंत विशेषान्तःयः श्रीकृष्ण
मङ्गलीत्तं नेन संश्येष्टुतया गिरजान्ते । ता एवाप्यदाहना
भवति । श्रीकृष्णमङ्गलीत्तं नेन जीवानां मालिन्यसंपूर्णस्य
चित्तमुकुरस्य परिमार्जनकरम्, ईशवैमुक्तास्तोऽन्याभि
लायः फलमोगः फलतप्रागश्लेनचित्तैः प्राकृतप्रालिङ्गै
वेदजीवानां चित्तं समावृतं भवति, तादृशचित्तदर्पणा
त्त्वयस्मार्जने श्रीकृष्णमङ्गलीत्तं नमेव प्रथानन्तम् यन्त्र
मस्ति । जीवानां चित्तदर्पणे स्वस्यप्रतिफलनविश्रौ
तान्येव विधानि कैतवाचरणानि वायकत्वेन प्रवर्तत्ते ।
परन्तु श्रीकृष्णमङ्गलीत्तं नमेव तदुद्यायने प्रभवति ।
तस्मादेव जीवाः क्रमशश्चित्तदर्पणे स्वकीयं कृष्णकैङ्गुणं
मुपैङ्गुण्यं क्षमन्ते ।

आपानतः सुमधुरेऽपि त्वंसारोऽयं निविड़कानना
न्तरचरदावानलक्ष्यो भवति, दावाग्निता हि कानन
राजिता तद्वाजिः प्रायश एव विनाशमेति । कृष्ण
विमुखजनश्च निरन्तरं दावानल कल्य-संसागसन्नाय
मनुभवति । परन्तु श्रीकृष्णस्य सम्भूतीत्तं नमात्रे शैव
संसागस्थितोऽपि स कृष्णोन्मुखनयैव दावदहर्नां, सद्य
एव परित्रानो भवति । श्रीकृष्णस्य सम्भूतीत्तं न हि
परममङ्गलशोभां वितरति, यथा च चन्द्रमसः समुदयान्
कुमुदानां शुभत्वं चिकसति, श्रीकृष्णमङ्गलीत्तं नाय तथैव
‘निश्चिलकल्पणगणः समुदेति । अन्याभिलङ्घः कर्म

जानश्च न तायत् कल्याणकरं परं श्रीकृष्णमङ्गलीत्तं नमेव
जीवानां परममङ्गलमन्तानकारणं भवति ।

मुण्डकोपनिषदि द्वं च विषय समुद्दिष्टे लोकिकी
परा चेति, श्रीकृष्णमङ्गलीत्तं गोणतः लोकिकविद्या
वनिनाया जीवनसमपि पायान्वदप्राप्त विद्यावद्यु
जीवनमेव । श्रीकृष्णमङ्गलीत्तं नेन प्रसादाज्ञात्वा जगन्तिक
विद्या प्रभूतादहङ्काराद् विमुक्ताः कृष्णस्यव्यवहारात्मा
मादवलि । अप्राकृतविद्याया लक्ष्यं वस्त्रव श्रीकृष्णा
मङ्गलीत्तं भवति । तद्वि जीवानामप्राकृतानन्दमङ्गलि
परिवर्द्धनकरं, न हि वरणः सांकल्याप्ताः समुद्र
शब्देन व्याप्तिश्यन्ते, तस्मादव्याप्त एवानन्दगणितीम
समुद्रे रोगस्य भजते । श्रीकृष्णमङ्गलीत्तं प्रतिपद्मेव
परिषुर्णामृतमास्त्रादयनि, तास्मिन्द्वादेव न गस्त्वादने
नाभावः प्रवन्ते, श्रीकृष्णमङ्गलीत्तं नादेव निरन्तरं परि
पूर्णनित्यगम्भास्त्रादयने सम्भवति । अप्राकृतप्रसिद्धमेव
वस्तु श्रीकृष्णमङ्गलीत्तं नेन स्त्रियतामवगाहते प्राकृते
जगति शरीरं मनस्तदनीत आन्या च तस्माद्वा केवलं
नैर्मल्यं प्रगत्यवश्यमावितया विग्रहनामपि प्रतिपद्यते ।
उपाधिमाजां जीवानांश्च स्थूलसूक्ष्मतः सङ्कृतानि सर्वा
एवेव मालिन्यानि कीर्तनप्रभावाद् विश्रूत्यन्ते, व्यपगते
च जडाभिन्नेशो श्रुत्योन्मुखो जीवः सुशोङ्गल-श्रीकृष्णा
पादपद्मेश्वां लभते ।

श्रीजीवगोस्त्रामिश्रभुणापि श्रीभागवतसन्दर्भन्यतम
श्रीमक्तिमन्द्रमें त्रिसमत्यधिकद्विशनसंश्लिष्टाणां तथा
श्रीमद्भागवतस्य सम्प्रस्तुत्याग क्रमसन्दर्भं समभिहितम्
—‘अतप्रय यद्यपन्या भक्तिः कलो कर्त्तव्या तदा
कीर्तनात्य भक्तिसंयोगेनैवेति ॥ १ ॥

नाम्नाभकारि वहुधा निजसंवंशात्ति- एताहशी तव कृपा भगवन्ममापि
स्तंत्रापिता नियमितः स्मरणे नं कालः। दुर्देवमीदशमिहाजनि नानुरागः ॥ २

हे भगवन् ! भवते वाहैतुक्षया कृपया नाम्नां वहु-
स्वल्प्या प्रकोट्ता, तत्र च नाम्नः सवाविद्या शक्तरोप
प्रणिहिता। श्रीनामस्मरणकान्तश्च न केनापि नियमेना-
वहोवितः। भोजने शयने निद्रायामापि नामस्मरणस्य
न काव्यद वाद्या निहिता, एवं ममेनावद दोषांश्यं यत्
श्रीनामस्मृदये न कश्चिदनुगगः भमजनि । “वहुधा”
पदैनात्र भगवतो मुख्यो गौणश्च नामगाशिरुदिश्यते ।
माधुर्यविग्रहाधिनानि रूपागाशागमण्योपीजनवह्यमा-
दीनि तथैश्वर्यविग्रहाधिनानि वासुदेवगमन् सिंहादीनि
मृश्यनामानि । भगवदभिव्यक्ताद्विभावात्मकव्य-
पगमात्मादिनामगशिस्तु भगवतो गौणनामन्वेनाभि-
हितः। भगवतो मुख्यनामानि नामिनश्चभिन्नानि,
तेषु च सर्वाः शक्तयः एकत्र गमयेत्तिनाः गौणनाम
गाशौ च विविद्या: शक्तयोऽशतो वर्णतं ।

जीव ईशावैमुख्यवशाद् विनश्वरे मायाजगति समा-
वद्वतया दुर्देवं भजते । सेवावैमुख्यमेव दुर्देवम् ।
अन्याभिनापः कर्मज्ञानज्ञैतत्त्वविद्यं भोगवन्मन्त्रिनि जीवस्य
स्वरूपविस्मृतौ तस्य दुर्विष्पाकश्च प्रादुर्भूतः । स
चान्याभिनापवशेनैहिक सुखलाभे प्रमत्तो भवति ।
सत्कर्मप्रभावेन क्षणभंगुरं स्वर्गादिकं कामयमानो भोग-
त्यागवाऽऽल्पा च निर्भेदग्रहानुसन्धानेऽस्मौ रज्यते ।
कृपणसेवेन्द्रिया हि जीवस्य नित्यशर्मः, स च समुद्दिष्ट-
त्रिविध्यवर्त्म मालिन्यसंस्पर्शादावृत इनि सौभाग्यश्य-
स्तस्मात् स कदापि धर्मार्थकामाभिधर्वग्रन्थसंग्रहे
व्यग्रतया कदाचिदधर्मानर्थकामैर्वा समाहततया दशा-
परायानामावाहनपुरःसरं नामसेवायामपराद्दो भवति ।
तस्य खलु तदानीन्तरं नामग्रहणं न विशुद्धं परन्तु

तणादांप सुनोचेन

नामापग्रथ एव । स्वकीयमशान्तभावमतिकृत्ये शान्ति-
त्वाभार्थं भुक्तिपिण्डायाः परिचालनव्यनिरेकेण स यदा
कल्याणाय सम्बन्धज्ञानसमुदासीनो नामगृह्णति तदा
नामसेवायामाभासमात्रोदयो भवति । नामाभासाक्लेन
च प्रपञ्चज्ञानाद् विमुक्तः क्षणान्तरे हरिसेवायाः योग्यत्वं
व्यभन्ते । वद्गीवानां दुर्गतिं निरीश्वरमणः श्रीमान्
गौणसुन्दरः श्रीनामभजनर्गीनिशिक्षणावसरे अनुरागा
भावरूपं दुर्देवं समुद्दिष्टेत्व । परमीदृशे दुर्देवेऽपि
भगवद्गृहेव गजते, नामापग्रादात्ममोक्षे उपायश्च
विद्यते, अपराधस्वरूपज्ञानात्तदार्जनेपराद्वस्त्रस्य निरन्तरं
नामग्राहिणो नापराधावसरोभवति । नामाभासाद्विषया-
भिनियंशब्दं सरुपा मुक्तिस्ततश्च श्रीनामग्रहणे जीव-
स्याधिकारे भवति । मुख्य नामग्रहणकाले तस्यैका
निकमात्यन्तिकञ्ज श्रेयः सिद्ध्यति ।

यत्र हि हेयादान्तग्रहललाभाकांक्षा तत्रैव कृलु-
योग्यतादीनां कठोरविधिः, परन्तु भगवत्कृपया काला-
काल्योः कठोरव्यन्धनामामोक्षारिणः परित्रातु । काल-
विधिविषये श्रीनैतत्यभागवते—

“शर्यनं भोजने जाग्रहशायाऽन्त दिवानिशम् ।

कृपणनामहामन्त्रं वद जीव निरन्तरम् ॥”

“सर्वदा वद नामानि नास्तीह विधिस्यथा ।”

श्रीनैतनामृते च ..

“भुक्तानोऽथ शयानो वा गृहीयान्नाम सर्वदा ।

विधिर्नदेशकालदेः सिद्धिः सर्वत्र सम्भवेत् ॥” २ ॥

जीवानां स्वरूपतः कृपणदासत्वादिः स्वधान्निः च
नित्यकालं हरिकीर्तनमेव परमो धर्मः, हरिकीर्तन इव

तरोरपि सहिष्णुना । अमानिना मानदंन कीर्त्तनीयः सदा हरिः ॥ ३ ॥

नान्यत्र कस्मिंश्चिद्गाये उपेये वा स्वार्थस्मिद्दिः परोप-
कारश्च वर्तनं । कीर्तनेन परार्थपरना स्वस्य च सकल
कल्याणोदयो भवति । यथा हि श्रीनामग्रहणं नामापरायो
नामाभासो वा नोद्देति तथैव ज्ञापयितुं तृणादपीति
श्लोकमवतारयति । यस्य हि चेतः कृप्योन्मुखता
परिगारेण विषयमोर्गे समाप्तज्ञने तेन कदापि स्वस्य
शुद्धत्वं नानुभवितुं शक्यते, भोक्तृधर्मं न शुद्धयोपलब्धिः
सहनशमन्त्वं वा वर्तते । भोक्ता कदापि न जड़ाभिमानं
तत्प्रतिष्ठां वा त्यक्तुं प्रभवति । विषयमोगपरः कदापि
नेतरविषयिणे प्रतिष्ठामर्पयितुमुष्टे । स्य हि मन्त्सरो
भवति, परन्तु नामभजनानन्दी वैष्णव एव तृणादपि
सुनीचस्तरोर्गपि सहनशीलः स्वप्रतिष्ठायामुदास्ते, परे
पाञ्च प्रतिष्ठापणे नियताभिलापो भवति । स चेते
निरल्तरं हरिनामकीर्तनं सामर्थ्यश्च भजते, श्रीशुद्ध-
वैष्णवाश्च, स्वेषां श्रीगुरुदेवे तथायेषु च वैष्णवेषु
निरल्तरं सम्मानज्ञापिकां प्रतिष्ठामारोपयन्ति, तद्वा
मानदधर्मस्यैव फलं परन्तु स्वानुगतानां भजनानुगाग-
वृद्धये समादरं गौरवस्ते हादि च यावत् प्रकटयन्ति तद्वा
च तेषाममानित्वं व्यञ्जकमात्रमेव भवति । ते च तादृशीं
प्रतिष्ठां जड़त्वेनामन्यमाना मूर्खानां कृटाक्षरीक्षणं सह-
माना आपि सहनशमत्वमात्मनः प्रकाशयन्ति । नामो-
आरणशीलः शुद्धभक्तो हि स्वात्मानं प्राकृतराज्ये
निखिलश्राणिपृथक्षीडितात् तृणादपि नीचैर्वर्त्तमानं
सर्वतोहीनं जगतां शिष्यञ्च विजानानि, न कदापि
वैष्णवत्वेन गुरुत्वेन वा । प्रतिजीवं प्रतिपरमाणुं
कृष्णाधिष्ठानं मम्यमानः किमपि न स्वतः शुद्धतरं

न धने न जनं न सुन्दरीं कवितां वा जगदीश कामये ।

जानानि । कुनोऽपि न प्रार्थयनि किञ्चित्, जिग्रामन्तमपि
श्रमने, परं तन्मङ्गलं कामयनि, कदापि न गुरुदेवतः
समागतां रीतिं परिहरन्, नवीनमतवादप्रचारकामनया
श्रीहरिनामकीर्तनव्यनिर्देशेण काल्यनिक नामावली
कन्यितां गाथां रुजनि । श्रीगुरुदेवानुगत्या श्रीनाम
माहात्म्य कीर्तनादि प्रचारमुखेन ग्रन्थरचनेन कीर्तनेन
च वैष्णवस्य सुनीचनायाग्राहातो न भवति ।

कापरव्यं न लोकवश्चनार्थमात्मनः स्वागत्याभावात्
कापद्वैन्यवचनं तादृगच्छवदाग्रश्च न सुनीचताप्रकारकरं
भवति । महाभागवता हि कृष्णनामोच्चारणसमये
स्थावरजड़मानां प्राकृतमोग्यमूर्तिनिवहमपश्यन्तः कृष्ण-
कार्षणसेवेन्मुखतया जगदिदमवलोकयन्ति । भोग-
प्रवृत्तिषारवश्येन न जगदात्मभोग्यत्वेन मन्त्रन्ते, मन्त्र-
शुद्धत्वेन गुरुगमगपरिग्रासं महामल्लं न विजहनि,
नवीन मतप्रचारे च नानुगामं दधति । वैष्णव गुरुत्वे-
नान्मज्जानं हि सुनीचनाया व्याश्रातहेनुर्भवति । सत्कथा
श्रथण-परिहारेणार्थ-प्रतिष्ठालाभार्थमिन्द्रिय तर्पणलिप्सया
स्वस्वरूप विस्मृतौ वैष्णवस्य गुरुदाभिलापिणो वा
वदने न श्रीहरिनामकीर्तनं भवितुर्भवति ।” तादृक्
कीर्तने श्रद्धालुः शिष्योऽपि हरिनामथवाः नाधिकारं
भजते ॥ ३ ॥

हे जगदीश ! नाहमत्र धनं जनं सुन्दरीं वा कविता
कामयामि, मम तु प्रतिजन्म त्वमेव सेव्यत्वेन भवसि,
त्वद्यतेव मे अहैतुकी भक्तिर्भवतु । अत्र “सुन्दरी
कविता” शब्देन वेदवोधितो धर्मः, “धन” शब्देनर्थः
“जन” शब्देन च कलत्रादिकामनीयविषयः समुद्दिष्टः ।
न केवलमहं धर्मार्थकामरूपासु भक्तिषु योतरागः, परम-

मम जन्मानि जन्मनोश्वरे
भवताद्रक्षिरहेतुकी त्वयि ॥ ४
अयि नन्दतनुज किङ्गरं
पतितं मां विपसे भवावृधो ।
कृपया तव पादपङ्कजं-
स्थितधृत्यमहश वाचन्तय ॥ ५

पुनर्भवस्था मुक्तिपि न मे कामनीया भवनि. नाहमत्र
चतुर्वर्गकामनाप्रणोदन, सेवयामि भवनं परन्तु भवन
सेवाप्रवृत्तिर्वय मां सेवने परोजर्यन ।

धर्मकामे वेदनिष्ठः सवितारामगाययनि गण्यत
मर्यकामः शक्ति कामकामो. दद्मोक्षकामः तद्य एवैत
सकामाः विष्णुपासकाश्च सुतरामेव शुद्धमत्तपदभाजो
भवन्ति । पश्चियमेतदुपासने सकाममेव. निष्ठाम-
भूमिकायां निर्गुणव्रह्मोपात्मकश्च लिङ्गो भवनि । पग्मा
हेतुक भक्तेष्व शुद्धविष्णोरगगाधनं जायते ॥ ५ ॥

भगवान् थ्रानन्दनन्दन एव सेवनीयं वस्तु. जीवस्य
च नित्यस्वरूपं कृष्णदामप्रयेते । स एव कृष्णदामो
दाम्यविश्वायोदासीन्याद्दुस्तरे भयङ्गरं च संमारमित्यौ
निष्ठति । भगवत्कृपैवेशनी केवलं तद्वलस्यनम् ।
कृष्णस्तु यदा कृष्णया स्वकीय-चरणक्रमलघुलक्ष्यत्वं-
नाहांकगेति तं तदैव तम्य समावृता नित्यवृत्तिः पुनः
प्रकाशमेति । स्वीयप्रवल्कामनावशेन कृष्णपादपद्मागो-
हणं न जीवधर्मः परन्तु कृष्णेच्छानुगत्या सेवाप्रवृत्ति-
मत्त्वमेव तात्पर्यम् । “पदधूलि” पदप्रयोगेण जीवस्य
स्वरूपतो भगवद्विभिन्नांशत्वं प्रतिपादितम् ।

जीवस्य स्वल्पावश्चानात् पूर्वं यावदन्थो विद्वते
तदा परमार्थप्रतीतेरनाविलता नास्ति । सम्बन्धज्ञाने
द्वयेन प्रेमनामसङ्कीर्तनयोग्यता जायते, तदा स जानति

नयनं गलदथ्रुधारया
वदनं गदगदसद्वया गिरा ।
पुलकेन्द्रिचितं वपुः कंदा
तद नामग्रहणे भविष्यति ॥ ६

गम्भीर्यते । अजानानिमाथकजातगतिभावुकयोनाम-
सङ्कीर्तने प्रभेदो वर्तते । काष्ठये त नियनकालात्
प्रागव जातर तिभक्तम्य वेशंकर्यत नाम्याकं समुच्चितम्,
अनयनित्रन्तो वेगलयं ततः स्वेच्छापूर्विका ततश्च
मार्गिकीति दशात्रयं ददृढ़श्च प्रेमभूमिगिति ॥ ६ ॥

हे गोपींजनवल्लभ ! कदा त्वदीयनामग्रहणकाले
माहश गोपन्यनाया नयनं गदगदसद्वयम्-
द्वयेनि. वाक्यश्च मदतामेष्यनि. शरीरस्वा लोमाक्षिनं
पुलकिनश्च भविष्यति ! इदं हि लालसाधित विजनं-
निदर्शनम् ।

“कदाहं यमुनार्तीरे नामानि तद्य कीर्त्यन् ।
उद्धाप्यः पुण्डरीकाश ! रचयिष्यामि तारङ्गवम् ॥”
एतद्व्याप्तोवनीयम् ।

गणनामादी न प्रेमनामसङ्कीर्तनावकाशो भवनि,
अनपव श्रीपद्मासङ्कृतरेणाभिरहतम् ।

“त्रुतमप्यापिनिपदं दूरे हार्गिकथास्तान् ॥”

यद्य सम्लिं द्रव्यचित्त कम्पाश्च पुलकादयः ॥”

ओपनिषदं व्रद्धं हि हार्गिकथासृतं प्रसङ्गात् सुदूरं
शितम् । यत्र हार्गिकथा वर्तते तत्र हि चित्तस्य द्रव्यत्वं
कम्पाश्च पुलकादयश्च परिलक्षणते ।

अत्र तु चक्षुषोनिस्मर्गाद वत्वं भावाभासार्पियाणां
विकारा वा तोद्धाराः परन्तु शुद्धस्य जीवान्मनः कृष्ण-
सेवीन्मुम्बनायामेवानुकूलं मनः स्यूलान्यद्वयात्यङ्गनि-
च नियमावस्थ्य प्रानिकल्यायन कर्त्यन् । सुतगामनर्थ-
मुक्ते शुद्धमगवद्वक्ते चित्तद्रव्यत्वं सात्त्विक आङ्गिकश्च
विकार गशिणालक्ष्यते । ये तु कोमलशङ्खजना महा-
भागवतानुकूल्या कृत्रिमं सात्त्विकविकारादि प्रकाशन्तो
लोकचञ्चनां विद्यति, तेषां नादृगनुष्ठानं शुद्धमक्तेविग्रह-
कारणं भवनि ॥ ६ ॥

युगायितं नमपण
चक्षुषा प्रावृष्टायितम् ।
शून्यायितं जगत्सर्वं
गोविन्दविरहेण मे ॥ ७

हे गोविन्द ! त्वद् विग्रहेण निभिलं जगत् शून्यमवश्यत्वेन, नयनयुगलं व्राणिकवारिप्रायेयाश्रुधारय, परिष्ठुतनामैति, नेत्रात्रम्य पतनकालश्च युगकल्पः प्रतीयते । अयं ति विग्रलम्भसम्य प्रकृतुं निर्वशनम् । जाननिभक्तानां सम्भोगाद्विषयमम्भस्य प्रयोजनलम्भ विकरमसित्यववोधयितुं श्लोकोऽयमवतारितः ।

प्राकृते विग्रलम्भसे केवलं दुःखमेवावस्थिमप्राकृते तु वहिर्दुःखमयमप्यम्भनरं पग्मानन्दपरिपूर्णतया विग्रजते । विग्रलम्भः सम्भोगस्य परिपोक्तक्षभवति । परश्च तत्र प्रमवैचिक्तव्याल्यायां भूमिकायां वहिदर्शनतः सम्भोग एव गजते । विग्रलम्भकाले श्रीशृणुम्य स्परणप्रानुयां श्रीहरिविम्भुतरवक्त्राणो नास्ति । इयमेव भजनप्राकाष्ट्राः शृणुविमुखे गोरनागरमनवादप्रचारकवृन्दे यत्सम्भोगरसस्य प्रावृत्यं परिलक्ष्यते, तदि शृणुवैमुख्यवशादप्रकृतरसम्यवाधकेत्य । सम्भोगवादिनस्तु स्वान्मेन्द्रियप्रीतिचेष्टा परत्वात् शृणुभक्तिरहिताः भवति । शृणोन्द्रियप्रीतिनिकृज्ञैव प्रेमेति विदिते स्वाय सम्भोगरसम्य ताङ्गतया नासी श्रीगौराङ्गं नागरत्वेन कल्पयितुं प्रधावति । श्रीगौराङ्गलीलाया इदमेव रहस्यं यत् श्रीशृणुः स्वयमपश्चयजानीय भावालम्भनाविग्रन्तरं विग्रलम्भसाधि इति वर्तते । सम्भोगरसस्य पोषणकल्पयेद्याश्रय जातीय जीवस्य पूर्णविकामपगकाष्ट्रा विग्रलम्भ एव स्थितेनि प्रदर्शयितुं श्रीशृणुषो विग्रलम्भसाधतारं नित्यं श्रीगौराङ्गस्वरूपं प्रकृत्यामास । तत्र न सम्भोगवादिनां हेयचेष्टा फँलाय भवितुमहति ॥ ७ ॥

अहं प्रादृप्तसेवनरताया गोपललनायाः किङ्गी ।

शिरूप्य वा पादरतां पितृपृष्ठ मामदर्शनान्मर्महतां करोतु वा । यथा तथा वा विदधानु लभ्यते स प्राणनाथस्तु म एव नापरः ॥ ८ ॥

मामालङ्घननान्ममा करोतु किम्बादर्शनान्मर्महतां लग्नात् नस्य हि गोपदृष्टिरुप्य लक्षणम्य यथेच्छा तथेव भवतु । तथापि म एव मम प्राणनाथो नात्यः कश्चिद्द्वर्तति । श्रीसृष्टास्तु स्वतन्त्रः पग्मपुरुषः तदनुगमनमंव ममानन्ये धर्मः । लोहं स्थेच्छाल्यागिणी तदभिक्ताप्राप्नाति कृत्येन किम्बादर्शनं सेवाप्रवृत्तं प्रदशश्चितुं प्रभवतामि ।

ज्ञावस्य लिङ्गो हि स्थेच्छाल्येहमनस्ता इन्द्रियाधिक्षयं न वर्तते । तदा हि पशुरग्मे नन्दनन्दस्य स्थेच्छाधिकारक्षेत्रं अप्रायत्वशृन्दावनवार्तामैति वज्रललाया: लक्ष्मीं त्वये निद्रादैर्हास्यतेनाप्रकृतेन्द्रियगणेन केवलं कृष्णेच्छा परिपूरणमेव प्रेममत्कम्बलपूर्पे । जीवः कदापि स्वान्तरात्माश्रयावग्रहत्वेन न मन्यते, तेनाप्यहं व्रहोपाननाभवति । आश्रयजानां यस्यानुगमनमेव शुद्धज्ञायात्मतो निर्मलमवस्थानम् । जीवस्य कृपणप्रियन्त्वेऽपि तत्संस्थाने कृपणाभिक्ताप्रकरणं विभक्तांशाः संशिलेण वर्तते ॥ ८ ॥

शिक्षाषुकस्य श्लोकैरग्रुमिरेवाभिधेयकीर्तनसुम्बेन सम्बन्धाभिधेय प्रयोजनतत्त्वानि प्रदर्शितानि । प्रथमे सामान्यतः श्रीशृणुसङ्कीर्तनस्य साधनं, द्वितीये त्राद्वक्षं प्रुसाधेने स्वस्याक्षमत्वोपलब्धिः तृतीये श्रीनामप्रहण-प्रणाली, चतुर्थे प्रतिकूलवाच्छा कैतवयोर्वर्जनं, पञ्चमे ग्नवपङ्गानं, पष्ठे शृणुसाराक्षिप्यादान्मगः सौभाग्यवर्णनं, सप्तमे उपनाधिकारं विग्रलम्भगमवर्णनं, अष्टमे च स्वप्रयोजनसिद्धे रूपदेश इनि । प्रथमतः पञ्चस्वभिधेयमूला सम्बन्धज्ञानशिक्षा, अष्टस्वेवाभिधेयमन्त्यश्लोकत्रये प्रयोजनत्रियगिणी शिक्षा, प्रथमतः पञ्चस्वभिधेयविचारे साधनभक्तिरन्त्ययोर्भावमत्किः, पष्ठनोऽष्टमं यावदृशेशिष्यात्समाष्टमयोः साध्या प्रेममत्किः परिस्फुरितंति ॥

सटोक-शक्तादशकमूलम्

[श्रीमद्भक्तिविनोद ठक्कुर गच्छनम्]

(पूर्वानुवृत्ता)

स्वस्पदवस्थाने प्रभुरभस्मावोदय इह
ब्रजे राधाकृष्ण स्वजनजनमावं हृदि वहन ।
परानन्दे प्राणिं जगद्गुरु भग्नतसुखमहो
विलासाव्ये तत्त्वे परमार्थत्वयां स लमने ॥१६॥

तदा कृष्णावृत्त्वा न्यजनि शनकेमायकदशा
मित्यादि वाक्यश्चरेष्ठेन श्रवणोत्तनादिसाप्रतमक्षयनु
शीक्षेत कि भवताति यूवप्रभाशकृत्यप्रयोजननन्त्यसाह
स्वस्पदवस्थान हृत । भुक्तिहृत्यान्यथास्त्वं व्यव्ययेण
भवन्त्यतः इन भवतवस्थनानुसारेण जीवाना
स्वस्पदवस्थानमेव सुर्विग्नियायात् । अते शुद्धचित्कणः
कृष्णानुगत तत्त्वविशापः । जगद्गम्भोगादि कार्ये
मम पतनमेव । कृष्णान्नगाम्भूतमेवामुखमेव गमेव गति
गतिविचिन्त्य कृष्णाचरणपायूः यननतरः सन् सजीवः
शान्दाम्भव्यवान्दत्तमव्युगमनानां मध्ये अश्रिकार्ण
मेदेन प्रभुरभ एव सुख्योन्तम दृति भावनया तद्रम
मास्याद्यति । सुतुंगं स्वस्पदवस्थानमम्बे मधुरगम
भावोदयो हि परमप्रयोजनदातः । तत्प्राप्य । ब्रज
चिज्ञर्त । राधाकृष्णस्वजनजनमावं राधाकृष्णायो ये
व्यजनाः परिकारानाः तथां जनः कं कुरु राजनस्य भावं
मेवादि कार्यविषयकं, व्यभावं स्वस्य हृदि वहन गृह्णन ।
परानन्दे सच्चिदानन्दे कृष्णविषये प्रातिम । जगद्गुरु
सम्मन्त्युव्यं जगति यदतुल सम्पन्तुवं तत् । पुनः
राधाकृष्णविलासाव्ये तत्वे परमप्रिच्छयां दास्यं लमने ।
सिद्धान्तवाक्यानि यथा । भगवत्प्रातिस्पृष्टा ब्रुत्तमायादि
मयी न भवति किन्तु स्वस्पदशक्तयानन्दमागस्तु ।
प्रीतिः श्वलु भक्तचित्तमुलामयति, ममतया योजयति
निजम्भर्याति, प्रियत्वानशयेनाभिमलयति, द्रवयति,
स्वविषयं प्रत्यभिलापानिशयेन योजयति, प्रतिक्षणमेव
स्वविषयं, नवनवत्येनानुभावयति, असमोद्दृच्छत्कारेण
उन्माद्यति च । सा च प्रातिस्पृष्टा भक्ति क्रमेण
पाल्यानां आश्रयात्मिका । भृत्यानां दास्यात्मिका ।
लाल्यानां प्रणायात्मिका च इव या । कुत्रोयमिति भावेन
अनुकमित्यवभिमानमयी प्रीतिर्वान्त्यम् । मत् सम्

मधुरशीलवान् यो निरुपाधिमत्प्रणाशयविषय इति
भावेन मित्रत्वाभिमानमयी प्रीतिर्वान्त्याद्या द्विविद्या ।
एवस्परनिरुपाधिकोषकागरभिकतामया सुहदाद्या ।
सद्विहारशाली प्रणयमयी सख्याव्याचैति । अथ
कान्तोऽविर्मितं प्राणिः कान्तभावः । एव एव प्रियता
शब्देन श्रीमामूर्तमन्त्री परिसाधितः । प्रियस्य भावः
प्रियतेन । लौकिकगम्भिकैत्रैव रतिवंजास्वीकृतयते ।
एव एव तत्त्वव्यात् श्रीणिपिकामु कामादिशब्देनाप्य
भित्तिः । स्मराक्ष्यः कामविशेषस्त्वत्यः वैलक्षण्यात् ।
कामनामान्यं श्वलुस्पृहाः सामान्यात्मकम् । प्राणि
मामान्यत्वं विषयानुकृत्यत्मकान्तदनुगतविषयम्पृहादि
मयो ज्ञानविशेष इति लक्षितम् । अतो ह्योः समान
प्रायवेष्टन्वेऽपि कामनामान्यम् चेष्टा स्वीयानुकृत्य-
तान्यां । पुरुषप्रयोजने तावन्मुखप्राप्तिः दुःखनिवृत्तिश्च ।
श्रीभगवत्यतानां तु सुखप्राप्तिं दुःखनिवृत्तिव्यञ्जान्य
निकमिति । तथा श्रुतिः । येनाहं नामृदः स्यां
किमहं तेन कुर्यामिति । रसं ह्यं वायं लक्ष्यानन्दा
भवतीति । आनन्दं व्रहणे विद्राज्ञविभेति कुनश्चेति ।
तम्भात् प्राणिरंव पुरुषप्रयोजनन्वेन सर्वदा अन्वेष्या ।
अत्र एतावदेव वक्तव्यम् । एतद्वस्य श्रीगुरुकरणा
श्रयेगान्मनि जानन्यं चिदनुशीलनप्रक्रियया ॥ १६ ॥

प्रभुः कः को जीवः कथमिदपचिद्विश्वमिति वा
विचार्येतानर्थात् हरिभजनकृच्छाव्यन्तरुः ।
श्रेष्ठाशां धर्मान् भक्तलवपगच्छं परिहरण
हरेनामानन्दं पिवतिहरिदासो हरिजने ॥ १७ ॥

पूर्वोक्तदशशलोकेन सम्बन्धाभिषेयप्रयोजनं विशद्यते,
जीवकर्त्तव्यता, प्रदर्शिता, प्रभुः क इति । जोवानां कः
प्रभुः । कोऽस्मौ जीवः । इदं चिदचिद्विश्वं कथं वा ।
सम्बन्धाभिषेयप्रयोजनमूलकं प्रसद्यत्रयं विचार्य । य
एव शास्त्रार्थचतुरः स हरिभजनपरे भवति । स च
हरिदासाभिमानेन भक्तजनसङ्गेन च हरेनामानन्दं
पिवति आनन्दस्य रसलूपन्वात् पानसमूल्यः अङ्गूच्छने ।
तत्त्वप्रस्तावद्वात् अष्टाङ्ग योगादिसाधनं परित्यज्य

कथं वृद्धिमतां हरिनामकीर्तनादौ स्पृहा भवेदिन्याद्या
शङ्कुय नामानन्दपानं व्यवस्थापते ? उच्यते । श्रुतो ।
ॐ आऽस्य जानना नाम चाद्वयत्वं महस्ते विष्णो
सुमतिं भजामहे । ॐ तत्सदित्यादि । हे विष्णो ने
नव नाम चिर्चिन्त्य स्वस्वरं अनपव महः स्वप्रकाशस्यम् ।
तस्मात् अस्य नाम्न आ ईर्ष्यद्य जानन्तः न तु सम्यक्
उच्चार माहात्म्यादि पुरस्कारण । तथापि विवक्तत
व्रुत्यानाः कैरं तद्विषयस्यप्रसादात्रं कुर्वाणाः सुप्रतिं
तद्विषयां विद्या भजात्वे ग्राम्युमः । यतस्तदेव प्रणव
व्यजितं वस्तु यत् यत् विद्युतिविनि । अनपव व्य-
देवतां श्राप्तुं स्फुर्तीर्थं क्षाकु त्यादवश्य मुक्तिदत्त्वं
श्रुयते । पादं । नामचिन्त्यमणिः कृपणश्चैत्यं रस
विश्वः । पृथगः शुद्धेतित्यमुकोर्मित्यन्वानामनामिनो
रिति । नामाभास्यम् मुक्तिदत्त्वं श्रुयते किन्तु तस्य
प्रेमदत्त्वं न श्रुयते इति नाम गहन्यम् । नामापाद्य
शूल्यानां शुद्ध नामस्त्रावानुशः लन्त् नाम्नः प्रेमदत्त्वं
उक्तम् । नामापाद्यास्त्वेत्पाद्योक्ताः । १ । सतां
निन्दा, नामागणां स्पृहानां अथं पृथग् व्यापनस्या
निन्दा । २ । शिवस्य श्रीचिष्णोर्नामादेः स्वानन्दव
मननम् । भगवतो नामस्त्रावगुणलोलादौ जडवुद्यया
भगवत्स्तंपां पृथक् ज्ञानम् । अथवा श्रीशिवः श्रीचिष्णोः
स्वतांशान् वृथक् शक्तिमिद्व ईश्वरं हातं मनं शिवादे
विष्णोगेवत्वागत्यात् । ३ । गुरुवज्ञा । नाप्रत्यन्वयुस्त्रां
व्रह्मानादिशिवा गुरुवज्ञाहानमनन्म् । ४ । श्रुति
तद्विषयशास्त्रनिन्दनम् । तत्तच्छाक्षो नाम माहात्म्यं
द्वृपूर्वा तत्तच्छान्दनम् । ५ । हर्षनामसहस्रि अर्थवाद्
मिद्विनि मननम् । ६ । हर्षनामानि कन्तिवानि इनि
चिन्तनम् नामानामनोर्भेदन्वात्तद्वश्वास्य एव
अपगाथः । ७ । नामवलेन पापाचरणम् । नाम्नः
ग्रहणात् प्राक् यद्यथत् पापं कृतं तत्सर्वं नामथहणेन
विश्वसितं भवति । तता न पापश्वृत्तिः । शिष्यं भवति
धर्मान्मा इति गीतावचनात् पूर्वपापस्यन्वेऽपि
अत्यन्यकालेन नामपूर्स्वभावेन पराजितो भवति ।
किन्तु ये तु नामवलेन पुनः पापाचरणं कुर्वति ते
किल् नामापरायनः । ८ । अन्य शुभ क्रियामिनां
सामान्यमनन्म् । नाम्नः चिन्तामणित्यात् स्वरूपा
भिन्नत्वाच्च साक्षात् कृष्णस्वरूपन्वे सिद्धे रन्यज्ञानकर्म

योगतीर्थयात्रादिशुभुक्रिया तत्समा न भवति । ये तु
अन्यपुण्यकर्मणा सह नाम्नः सामान्यं पश्यति तंत्वप
गाधिनः । ९ । अश्रद्धवानादौ नामोपदेशः । अश्रद्धया
विवा नाम्नि नामित्यात् अश्रद्धवते स्वप्रतिष्ठादि स्वार्थ-
लभायं पः नामोपदेशः स एव अपगाथः । १० । अहं
संपूर्णाभिप्रानेन सदित्वा नामग्रहणम् । अहं धनी,
अहं अनुच्छयणोः अहं वैष्णवः मुत्तरां पूजनीय अहं
ज्ञानान्त्यादि मिथ्याभिमानदृष्टिचित्तानां भगवत्ताम
ग्रहणं कर्तयम् । अतपापागाथः । श्रीमन्महाप्रभुषा
श्रीशक्तायुक्ते यद्वदितं तुणादपि सुनीचेन तगोपयि
स्थापणुनः । अपानिना मानदेव कान्तनीयः सदा हरि-
पित तद्विषयम् सहृदयोर्विद्य दशम अपराधं परिहारं तुणादपि
वाक्यतामयम् । स्मृतम अपगाथं परिहारं तगोपयि
स्थापण्युपेत्यादि वाक्यतामयम् । तितिक्षात्र पाप-
दमनतामयं च । अपानानि वाक्येन नवप्र अपगाथः
परिहरः । मानदशदैनान्य सप्तसंव्यक्तापाराधः परि-
हरणाथः । नाम परायणस्य साध्या । नाम नामिनोर
संद्वजान्मय । नामतत्त्वदैशिकस्य, नामतत्त्वप्रकाशक
शास्त्रस्य । नामगाहात्म्यं सत्यपिति व्यापकस्य । नाम
एव अप्रकृत्यस्तु न तु काल्यनिमिति निराणयकस्य, नाम
एव भवेनवत्क्रिया विलक्षणस्यण श्रीमानि सिद्धान्तस्य
सम्भानकाणां मानदत्त्वम् । ईश्वरं तद्विषयेषु वालिशेषु
द्विषयेषु च । प्रेमसंबोधं कृपारेष्ठा यः करोति स मध्यम
इनि भागवतवचनानुसारणं कृष्णे प्रेमाचरणं यद्वक्त्वं पु
मैत्रयाचरणं चिरचिद्वजानहीनेषु विषयमुख्येषु कृपाचरणं
द्विषयेषु मायावादं नास्तिकवाददृष्टित भगवत्स्वरूप
विद्वे प्रियु जीवस्य नियकृष्णश्वज्ञानावद्वेषिष्यु च
उपेक्षाचरणमेव यथायाम्य सवत्र मानद्रानामेत्युप-
दिष्यम् । एतान् अपराधान् परिहरन् । धर्मान्
प्रेमेतत्प्रकाशान् स्वर्वप्रकाशवेदोक्तान्विधि धर्मान्, स्व-
धर्मान्, परित्यजयेत्यादि गीतावाक्यान् परिहरन् । अभे-
दाशां सुकिस्पृहाम् । साक्षोक्त्यसार्थिसामाण्यस्वारूप्य-
सागुज्यमेदेन सुकिरपि पञ्चविधाः । तत्र सायुज्य-
मुक्तेभक्तिविग्रोवात् तत्त्वं कृतम् । भगवत्सेवाद्वाग्भूतं
सालोक्यादि चतुष्प्रयमणि न स्पृहनीयं तत्त्वफलानाम-
निवार्यकत्वात् श्रीकृष्णकृष्णा भक्तिसाथकानां तत्तत्
स्पृहायाभक्तिवाश्रकत्वाच्च ॥ १२ ॥ (क्रमशः)

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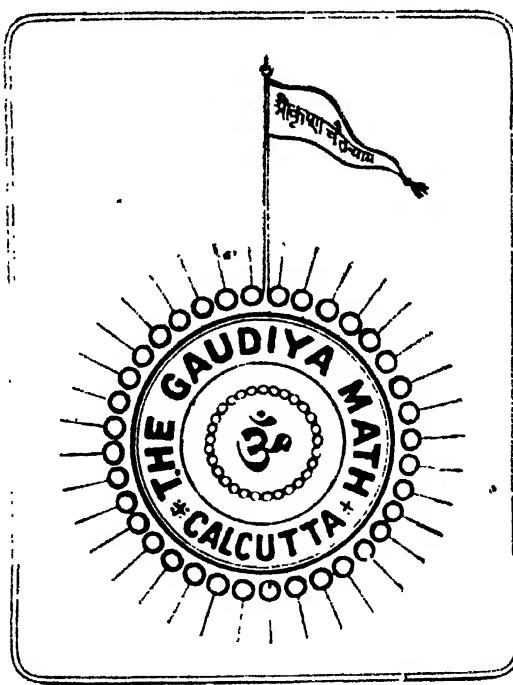
OR

THE HARMONIST

December

“अदोषक्लेशविश्लेषि-परेशावेश-साधिनो ।
जीयादेया परा परी सर्व-सञ्जनतीष्णी ॥”

1927



EDITED BY

Paramahansa Paribrahakacharyya

SRI SRIMAD BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJ.JANA-TOSHANI
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Psilanthropism (प्राकृत सहजियावाद)

THIS limited, changeable, phenomenal world is the perverted reflection of the absolute, perfect and eternal region which is the abode of God. The evidence of the scriptures clearly declares the above to be the nature of the difference between the spiritual and material worlds. In as much as this material world is the reflected image of the absolute Reality it mimics, in a most perverted manner, the beauty of the original. Its beauty, however, is more false and useless even than that of the mirage and is no less fatal to the unwary who put their trust in it. The reality of the reflected image, as reflected image, need not be denied. But at the same time it is necessary not to overlook the fact that

the reflected image is only the shadow of the real substance and may be called unreal in comparison with the latter; especially as the shadow has no independent existence of its own. In fact the shadow has neither the permanence nor the reality of the original. By no amount of sophistry the image can be considered to be identical with the object itself and be made to serve the purpose of the latter. The image of an automobile cannot be used as a conveyance. Children, indeed, are liable to be deluded by the image of a horse into believing it to be the real horse, but their efforts to ride the image are none-the less doomed to failure. Exactly similar is our attempt to enjoy (?) the treasures (?) of this world. We are

perpetually deluded by the mirage but refuse to be convinced of its unreality. We are constantly engaged in chasing the pleasures of this world never doubting that it is not only our privilege but quite within our power, to enjoy them. Nature presents herself to our fancy as a wayward mistress whose proper and only duty is to pander to the gratification of the senses of us, her lords by making a free offering of all her colour, taste, sound, touch and smell in all their gross and refined forms at our feet.

But the truth that the scriptures are never tired of dinging into our ears and which is not wholly unrecognisable if only we would stop to consider it with the attention that it deserves, is that we have been hurled into this strange and alien world as the result of this very immemorial proneness for selfish enjoyment that seized upon our souls in consequence of our forgetfulness of the lotus feet of Sri Krishna. In our present fallen state, from the moment of birth we are completely wrapped up in the meshes of this physical Nature and learn to believe that she is all in all. As a matter of fact, by abusing our freedom of choice, the instant we forget the service of God our real and eternal nature at once gets enveloped in a subtle case which is put upon it by the illusory energy of God, the mother of this physical world. This case is a mere material adjunct. (उपाधि) and is

quite different from the soul which it covers up. It consists of the mind (मनस्), intelligence (बुद्धि) and the perverted ego (अहम्कार). This subtle case is further enclosed in an outer covering which serves to protect the inner case and also enables it to function properly. Our eternal and real self the soul, is in this manner overlaid by these two coatings, both foreign to its nature, viz. the inner subtle, or mental case and the outer, gross or physical body. The outer case is also made up of the same five principles of matter which form the substance of the mental case, and is also in like manner merely an adjunct of the soul that is equally difficult to separate.

From the above it is clear that the substance of our thoughts viz. the mind, the instrument whereby we form conclusions, the principle of intelligence viz. the perverted ego by which we realise our existence in this world, the eye, the ear, the nose, the tongue, the skin, our speech, our hands, our feet and all the senses, are the handi-works of this physical nature (प्रकृति). Similarly all those objects which we see, hear, touch etc. are also the products of *prakriti* that is to say they are all material objects.

Being thus surrounded on every side by physical nature, nourished by her, enjoying her treasures and being joined to her by the wasp and the woof

of the method and object of all our endeavours, our eternal, super mundane nature is thereby forced to remain severely suppressed. In our present fallen state we are thus thoroughly mastered by the multitude of impressions contracted from her and are enveloped by and completely engrossed in this material world. The *jīva* that has forgot Krishna, that has forgot her own eternal nature, and who by reason of such forgetfulness mistakes matter for the spirit, is denoted by the term प्राणत सहजिया of which the nearest English equivalent is the word 'psilanthropist.' That is to say, in the fallen state, we are, all of us more or less psilanthropists. The only exceptions being the devotees of God who alone recognise God's transcendental personality and the eternal existence of spiritual manifestation.

It has been stated above that this physical nature (प्रकृति) is the perverted reflection of the eternal and real world. The eternal region of which this material world is the perverted reflection is the spiritual world. In that world everything is spiritual. In that world there exist trees, creepers, grass, earth etc. in their real, eternal condition. In the spiritual world there is to be found none of the imperfections of this world. There the nature serves exclusively, not *jīva*, but Krishna. The ground, trees and plants, rivers, lakes,

seas and mountains, woods and groves of that world are transcendental, that is to say they are objects that lie beyond the reach of this physical nature and by reason of their spiritual character, possessing eternal existence, they are fit to serve the transcendental activities of the Godhead Himself in as much as they all happen to be self-conscious, unlike their false counterparts of this universe.

The most merciful Lord condescends at times to depute his servants, the dwellers of that blessed region, to the benighted inhabitants of this ungodly world. And sometimes out of His great mercy the supreme Lord Himself comes down into our midst. The Lord Himself and His obedient servants alone know the real nature of the transcendental world. Those souls that are engrossed in matter are ignorant of the true nature of the spiritual region. This happens to be so because the fallen souls (बद्र जीव) being altogether averse to Krishna from time immemorial, by reason of the vast variety of the material bodies with which they were successively endowed by physical nature as the result of their ungodly activities, have remained without sight of Krishna for an incalculably long period. How then can we expect them to remember and tell us the tidings of the transcendental world? Can a person who has never been to England give us true information regarding that country?

The analogy of this mundane world does not, of course, apply fully to the case of the super-mundane. In this world for instance one who has never been to England may, by learning the account of that country from others who have visited it, be able to understand and also to convey to others information thus obtained. This is feasible because Bengal and England happen to be countries that are both of them situated within the limits of this physical universe and the one country materially resembles the other ; and, therefore, it is possible for a person who is acquainted with the conditions of one country to understand the description of the other from the pen or lips of a person who happens to be like himself a denizen of their common universe. But the spiritual world happens to be quite unlike this physical world. The two are in fact centred round opposite poles. Therefore, it is not at all surprising that, engrossed as we are in the experience of this world, we fail to understand the real meaning of such accounts of the spiritual world as have been written or declared for our benefit by those who have had the privilege of possessing the true knowledge of that transcendental region ; it is all the more so because the instruments with whose help we, fallen souls, have to study those accounts are themselves the cross-threads in the texture that

binds us to this world. Those who consider that by means of this material mind, intelligence and the perverted ego it is possible to undertake the investigation of the Spiritual Kingdom and to enlighten other people regarding the same, that it is possible, with the help of such mind, to understand the nature of the spiritual world by studying, the works of seers and explain the same to others, are psilanthropists in the sense in which that term has been used by the devotees of God.

The psilanthropists are grouped into numerous sects that are scattered over the world and psilanthropism has assumed a great variety of forms. An endeavour has been made in this paper to identify a few of those groups with the help of tests supplied by those scriptures that treat of un-alloyed devotion.

The psilathropically-disposed may, however, contend that if ordinary readers are not fit to understand devotional works penned by the great seers there was neither necessity for the publication of such works in this world, nor is it possible, indeed, to understand 'for what class of people they could have at all been intended. In anticipation of such objections the devotees of God declare that to those who approach the investigation of the transcendental Name, Form, Qualities and Deeds of the Godhead by means of their mundane

intellects those spiritual truths are not revealed. In the words of Sri Chaitanya Charitamrita 'Spiritual truths cannot be realised by the un-spiritual,—this is constantly declared by the Vedas and the Purans'.*

Those spiritual works or tidings of the spiritual world have been penned for the perusal of persons who, by the mercy of the true devotees of God, have already been pre-disposed, to an extent, towards the service of the transcendental Reality. The advent of the devotees of God into this world is for the purpose of imparting spiritual enlightenment or arousing the consciousness of the spiritual self in the worldly minded after rescuing them from the slough of materialism. According to the Bhagabatam 'the devotees even when they appear in this world remain unaffected by the power of worldliness and it is this immunity that constitutes the Divinity of their nature.†

The superiority of the Godhead to *jivas* is discernible in the fact that even when the Supreme Lord appears in this material world He is still beyond its jurisdiction. When the in-

* अप्राकृत वस्तु नहे प्राकृत गोचर ।

वेद पुराणे एइ कहे निरन्तर ॥

—(चैः चैः मध्य ६८)

† पतदीशनमीशस्य प्रकृतिस्तेऽपितद्गुणैः ।

न युज्यते सदात्मस्थैर्यथावुद्दितदध्यया ॥

—(भा॒: १११३)

tellect of the *jīva* submits unconditionally to the guidance of the Godhead it also escapes being affected by the qualities of the mundane world although lying in contact with it.

Those perfect beings who have themselves realised the nature of the transcendental self are always endeavouring to impart the knowledge of the spiritual, in other words, to arouse the consciousness of the transcendental, in fallen *jīvas*, being moved to pity by the miseries that those fallen souls undergo in the prison-house of the enchantress *etc.* this material Nature. This process is denoted in our *sastras* by the word 'diksha' which may be rendered by an unsatisfactory English equivalent as 'initiation'. A fallen soul becomes fit for *diksha* as soon as it really seeks such help and is prepared to throw itself unreservedly at the feet of a preceptor who is acquainted with the nature of the spiritual self and is, therefore, free from all worldly ambitions. At the time of *diksha* the soul gives up all its worldly vanities and makes its complete submission 'with mind, body and speech' at the holy feet of Sree Gurudeva. Thereupon the Preceptor, after having *first* cleansed the disciple of all his sins, that is to say after freeing him from all earthly frailties, makes him fit for the service of Krishna. The body and mind of the person who is thus favoured lose all inclination for the pursuit of

worldly objects ; and on the disappearance of all un-spirituality, the transcendental knowledge or the real nature of the *jīva* is spontaneously manifested. The devotee being thus freed from sin and being further spiritually enlightened, is enabled to employ himself in the service of Krishna by means of his soul which itself is pure intelligence and un-alloyed bliss. The mind of such *jīva* is no longer the material mind, it is then the pure mind (*शुद्धमन्*), the dwelling-place of Sri Krishna Himself.

It is the pure mind alone that can realise the Name, Form, Qualities and Deeds of Sri Krishna. By the material mind, that is to say by the mind that is engrossed in material colour, taste, smell, touch, sound etc., the transcendental Name, Form, Qualities and Deeds can never be realised. *

In the words of Thakur Narottamdas's prayer :

—“Oh, when will the mind be pure
giving up all worldly desire,
When shall I behold the holy
Brindaban !”†

* दीक्षाकाले भक्त करे आत्म समर्पण ।
सेइ काले कृष्ण तारे करे आत्मसम ॥
सेइ देह करे तार चिदानन्दमय ।
अप्राकृत देहे कृष्णेर चरण भजय ॥
प्रभु कहे बैष्णवदेह – प्राकृत कभु नय ।
अप्राकृत देह भक्तेर चिदानन्दमय ॥
† छिष्य-छाड़िया कवे शुद्ध हवे मन ।
कवे हाम हेत्व से श्रीबृन्दावन ॥

To remove any possible misconception on the part of psilanthropists like ourselves, Sri Gaur-sundar Himself declares that the hearts of worldly people are polluted by their intimate connection with the activities of the material mind, and being fast bound there-to, belong to this world ; whereas My mind is altogether free from any earthly taint and is, therefore, entirely different from theirs : My mind is the hallowed playground of the transcendental God-head, there being no difference between My mind and Brindaban. Sri Krishna's pastimes are manifested only in the transcendental Brindaban, the worldly plane is not a fit place for the sports of Sri Krishna. In My spiritual mind cause Thou, O Lord, Thy lotus feet to appear. *

They are psilanthropists who, even after having had the rare good fortune of listening to these words of Sri Gaur-sundar, make a show of contemplating, with this mundane mind, the Name, Form, Activities etc. of Sri Radha-Govinda, Who can be served only by the pure mind which is absolutely free from all sin, in other words, by the faculties of the immaculate soul alone. These deluded people are so foolish that they

*अन्येर हृदय मन मोर मन बृन्दावन
मने बने एक करि मानि ।
ताहे तोमार पद्मद्वय कराह यदि उदय
, कवे तोमार पूर्ण कृपा मानि ॥

do not understand the simple enough truth that it is not possible to be a denizen of the spiritual Braja with this material body and mind. Failing utterly to grasp the significance of the words and deeds of transcendental devotees they fondly imagine that to dwell in Braja is same as residing in the Geographical locality of the name with this body which ever seeks the gratification of its senses. Those among them who admit that it is not possible 'to dwell in Braja' with the physical body adopt the zealous pursuit of familiar domestic duties, evidently under the impression that it is the practical manner of residing in Braja with the mind, never suspecting that it is impossible 'to dwell in Braja' with the *material* mind.

Those who suppose that the offensive taking of the holy Name is identical with the taking of the holy Name itself, that is to say who consider that it is possible to take the Name and to realise the Form, Qualities etc. of the Godhead, with the material organs of sense,—are psilanthropists.

They are psilanthropists —

Who think that it is possible to attain devotion for Krishna, which is the end of all spiritual endeavour, and to realise the transcendental Name, Form, Qualities etc. of the Godhead, even when, by reason of ignorance of our relationship with God, we may,

with perverse tenacity, cling to wrong conclusions, or be without any conclusions at all.

Who think that persistence in offensive taking of the Name leads, by degrees, as a matter of course, to the realisation of the Holy Name itself and to love of God.

Who profess their readiness to give out to their disciples their particular (?) methods of spiritual realisation on receipt of a sum of money, as also such disciple who being still in the state of sinfulness begs of his preceptor for instruction in the principles of spiritual *amour* understanding the same in the worldly sense of carnality.

Who think that it is possible even in the state to take the name of Krishna, to realise His Form, Qualities etc. and also to serve Him.

Who think that by mere persistent listening (even in the state of sinfulness) to the Name, Beauty, Qualities and Deeds of Sri Krishna love for the holy Name is aroused.

Who think that the Holy Name becomes manifest of itself by listening to the account of the Deeds of the Godhead.

Who hold that the sentiment of spiritual love (rasa), precedes faith (sraddha), or spiritual liking (rati), or that spiritual liking precedes faith.

Who think that it is possible in the sinful state to have the sight of the

transcendental Form of the Godhead,—to take the transcendental Name,—to listen to the recital of transcendental Activities,—or to understand the five chapters on the Rasa (amorous pastimes of Sri Krishna with the gopis) of the Srimad Bhagabatam or the song of the gopis or Govindalilamrita or Ujjala Nilmani or Gopalachampu, Mukta-charita, Bidagdha Madhaba, Lalita Madhaba, Dankeli Kounudi, Jaydeva's Gitagovinda, Billyamangal's Krishna-karnamrita, Chandidas, Bidyapati's devotional songs, the amorous songs regarding Rai-Kanu, etc., or, that it is possible to sing in the market-place the Divine amours,—or permissible to unpack one's special (?) devotional methods at any and every place for pecuniary consideration.

Who do not understand that the transcendental Name does not manifest itself on the tongue so long as any interval of offence separates the two,—that the Form, Qualities, Activities and the true Nature of the Godhead do *not* manifest themselves to the material mind but only the perverted caricature of them shaped by sensual emotions contracted from the poetical or prose works of fiction that delineate our passions for the pleasures of this world.

Who pretend to discourse regarding the Divine amours to sentimental persons who have no capacity for grasping

those truths, or to the novices on the path of devotion, or to the ineligible.

Who dub those who are devoid of all spiritual taste (rati) as devotees fully established in such spiritual inclination due to their natural, innate love of the Godhead,—or, as fully possessed of the sentiment of spiritual love one who is barely in the stage of novitiate on the path of such loving devotion,—or, as spiritually disposed one who possesses sincere convictions of any sort.

Who hold that manifestation of the spiritual inclination is possible while there still exists any hankering for material objects,—or that it is possible for one who is not completely freed from such material prepossessions to be an amorous devotee,—or that the very first indications of spiritual amour can make their appearance before even the commencement of the novitiate,—or that spiritual amour is attainable independently of spiritual attachment,—or in one word, that there is no anomaly in placing the cart before the horse.

Who argue that, as it is possible to appreciate with our perverted mind and intelligence dramatic works like the Sakuntala, Raghuvamisa, Sahityadarpan, poetry, rhetoric, etc. etc., it is, therefore, equally possible to understand in the same way such works as Lalita Madhaba, Bidagdha Madhaba, Rasa-panchadhyaya, Ujjala Nilamani etc.

Who suppose that harlots plying their trade are fit to utter the holy Name of Krishna with their mouths, to chant the spiritual songs regarding Rai-Kanu composed by Sri Chandidas and Vidyapati,—and that by listening to those songs from such lips other persons also may attain spiritual inclination and even love for Radha-Krishna *after the manner* of Billyamungal whose love for Radha-Krishna was aroused by his association with Chintamani.

Who think that the quality of Vaishnavism runs in the blood,—that the distinctive qualities of a *gostami*, of Nityananda, of Advaita, of an acharyya (spiritual Teacher), are transmissible through the medium of blood in accordance with the principle of heredity.

Who think that a Vaishnava has mundane parents,—who hold the view that the Vaishnava is capable of being included into any mundane caste, society or religion, that is to say, that the Vaishnava is a 'pashandi Hindu',—or that the Vaishnava is a member of any such communities as Brahman, Kshatriya, Vaisya, Sudra, Chandala, Yavana, Pukkasha, Abhira, Sumbha, Khasa, etc.

Who think that *mohaprasad* possesses immunity from defilement only at Puri-dham by reason of the sanctity of the place,—who suppose that vegetarian diet is identical with *mohaprasad*,—who

think that the *salagrama*, the stubble of the streets and the touch-stone belong to one and the same class of material objects viz. stone,—who think that the holy Image is capable of defilement by touch,—who imagine that by worshipping stone, God is worshipped,—or that (under the lead of familiar domestic instincts) by worshipping father and mother, husband and wife, of this world, Lakshmi and Narayan are worshipped,—who think that by serving the poor Narayana is served,—who think that by worshipping *any* name or form conceived by the mind God is worshipped.

Who think that the holy Name and *mantra* can be sold for a sum of money,—who think that the transcendental Name, Form, Qualities and Activities of the Godhead are capable of being chanted by the mouth of a *paik* reader or speaker and that by listening to such reading or preaching *any* good is secured.

Who think that this material body can be dressed up as *sakhii* (spiritual female companion) or *gopi* (spiritual milk-maid), or that this sinful body can serve the transcendental *sakhis*,—who think that it is possible to taste un-conventional spiritual amour (पारकीय रति) with the physical body,—who think that the truth of the un-conventional amour can be realised with this material mind which is addicted to the pleasures of the senses,—who think that it is possible

to worship Gaur independently of Krishna,—who think that Vishnupriya can be worshipped by renouncing Sri Rupa,—who think that by adopting the materialistic interpretations of theosophy or metaphysics it is possible to obtain a *moral* explanation of the *obscene* pastimes of Sri Krishna,—who think that the love for Gaur is capable of being combined with *ghost-ism*,—who suppose that God appears before mortals by being adulterated with mundane qualities,—who think that it is possible to rehabilitate transcendental Gaur-sundar

the object of our sensuous enjoyment or as an amorous hero pandering to our senses.

Who suppose that with this physical body and material mind and empirical mode of thinking, out-look and realisation, by simply purchasing a Railway ticket, it is possible to travel to the transcendental Brindaban and Nabadwip, comfortably seated in a snug, little Railway compartment, and that it is also possible to reside there in tolerable comfort by building a commodious pucca house of stone or brick and mortar, and that to live there in such fashion is to reside in the realm of the spirit.

Who think that it is possible with the same identical mind and at one and the same time to serve this world, one's wife and children, harlots, and—God.

Who think that by means of the same body, and simultaneously; the

bodies of wife, children, harlots—and those of the devotees of God, can be touched.

Who think that it is possible at one and the same time to enjoy betel, tobacco, *ganja*, *bhang*, wine etc. and to sip the nectar of Krishna-talk,—who declare that they actually *enjoy* the sweetness of Krishna devotion although they confess to the necessity they are under of indulging in material pleasures,—who imagine that even while wholly absorbed in the holy Name of Krishna one cannot forego the necessity, or *propensity*, for intoxicants such as tobacco, *ganja* etc.

Who think that it is possible to serve Krishna and at the same time enjoy fish, meat, wife, cards etc.,—who think that if only they accept whole-heartedly (?) as spiritual (?) guide a professional *guru* or even a very great sinner who frequents the tavern (*शृङ्खि-वाडी यापोया*), or one who is given to drink, sexuality, domesticity, trade etc and hold the view that, by merely avoiding to discuss the defects of such *guru*, by sheer force of blind faith (?) in him, devotion to Krishna can be gained.

Who think that as the quality of the holy Name or *mantra* cannot change by the defective nature of the spiritual (?) guide, therefore, although the pseudo-guru imparts as *mantra* a mere string of certain letters of the alphabet resembling *mantra* or offers as the holy

Name the offence against the Name, one has every chance of being *benefitted* by such *mantra* or offence against the Name.

Who dress up this frail, material body to personate Godhead Himself or His Incarnation,—who cause *tulasi leaf*, consecrated to the service of Krishna, to be offered by disciples at their own fleshy feet that are fit to be devoured by dogs and jackals.—who, abandoning the holy Name of 'Hare Krishna' taught by the *sastras* and the *acharyyas* as being the *only* saviour of the Kali Age and the Benefactor of the world, or, doubting the truth of the declaration of the *sastras* and the devotees to the effect that by the Name 'Hare Krishna' *alone all* purpose is served, in the hope of earthly fame of becoming recognized as Incarnations announcing a new Dispensation, *invent* and give currency to *new* formulas that are opposed to the essence of the *sastras* and tainted with grotesque sentimentality.

Who, in the very act of chewing betel with scarlet lips thumping the *khole*, for gratifying their senses, indulge in singing the amours of the Divine Pair, and, for the purpose of deluding women-folk, cause their heads with carefully trimmed curls to touch the ground and their elephantine 'devotional' trunks, fattened with equal

assiduity for sensuous enjoyments, to roll on the bare earth, salivate at the mouth, shed crocodile tears and twist and jerk the body,—and, on the other hand, *simultaneously* exhibit all the symptoms of the keenest anxiety for such *trifles* as a rupee a quarter-rupee, a shawl or a loin-cloth, or smoke away at *ganja*, coax the women, and giving out *all this* to be the *kirtan, bhaba* and the eight *sattvic* perturbations of Mahaprabhu Sri Chaitanya, deceive foolish people.

All such people and their aiders and abettors are—psilanthropists.

In fact *all* those who rely on their empirical ideas in discussing the transcendental Reality, conduct themselves towards the absolute Reality after the manner of their relation to mundane objects, indulge in hypocritical symptoms of having realised the spiritual Truth although utterly engrossed in the worldly slough, are by their very principles psilanthropists. Till one has had the good fortune of having obtained spiritual enlightenment from a spiritual preceptor by betaking himself to his holy feet with the sincere purpose of being freed from materialism, one cannot attain the *really natural* (i.e. transcendental) function viz. the un-alloyed, un-remitting, causeless, innate function of the soul in the form of the service of transcendental Sri Krishna.

‘Humbler Than A Blade of Grass.’

THE Samkirtan of Hari has been declared by Sri Gaur-sundar as the only method, as well as the goal, in regard to the attainment of the highest good by *jivas* in this Kali Age. By the chanting of the Holy Name the highest object of the human life, viz. love for Krishna, is gained. The following sloka enshrines the words spoken by the Lord Himself laying down the conditions to be fulfilled if the Holy Name is to be chanted in the manner that is free from offence :

“तृणादपि सुनीचेन तरोरपि सहिष्णुणा ।
अमानिना मानदेन कीर्तनीयः सदा हरिः ॥”
— (शिक्षाष्टक ३४ श्लोक) ।

In the above sloka we are instructed to perform the kirtan of Hari by being infinitely more humble than a blade of grass, by exercising patience greater than that of the tree, by not desiring honour for ourselves and by honouring all other *jivas* realising that they are the eternal servants of Krishna. It is necessary to practise at one and the same time the quality of humility and that of honouring all. There is no room for self-contradiction in those words of the God-head. The practice of either quality cannot be incompatible with the fullest observance of the other.

All *jivas*, whether they are aware of it or not, are the servants of Krishna.

The service of Krishna is the eternal function of the *jiva*-soul. The consciousness regarding this eternal Truth is aroused the instant the *jiva* throws himself unreservedly on the protection of the true devotee of God, such decision being itself the result of the *jiva* having previously served God and His devotees although he could not, till then, have done so consciously. The more closely one holds to the feet of the good preceptor, the more clearly is this relationship of the *jiva* with Krishna realised—and in proportion to the degree of such realisation the mental and physical associations lose their force. All *jivas* are found to be really one’s kin in the highest sense as soon as one realises the service of Krishna to be the eternal function of the soul. There is no object that can then be considered as beneath one’s notice by such a person. Lord Nityananda, who is all-in-all to the Gaudiya, in as much as he practised the principles that he taught, could not therefore, ignore the spiritual nature of such evil-conditioned, forsaken drunkards and robbers as Jagai and Madhai. The world-teacher Nityananda was fully aware of their tastes and nature in the state of bondage as also the fact that they were universally held by the people of Nabadyip as out-casts and utterly

worthless. But the greatest of the kind hearted did not, for those reasons, overlook their eternal natures, as the servants of Krishna although showing the highest kindness in ignoring the tastes and nature of their state of bondage in the fetters of the illusory energy of God. As everyone of the *jivas* without exception is the servant of Krishna and entitled to His service Prabhu Nityananda established Jagai and Madhai in the condition that is natural for the *jiva* by bestowing on them the necessary fitness accruing from listening to the unalloyed kirtan of Hari and association with the devotees of God. Thereafter Jagai and Madhai continued to live at Nabadvip as the Saviours of the world having become the devotees of God. This famous event undoubtedly constitutes the most striking instance of the manifestation of the quality of honouring the eternal and true nature of the *jiva* on the part of the greatest of all preceptors. The act is also at the same time in every way consistent with the functions of humility greater than that of the blade of grass, of patience greater than that of the tree, without the least self-contradiction.

Whatever may be the depth of humiliation in which *jiva* chooses to abide by being fettered with the functions of the body and the mind, a servant of the guru is ever prepared, to honour the qualities of his soul,

aware that he is the eternal servant of Krishna and perfectly pure in his own proper nature.

The nature and function of the soul are beyond the reach of the mind and speech of the fallen *jiva*. Therefore, desiring the eternal good of the *jiva* God has himself caused the manifestation to *jiva* of the eternal truths regarding the nature of the world, of God, their mutual relation etc., in the Scriptures such as Sri Veda, Sri Geeta, Sri Bhagabat etc., and, by means of His worthy agents who have been endowed by Himself with the Divine power for the purpose, in such devotional works as Sri Bhaktirasamrita-sindhu, Sri Chaitanya-Charitamrita, etc., this knowledge of relationship has been made available to the servant of the guru in the chain of unbroken *spiritual* succession by the grace of the Divine Master Himself. When the *jiva*, bewitched by the illusory energy of God, stuck fast in the qualities of the body and the mind, by disobeying the words of God and the Scriptures endeavours to bring down ruin and destruction upon himself and others by simulating the kirtan of Hari so as to accord with the tastes and nature of his and their bound state, the servant of the guru can no longer remain passive in the face of such fatal endeavour for effecting the destruction of the performer of such Kirtan and of the hearers all of them being his

dearest and nearest kin in the true sense. Fearlessly and without complaint enduring hundreds and thousands of dangers and obstacles thereby manifesting patience greater than that of the tree, discarding all personal honour or dishonour and conceit thus practising humility which is greater than that of a blade of grass, without coveting any honour for himself and at the same time fully honouring others by evincing the highest regard for the pure and eternal nature of the fallen *jīva*, in all his endeavours being actuated by the desire for the promotion of the highest good of himself and of all bound *jīvas*, the servant of the guru undertakes the practice and preaching of the unalloyed Kirtan of Hari in conformity with the injunctions of God and the scriptures the knowledge of which he has received by submission to the lotus feet of the Divine Preceptor. If in consequence of such endeavour on his part the simulation of the *kirtan* of Hari by any one who chooses to disobey the scriptures and the path followed by the godly, is obstructed, such a contingency cannot well be prevented. There is no scope for malice or contempt in the kirtan and preaching as recommended by the guru and the scriptures that has to be practised by one who is to perform it. In His *lila* for the deliverance of the countries of the South, Sriman

Mahaprabhu undoubtedly displayed infinite mercy towards the upholders of the opinions of the different schools of those places by exposing the defects of all mischievous speculations and breaking them to pieces. In the language of Sri Chaitanya Charitamrita—
 “Casuists, interpretationists, illusionists, The followers of Sankhya, Patañjala, Smriti, Purana, Tantra—
 All were violently bent on upholding their own opinions ;
 But the Lord exposing the defects of all opinions, broke them to pieces ;
 And on every point the Lord established the Vaishnava truth ;
 No one could upset the conclusion declared by the Lord.”*

The Scriptures forbid all conversation with God-less Buddhists. Sriman Mahaprabhu, pitying even them out of regard for the spiritual nature of the *jīva*, did great good by crushing their pride. In the words of the same high authority quoted above—

“Bands of atheists turned up hearing of His learning ;
 Proudly they came waited upon by their disciples ;
 And although Buddhists are not to be spoken to, unfit to be seen,
 Yet the Lord held discourse with them to destroy their pride.”†

*(तार्किक मीमांसक खण्डने ॥
 (वे : च : मध्य दम)

† (“पाषण्डेर दल खण्डाते ॥ ”)

These are very good examples of the proper performance of the duty of truly honouring others. Such conduct does not in the least infringe the sphere of the duty of humility greater than that of the blade of grass, although even such careless kindness failed to dissuade those atheists from the course that was congenial to their nature. But just as in their case the hostile endeavours of those atheists only served to bring down punishment on their guru without in the least affecting Mahaprabhu, so also at this present juncture by similar ungodly efforts similar ruin of the impious guru is bound to be the result and they will not touch those *jivas* who seek a refuge at the feet of Mahaprabhu.

This is the irresistible law of the *lila* of Mahaprabhu as devotee. To preach the unalloyed kirtan of Hari by practising the same oneself is the only eternal function of the servant of the guru. By its means the object of philanthropy and those of the well-being of oneself are simultaneously realised. This unalloyed kirtan of Hari alone is the highest of all spiritual endeavours: its essence is supremely beneficial to the bound *jiva* and is alone capable of resuscitating the faculty of the soul.

Sri Gaurasundar, who is identical with the Darling Son of the Lord of Braja, arraying Himself in the attire of the devotee, by His own practice and preaching, perfected the practice and

preaching of His devotees. When He was approached by Sarbabhauma with a request for imparting spiritual enlightenment (दीक्षा) to Maharaj Prataparudra, the powerful and independent potentate of the countries of Utkal and Madras, He severely put down the proposal with the emphatic observation—

“To one who wants nothing for his own selfish enjoyment, who is prepared to serve God, And is desirous of gaining the bounding shore of the ocean of the world, The sight of worldly people and of women Is worse, alas ! even than the swallowing of poison.”*

He further warned the proposer that he must never again utter such request. If he did so again, he would not find Him there,†

Once again when the same Prataparudra, having provided for the necessities of Rai Ramapanda and, on the occasion of Panda Vijaya (the ceremony of leaving the Temple by the holy Images at the Car Festival of Jagannath), ‘Sweeping the path with a golden broom in his hand, and moistening the path with sandal-wafer’, by thus serving God and His devotee,

(* “निष्कञ्चनस्य.....प्यसाधु ॥”).

(† “ऐसे बात.....देखिये ॥”
१: च: मध्य ११३)

gave a clear proof of his spiritual nature, he obtained at once the feet of Sri^{man} Mahaprabhu and also a glimpse of his six-armed form. Sri^{man} Mahaprabhu out of the fullness of his mercy ignored without ado the adventitious adjunct, 'in the shape of the garb of king, of Prataparudra, and could not but honour his spiritual nature employed in the service of God and is devotee.

The performance of *kirtan* of *Hari* free from offence in obedience to God, the spiritual preceptor and the *Vaishnavas* is alone for the *jīva* the highest form of spiritual endeavour or the essence of all such effort. Where-so-ever are found—the want of such submission, the invocation of a string of words concocted by the mind in place of the supreme formula (महामन्त्र) of the Name of Sri Hari which is the medicine for the malady of worldliness prescribed by Sri^{man} Mahaprabhu, the ascription of caste to, disrespect for, or seriously offensive conduct towards the *guru* and the community of the *Vaishnavas*, deliberately cherishing sinful inclinations relying on the power of the Holy Name to free from sin, accumulating luxuries for the purpose of one's own sensuous gratifications by means of the Holy Name, the holy Image and the holy Bhagabat, or the manifestation of such offences as an endeavour to put down the great saints,—on all such occasions

and on the spot, holding the offender to be related to him by the ties of the highest kinship, the servant of the *guru*, out of respect for his spiritual nature, is compelled to act against the taste and nature, of his temporary bound state that happen to be opposed to the injunctions of the Scriptures, the *guru* and the *Vaishnavas*. Such conduct on the part of the servant of the *guru* appears unpleasant to the *jīva* in the bound state, but there is no other alternative. Conduct that is agreeable to the body and mind of the bound *jīvas* serves only to prolong his state of bondage. In such circumstances there would appear to be no other method of destroying the evil mental tendencies of the bound *jīva* than the performance of the unalloyed *kirtan* in the shape of preaching the messages of the Scriptures and of the pure devotees (viz. the six Gosvamins) fully practising them oneself. There is no other weapon available to the servant of the *guru* for cutting the tangled knot except the words of the Scriptures and of the *guru*. Accordingly God Himself the Establisher of all religion, thus advised His beloved devotee, Uddhab, regarding the remedy—the devotees will dissipate the evil mental tendencies of the bound *jīva* by their words.*

The servant of the *guru* has no other means except following in the foot-steps of Sri^{man} Mahaprabhu and

* 'सन्त एवास्य...मुक्तिः'—(भा: ११११३)

Prabhu Nityananda under the guidance of Sri Guru. He is unable to act in accordance with the tastes and nature of the bound *jīva* thereby disobeying the injunctions of the *guru* and of the Scriptures. This constitutes his proper

function of honouring others. In such conduct there is no deficiency of the quality of humility that is greater than that of a blade of grass. This is the humble submission of the servant of the servants of the *guru*.

Thakur Haridas

(Continued from P. 139, November 1927).

AT the village of Chandpur situated at the confluence of the Tribeni near Hugly there lived the multimillionaires Hiranya and Gobardhan Mazumdars who were the glory of the Kayastha community. They were the greatest friends and patrons of the Brahmans resident at Navadvip. Raghunath, son of Gobardhan and heir of the two brothers, was at this time a mere child. This great personage later became famous in the community of Vaishnavas under the appellation of Sri Das Goswamin. Sri Thakur Haridas on the occasion put up at the house of Balaram Acharyya who was the family priest of the Chandpur Mazumdars. Sri Balaram was a great pet of Thakur Haridas and highly favoured by him. The saintly Thakur occupied a lonely thatched hut of Balaram's house and received the *prasadam* of Krishna at the house of Bhattacharyya.

One day Balaram took Thakur Mahasaya to the hall of public assembly

of the Mazumdars. The two brothers showed him every respect. Certain of the Pandits who were present in the assembly asserted that the effect of sin is destroyed by the power of the Name, while several others held that by means of the Name freedom from misery is obtained. On hearing this Thakur Haridas said that the destruction of sinfulness and emancipation from sorrows are not the results of the taking of the Name. The Name is like the sun. Love at the feet of Krishna is aroused on the appearance of the Sun of the Holy Name. As with sun-rise the fear of theives, ghosts and demons is ended the destruction of sinfulness is similarly an attendant circumstance on the appearance of the Name, and emancipation is another such secondary result, this latter being comparable to the disappearance of darkness at sun-rise. The trivial fruit of freedom from misery is obtainable even from the dim reflection of the Name (नामभास).

Hearing those words of Thakur Haridas a Brahman of the name of Gopal Chakravarty, an employee of the Mazumdars, whose official duty was to carry letters and cash and who happened to be present, flew into a rage and spoke with great chagrin, "Is it possible that freedom from misery which is not attainable in *crores* of births and not even by Brahmin, can be had, as this person affirms, by the mere dim reflection of the Name?" Haridas said, "Why do you entertain any doubt about it? The Shastras state that freedom from misery is the result of the dim reflection of the Name." The insolent Brahman, Gopal, replied, "If it can be proved that there are no statements in the Shastras to the effect that emancipation is the result of the dim reflection of the Name, would you lay wager that you will cut off your own nose?" Haridas signified his cordial agreement even to such a proposal. But the better-informed persons in the assembly, and even the Mazumdars themselves, were very much pained and humiliated by the behaviour of Gopal. Sri Balaram Acharyya sharply rebuked Gopal for insulting a *sadhu*. The Mazumdars dismissed Gopal from their service for his offensive conduct against the great saint.

Haridas Thakur without being sorry at such discourtesy said, "Gopal has done no wrong. He is ignorant and

his mind is given to casuistry. By the methods of casuistical argument the glories of the name cannot be known. I have no desire that anybody should be sorry because of me." Although the great devotee Haridas was in every way prepared to forgive Gopal, but God did not allow him to escape the punishment of his offence. Before three days had passed Gopal was afflicted with leprosy. The prominent nose of Gopal became the special seat of the foul disease. The fingers of his hands and feet shrivelled up. By this event all the people of the locality were filled with astonishment. Thakur Haridas returned again to Santipur.

After some time Thakur Haridas journeyed to East Bengal. At the village of Harinadi he came across a very rude Brahman who behaved most insolently towards him. At the present day there is a village of the name of Harinadi in the District of Jessore. In Barisal there is another well-known village of the same name. We are unable to decide which of them was the village to which Thakur Mahasaya paid this visit. The Brahman in question opposed the *kirtan* of Thakur Haridas which the Thakur used to chant with a loud voice. The idea of the Brahman was that one who chanted the Name performed the function of the *guru* and such function was the monopoly of the Brahmin caste. He

had heard that Thakur Mahasaya was sprung from a non-Hindu Yavana family. He pretended to think that if the Name of God uttered by the Thakur's mouth ever reached his ear-holes the latter's observance of the rules of *Varnasrama* would thereby be rendered impossible. This embodiment of arrogance born in Brahman caste, therefore, presenting himself before the Thakur said, "Mantras have to be repeated mentally. Who taught you to take the Name of Hari loudly against the rules of the Shastras? I ask you to make a proper answer publicly before an assembly of Pundits." Haridas replied, "I have learnt the truth regarding the Name of Hari from the lips of Pundits such as yourself. I am telling you what I have heard. The Shastras say that he who chants the holy Name loudly is a hundred times worthier than one who repeats the Name mentally. As a matter of fact the Shastras highly praise him who chants the Name with a loud voice." The Brahman being dissatisfied with these words of the Shastras asked for the reason of such Shastric injunctions. Haridas rapt in Krishna-bliss continued, "Listen, Brahman. By hearing only once the Name of Krishna animals, birds and insects attain the blessed region of Sri Baikuntha. He who repeats the Name of Krishna in a low tone does good only to himself; but he

who chants the transcendental Name with a loud voice benefits all the hearers of the world. It is for this reason that in estimating the effect the chanter of *kirtan* with a loud voice has been held worthier than the mental reciter."

The Brahman on hearing this argument and the statements of the Shastras was maddened with anger and began to utter foul words against the Thakur. "It is," he said, "a proof of the special sanctity of this Age that Haridas born in a non-Hindu Yavana family is the expounder of the Veda and Philosophy. When such perversion of manner is to be found even at this begining of the Age of Evil there is no knowing what profane absurdities will occur in the future. You loiter from door to door and feast on sumptuous dishes. If the explanation offered by you turns out to be false your nose and ears should be cut off." The magnanimous saint relapsed into silence at these words and as he was leaving the place began loudly to chant the *sankirtan* of Hari. The Shastras mention endless torments at the hands of Yama (the upholder of the Divine Law) of those Pundits who have the nature of *rakshasas*. They are severely denounced by all godly persons and are shut out of the community of the good on account of their aversion to Vishnu in lieu of their endeavour to secure praise as 'so-called

Brahmans by their hostility to Vaishnavas. Although Thakur Haridas did not mind the insult that was offered by this sinful Brahman, yet by the severe decree of Providence the nose of the Brahman fell off due to an attack of

small-pox. By hostility to Vaishnavas the Vaishnava does not suffer in any way ; but on the contrary great harm befalls the enemies of the Vaishnavas.

(To be continued.)

Taking Refuge in God (श्रीशरणागति)

(Continued from the 143rd. page, November, 1927)

[IX]

1. I have done no good,
I have had no knowledge,
I have never worshipped Thy feet ;
Given to worldly pleasures,
Self-deceived,
I am now encompassed by darkness on every side.
2. Thou, O Lord, art the Fountain of mercy :
At Thy lotus feet
I surrender my soul,
May Thou afford to be kind !
3. This is Thy promise,—
He who seeks Thy protection
No harm will know ;
Sinner as I am,
Finding no other way,
I now beg for Thy favour.
4. Every other desire
Wholly discarding,
O, when shall I be Thine !
Thou art the eternal Master,
I am Thy eternal servant,—
This is the sum of Bhakti-vinode's musings.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 112, November, 1927.)

CHAPTER IV.

Summary :—This Chapter describes the doings of the Lord as an infant, the ceremony of *ukshraman* of the Baby Gaur, Naming of the Child, the story of the Lord being stolen by two thieves who, deluded by the illusory energy of Vishnu, themselves carry Him back to the house and other events.

The affection of Jagannath and Sachi for their Boy increased every day. They never suspected the Divinity of the Son although they daily witnessed wonderful manifestations. Sri Bisvarup, the Incarnation of Samkarsana nursed the Lord with tender brotherly affection constantly carrying Him in his arms. The ladies and all the kinsfolk by their loving devices for securing the safety of the Child furnish the highest itch of that devotion which regards the Supreme Being as a helpless Darling Baby to be tended with the most watchful care. Touched by the extraordinary beauty of the Lord strangers as well as friends often offered Him presents of sweetmeat, plantain etc. which the Boy would give away as *prasadam* to those ladies who chanted the Name of Hari. Occasionally also Nimbai drank the milk or ate up the cooked food or spoiled the property or eatables of neighbours in sheer boyish treachery.

- 1 All glory to Thee, Gaur-chandra, with the lotus eyes !
All glory to the brother-hood of Thy beloved devotees !
- 2 Beam forth Thy auspicious glance, O Lord, dispelling all illusion. That the mind may serve Thee night and day.
- 3 Thus Gaur-chandra appeared ; Each day in Sachi's house joy grew more and more.
- 4 The Brahman and his wife, looking on the beautiful face of their son, All the time floated on the sea of bliss.
- 5 Divine Bisvarup as soon as he saw his Brother, With a smile, held to his bosom the Home of all happiness.
- 6 And all the kinsfolk in a body Were grouped round the child watching night and day.
- 7 Some read *mantras* invoking Vishnu's protection, some called on Devi, Some put a barrier on every side of the house by reciting the *mantra*.
- 8 The Lord often cried and His lotus eyes constantly filled with tears, Ceasing only while He heard the Name of Hari.
- 9 All took this supreme hint ; And as soon as the Lord wept all chanted the Name of Hari
- 10 All the people constantly guarded the Lord, As the merry gods played many a prank.
- 11 One god would enter the room unseen, The people shouted out 'Here goes the thief', making his shadow.
- 12 Some repeated the Name of Narasingha, The hymn to Aprajita could be heard, uttered by others.
- 13 By many *mantras* some secured the ten directions, All this made a great noise in Sachi's house.
- 14 When the god came out of the room after seeing the Lord, All cried, 'The thieves come and thus they go away.'
- 15 While some raised the cry 'the thief, the thief', Others kept shouting for the aid of Nrisingha.

16 One exorciser said, 'By rare luck thou
escapest
Not knowing the great power of Nrisingha.'

17 The god laughs lingering on the spot unseen,
One whole month was passed in this fashion.

18 At the festival when the Baby came out of
the hut in which He was born,
All the ladies went out with Sachi to bathe
in the Ganges ;

19 Performing this bath in the Ganges to the
accompaniment of music and song.
After first paying their devotions to the
Ganges, they made their way to the
scared grove of the goddess Sasthi ;

20 And having worshipped the feet of all the
gods
The ladies returned to the house in
a procession.

21 Fried rice, plantain, oil, vermillion, areca-
nut, betel,
With due honour, the mother offered to
them all.

22 Thereupon all the ladies having blessed
the Child,
Saluting the feet of the mother, returned to
their homes

23 Such were the ways of the Lord at this time.
Who can know Him if it be not His will ?

24 The Lord wanted to cause His own *kirtan*
to be chanted,
And for this He would fall into fits of crying;

25 The women employed all their arts to
soothe the Lord,
But, at each such attempt, the Lord only
redoubled His cries.

26 When all of them together repeated aloud
the Name of Hari,
The Lord looked at them with a smile on
His lovely face ;

27 Apprised of the mind of the Baby all joined
In a constant chant of the Name of Hari by
clap of hands.

28 Joyously they practised the *samkirtan* of
Hari,
Their chant of Hari filled Sachi's house.

29 The Lord abode in this manner in the house
of Jagannath,
And, after the fashion of Gopala, in secret,
played many a merry prank.

30 Just when no one was there
He rummaged all things of the room,

31 And, disarranging everything, scattered
them on every side,
Bespattering every part of the room with
oil, milk, curd and ghee ,

32 Forewarned by Himself of the mother's
coming
At once took to His bed and began to cry !

33 The mother chanted the Name of Hari to
soothe the Child
When she found the room strewn with
every thing,—

34 "Who scattered the paddy and rice,
mudga and dal, all over the room ?"
And then discovered her milk and curd in
their broken pots !

35 There was only the sucking of four months
in the room.
Who muddled all those things no one could
understand.

36 All the family hurrying into the room
Could find no trace of any human being.

37 Some one said, "A demon came into the
room,
And as he could not harm the Child by
reason of the amulet,

38 "With an angry mind, for missing to hurt
the Baby,
Wrought all this damage ere he fled back
to his place."

39 Jagannath Misra, as he saw the mischief
that was done, was perplexed in mind,
But abstained from blaming any one
believing it to be an act of the gods.

40 The pair eyed each other as they surveyed
the losses inflicted by the gods,
But their grief was forgot so soon as they
looked at the Boy.

41 Thus the Lord was wont to amuse Himself
everyday,
Till the time of Naming the Baby drew near.

42 Nilambar Chakravarty and other most
learned persons
And all the friends duly arrived.

43 There also came many loyal matrons ;
In vermillion, each shining like the goddess
Lakshmi.

44 They debated the choice of the Name
The ladies selected their Name, a second
one by the others.

45 "As the parents lost many elder issues, all
daughters,
So this last-born Son be named Nimai."

46 The learned, however, took counsel together
and said,
"We find only one Name suitable for Him.

47 "As soon as this Child has been born, in
all the different lands
Famine has ceased and the peasants have
obtained abundance of rain,

48 "By His birth the whole world is restored
to health
As formerly by Narayana,

49 "Therefore, His Name is Visvambhar,
'Fountain-light' He is styled in the horoscope

50 "The Name 'Nimai', mentioned by dutiful
matrons,
Is a secondary Name by which also He
will be called by all."

51 At the time of Naming the Baby all the
auspicious moments conjoined
And Brahmins read the Gita, Bhagabat
and Veda.

52 And men and gods mixed in festive joy ;
The sound of conches and gongs mingled
with the chant of Hari.

53 Pally, books, fried rice, *couri*, gold, silver, etc
Were held out to the child to choose.

54 Jagannath said, "Ho, my darling
Visvambhar,
Take that you like best and be quick."

55 The Lord, holy Sachi's Son, passing by
other objects
Caught hold of the Bhagabat in close
embrace.

56 The matrons acclaimed on all sides,—
Everyone said, "He will be a great scholar."

57 Some said, "The Child will be a great
Vaishnava,
Attaining easily the knowledge of all the
scriptures."

58 In which-ever direction Lord Visvambhar
bent His smiling glance,
The whole frame of such favoured person
was steeped in gladness.

59 Whoever took Him in the arms knew not
how to be disengaged.
The ladies pressed to their bosoms the
Unattainable of the gods.

60 As the Lord cried, the ladies
With clap of hands chanted the Name of
Hari.

61 The Lord hearing the Name danced on
the lap,
The ladies, with redoubled zeal song the
Name of Hari.

62 The Lord constantly by such trick, caused
the Name of Hari
To be uttered by every mouth even such
was His will.

63 "Without His will no undertaking may
succeed"
This truth by the Veda, *sas/ras* and the
Bhagabata is declared.

64 In this manner, as the days passed,
Causing His own *sankirtan* to be
performed, holy Sachi's Darling grew up.

65 It was a most beautiful sight when the
Lord crawled on His knees,
On His waist, pleasing to hear, tinkled
the tiny bells.

66 Most fearlessly He roamed over every
part of the yard,
Caught at everything He saw, be it fire
or the snake.

67 On a certain day as a serpent was wriggling
across the house,
The Lord caught hold of the brute in
childish play.

68 The reptile wound up and formed into a coil.
God lay down and rested couching on
the serpent.

69 All were stricken with terror as they saw
it and set up a piteous wail,
The Lord, still reposing on the serpent,
smiled.

70 All the people frantically recited the name
of Gaduda,
The parents with others wept for fear.

71 Then Ananta took himself away on hearing
their cries,
The Darling of Sachi following in pursuit.

72 They quickly snatched Him back and all of
them clasped the Lord to their bosoms
The ladies cried, "Live Thou for ever."

(*To be continued.*)

Propaganda Topics

Amritabazar Patrika, Sunday 27th Nov. 1927.
VAISHNAB CEREMONY AT NAIMISHARANYA
Misrik, Nov. 25.

Today the installation ceremony of Sri Chaitanya Mahaprabhu at Naimisharanya was held with great pomp. An unprecedentedly big procession with several elephants, camels and many horses all richly decorated and attended by about twenty thousand men passed safely around the place. Many Zemindars, Talukdars and nobles of the neighbouring places were present on the spot in different tents pitched before the Maha.

Srimad-Bhakti Siddhanta Saraswati Thakur addressed the audience present. All were sumptuously treated with Mahaprasad.

Forward, Saturday 3rd Dec. 1927.

VAISNAVA MATH AT KURUKSHETRA

Kurukshetra, Nov. 30.

A branch of the Sri Chaitanya Math, Mayapur (Or Nadabip) is opened at Kurukshetra. Installation ceremony of the Holy Image of Gauranga Deva and of Radha-Krishnaji took place with great pomp. A big procession with Hari-Sankirtan passed through the town safely. Paramahansa Bhakti Siddhanta Saraswati Goswami Maharaj addressed a large meeting attended by respectable and leading men of the town and of the adjoining places. All were treated to "Sri Mahaprasad."

श्रीसज्जनतीष्णी

पञ्चविंशतिः खण्डः

श्रावोडाय प्रष्ठः नारायणः ४४१ गौणवदः १८४६ शकाब्दः

सप्तमी संस्करण

जीवस्वरूपम्

[परिडत्यग अद्मार विट्ठलाचार्य द्वै नवेदान्तविद्वान्]

कल्पावलान निर्जगन्त्वर्वसु निपनुजपूर्वदेवभजङ्ग-
पशुमृगारण्डजमुवजगन्मण्डलमण्डनग्रण्ड-
मारण्डं जठरे निवेश वटपत्रपुटे शयानरथ विग्रात्रवसनः
शुभेदरण्टे विचित्रतरसवाचाश्चेतनाः शुतनिकेतनाः
पुराननकर्माणि भुक्तमोगानि तेनुः । तानपि भगवा-
निन्दिरामनेत्रम् अनादिकामवर्मलिङ्गदेहैरावृत्यरूप-
गुणानवलोक्यैवं वीक्षाश्चके । एते क्षिल जीवाः
स्वरूपातः सुखज्ञानरूपाः केचित् । केचित् सुखदृश्य-
ज्ञानाज्ञानमिथ्यस्वरूपाः । केपि दुःखाज्ञानैऽस्वरूपाः ।
ते सर्वे स्वाभाविकयोग्यतातारगम्यान्तरिक्षाः । तथापि
तेषां लिङ्गदेहावरणनाशकर्मक्षयौ यावत् भवतस्ताव
क्षीयं शुद्धस्वरूपं नानुभवितुं शक्यम् । आवरणकर्म
नाशश्च मदीयप्रसादेकायत्सः । ततोऽहं तान् ख-
विहितकर्माचारणपूर्वकमद्युपासनाभक्तयादिषु प्रवत्तेणितुं
प्राकनामादिकर्मानुसारेण सुरनर्तिर्थगादियोनिषु
स्वस्थे । यद्यहं विना साधनानुष्ठानेन तान् मुक्त-
वन्धाच्चिदास्ये तर्हि मम निष्कारणोऽनीचमध्यमफल-

दानाद्वैप्रस्त्रेणैर्यद्योषाः प्रस्फुरेयुः । तेषु तद्या-
स्वरूपाग्यतानुगुणसाधनानां कुचेत्सु तदगुणम्बुद्धा-
नुभवं मया प्राप्तिनेत्रु सत्सु न कापि श्रुद्र शङ्केति ।
इत्यं विचित्रं प्रश्ननिगुणत्रयमहदहङ्कारभूतादिकमेण
ब्रह्मारण्डं विद्याय नाभिग्राह्यतुगाननं तत्त्विनेत्रसहस्रा-
ननसहस्राक्षद्विषुगजमुखादीनस्वाक्षीत् । एवमलक्ष्य-
योनिषु दुरल्पसृष्ट्यमिनीविष्टानां स्वाभाविकं स्वरूपं
विचारपदवीमधिगोहनि । नवेष्टपि जीवाः ब्रह्मणः प्रति-
विम्बाः । तथाह अभ्येदः—

रूपं रूपं प्रतिरूपो वभूव तदस्यरूपं प्रतिचक्षणाय ।
इत्त्रोमायाभिः पुरुषपर्ययते युक्ताद्यस्य हरयः शतादश ॥

जीवः विष्णोः वित्वरूपमनुसृत्य प्रतिक्षिप्तो वभूव ।
अस्य विष्णोः तद्रूपं जीवस्यापरोक्षज्ञानाय भवति ।
परमैश्वर्यशाली विष्णुः स्वशक्तिभिः यहुत्पो ज्ञायते ।
अस्य हरिनामकान्येव रूपाणि सहस्रादिपर्गिभतानि
विचित्रशक्तिगुकानि । इत्यभियुक्तार्थः । एवं ब्रह्म-
तक्षणनम् ।

परमाणु प्रदेशोपि ह्यतन्तः प्राणिगाशयः । इति ।
तथा तद्यथा हाणुनश्चक्षसः प्रकाशोव्यानतः एवमेवास्य
पुलुषम्य प्रकाशोव्यानतः अणुर्वेष्वे पुलुषो भवति ॥

इन शारिडल्यथ्रुतिश्चास्य जीवसमुदायस्य ब्रह्म-
प्रतिचिम्बनामणुताञ्च प्रतिपाद्यति । अत्र किञ्चिदिव
लौकिकं द्वृप्तान्तं व्यापारयामः । सामरे वहनि रत्नानि
निनान्तसन्नतानि । तानि तु शुक्रनीलगीतादिवर्णानि-
प्रवालवैद्वृप्तिरागेन्द्रनीलचन्द्रकान्तस्फटिकवज्रमगक-
गोमेदमुक्ताफलप्रभृतिभिः शब्देशास्यायने । तदीय
रूपप्रकाशौ यावत्स्वरूपवर्तनं नित्यौ । प्रचण्डाग्नि
स्थंयोगवर्णणापाकैरपि स्वरूपनाशावधि न रूपप्रकाश
नाशो दृष्टः । तथापि कर्दमवृत्तापटलादिलिपानां रूप
प्रकाशस्य प्रतिबन्धाद्वृष्टिः । कर्दमादानां प्रक्षालने तु
पूर्वसिद्धं एव स्वप्रकाशः प्रसरति । न त्वागन्तुकः
प्रकाशः । नत्रापीन्द्रनीलं नीलम्बं व पद्मगोरक्षाग्नव
वज्रं शुक्रमेवेत्यादिम्बरूपयोग्यतानुगः कश्चित्तियम-
प्रयत्नलक्षादपि न क्षेपणीयः । प्रक्षालने कृतैप्य स्वरूप-
योग्यतानुगप्रकाशे लक्षीकृते सति भिन्नभिन्नोत्तममध्य
माधमप्रकाशत्रज्ञकः प्रक्षालको नापणाथी । न तेन
ज्ञानः कश्चनरूपविशेषो व्यक्तीकृतः । किन्तु स्वरूप-
प्रतिबन्धमात्रं तेन निवर्त्तिन्म । एवमेव भगवान्
विष्णुरपि स्वरूपत एव सुखश्चानुरूपान् दुःखानुरूपान्
मिश्रहृष्णं जीवान् तदीयानादिकर्मानुस्मारेण तत्कर्म
योग्ययोनिषु स्तुप्रद्या ततः परतनं कर्मानुसृत्य मानुषादि-
नानायोनिषु जननमरणसुखदुःखमोगरोगस्वर्गनरकादि
क्रमेण गच्छकभ्रमणसारूप्येण कालचंकेण परिक्राम
यति । एतेषां स्वविहिदानुष्टुपान निषिद्वर्जनयोः स्फुट
प्रतीतये श्रुतिस्मृतिरूपामाज्ञाञ्च प्रचारयति । ते तु
जीवाः श्रुत्यादिविचारपूर्वकं निषिद्वर्जं विहितमनुष्टुपाय
भगवन्तं मनुप्रतिष्ठास्तमुपास्य तस्य परमं प्रसादं यदा
लभन्ते तदैव जीवानां नियन्तिभ्यो भगवानपरोक्षीभूतः

विसृज्य प्रारब्धं कर्म अप्रारब्धसर्वकर्माणि भस्मी
करोति । तदाह गीता—

यथैधांसि समिद्वोग्निर्मसमसात्कुरुतेर्जुन ।

ज्ञानाग्निः सर्वं कर्माणि भस्मसात्कुरुते तथा ॥

प्रसन्नस्य भगवतः विष्वरूपस्य यत्प्रत्यक्षदर्शनं तदैव
ज्ञानाग्निर्दायित्वेयम् । प्रारब्धकर्माणि भोगेनेव क्षेप-
णीश्वानि । तदाह छन्दोग श्रुतिः—

तत्पुरुषो मानवः स एनान् ब्रह्म गमयति तस्य
तावदेवत्तिरं यावद्विमोक्षेनेव मत्पत्त्यन्ते ।

चित्रुत्यनिर्वाण्युः अपरोक्षज्ञानिनो ब्रह्म प्रापयति ।
अपरोक्षज्ञानिनो ब्रह्मप्राप्तो तावद्वकाशः यावत्प्रारब्ध-
कर्मणा न विमोक्षेत । प्रारब्धनाशात्परमेव ब्रह्म
प्राप्तोति । अप्रारब्धकर्माणि ब्रह्मापोक्षेनिवर्त्यानि ।
तदा हार्थवर्णीश्रुतिः—

क्षीयन्ते चास्य कर्माणि तस्मिन् द्वृष्टे परावरे ॥

सर्वोत्तमे विष्णुर्वृष्टे सति जीवस्य कर्माणि
क्षीयन्ते । अपरोक्षज्ञानेनाविद्यादिमर्वयन्तिनाशं विविच्य
कर्मणामपि नाशं तथानुभावेनाशं भोगाग्निःशेषनाशं
नाभिप्रैति । तदाह ब्रह्मसूत्रम्

ॐ कृतात्ययेऽनुरागवान् द्वृष्टस्मृतिश्चाम् ॐ

यथा कृतीवलः कृपितः प्राप्तवान्येषु भविष्यत्
कालीनर्वाजानि शेषीकृत्वैवावशिष्यान्यानि भुक्ते एव
मेव जीवः स्वकृतकर्मसु जन्मान्तरसाधनं रूपेषोव्यानेवा-
वशिष्यमात्रमेगो श्रुतिस्मृतिभ्यां परिदृश्यते ।

ततः शेषेणम् लोकमायाति पुनः कर्मकृते पुनः
र्गच्छति पुनरागच्छति । श्रुतिः (श्रीमहाभारतम्)—

भुक्तशेषानुशयवानिमां प्राप्य भुवं पुनः ।

कर्म कृत्वा पुनर्गच्छेत्पुनरागयाति नित्यशः ॥

आचतुर्दशमाद्वर्तकर्माणि नियमेन तु ।

दशावराणा देहानां कारणं नि करोत्यथम् ।

अतः कर्मक्षयानुभूकिः कुन एव भविष्यति ॥

गर्भाच्छ्रुतदर्शशधिरुवर्जोर्धी मनुष्याधमदशयोनि
कादृणकर्माणि करोत्येव । एवं चैकदा मनुष्यतासौ
वहुयोनिमारणकर्मकणो वर्थं भोगमात्रात्क्षयः सम्भ-
वेत् । यदि निष्कामकर्माणि कुर्यात्तदा ज्ञानभक्त्यादि-
लाभद्वारा मुक्तो भवेत् । तदाह भागतम् ॥

निष्कामं ज्ञानपूर्वन्तु निवृत्तमिति चोच्यते ।

निवृत्तं सेवमानमन्तु ब्रह्माप्येति सनातनम् ॥

“कर्मणाज्ञानभाननोनि ज्ञानेनामृतीभवती” ति
श्रु निमंवादिवाक्येन निवृत्तकर्मणा ज्ञानभक्त्यादिद्वाग
मुक्तिरवगत्या । कर्माणि काम्यान्यकाम्यानि चेति
द्विविधानि । काम्यनिपिद्धकर्मभिः संसारे नरके
चानित्यदुःखप्राप्तिः काम्यमन्तकर्मणा संसारे स्वर्गं-
चानित्यसुखं चक्रभ्रमणश्च । निष्काममत्कर्मभिर्ज्ञानादि-
द्वारा मोक्षः । निष्कामदुर्कर्मणा हरिगुरुद्देहादिरूपेण
नित्यतमःप्राप्तिगित्यादिविवेकमनु विशेषशास्त्रविमर्श-
मात्रगम्यः । एवं भगवना स्वयमोग्यसाधनानुप्रानकरणे
सृष्टे पु जीवेषु ये स्वभावतः सन्त्वगुणाः ते भगवदा-
ज्ञानवर्त्तनपूर्वकमुपासनादिभिस्तं प्रसादित्यन्वापरो
क्षीकृत्य प्राग्भ्यकर्मभेगान्वये प्राप्तिलिङ्गभङ्गः स्वरूप-
मिद्दस्पैवानन्दज्ञानरूपस्याभिव्यक्तिभाजः सुविता
भवन्ति । ये स्वरूपानो मिश्राः गजस्तास्ते तु निषिद्धा-
निषिद्धोभयस्वयमोग्यसाधनेपक्षेण प्राप्तिलिङ्गभङ्गः
सुखदुःखज्ञानाज्ञानमिश्रं स्वरूपमुपलभ्य नित्यसंसारिणो
भवन्ति । ये तामसप्रकृतयस्ते तु निषिद्धमेव विद्याय

हरिगुरुद्देहपरिपाके सति लिङ्गभङ्गमात्र्य दुःखज्ञान-
स्वरूपाभिव्यक्तिमुपलभन्ते । एतेषां ज्याणां स्वभाव-
मिद्दरूपेषुद्वाहरणानि । परिपक्वदाक्षाफलम् । परि-
पक्षणिफलम् । परिपक्वनिम्बफलम् । एतानि क्रमेण
स्वभावमयुग्मित्यनिकरणानि दृश्यन्ते । इदीनीं भूलोके
यावत्तः प्राणिनो विभिन्नाकारां दृश्यन्ते । कल्पाव-
साने तप्त्वा मुक्तलिङ्गाः स्वरूपभूतानन्तप्राण्याकारां
एव पूर्वोक्तज्ञैविद्यमाजो वर्तन्ते । ब्रह्मादीनाम्यतु
कीटवृक्षाद्याकाराश्च त्रिविश्वथाने विग्रजन्ते । इति तु
शुद्धेदीयकर्णसूनं विशदयनि । केचित्स्वरूपतो देवाः
केचन यक्षाः गन्धर्वाः केचन ऋषयः केपि पितरः इतरे
मानुषाः अन्ये वानराः परं कीटा अपरे पशवः पक्षिणः
कतिचन वृक्षाः लताश्चेत्यादिक्रमेणोदानीं दृश्यमानं
सर्वप्राणिस्त्वाः । परन्तु योग्यतावशाचैविद्यमाजः ।
तदाह गीता ॥

ऊर्ज्ज्वर्णनि सत्त्वस्था मध्ये निषुल्नि राजसाः ।

जघन्यगुणवृत्तिस्था अयोग्न्यन्ति तामसाः ॥

एवं भगवन् एकस्मिन् दत्त्वे त्रिविश्वानि
जीवान् विभज्य तद्योग्यगतिं दत्त्वा कल्पावसाने
वद्यपत्रपुरुषे शेने । पुनः कल्पान्तरदावन्यनेव त्रि-
विश्वान् जीवान्त्रिश्वाग्रन्तियद्वानुदग्धिःसार्थः सुन्दी
प्रवेशयन्ति । लीलामात्रेषौवं करणं तस्य स्वभावः ।
तदाह माण्डूक श्रुतिः । देवस्यैव स्वभावोयमासुकामस्य ॥
का स्पृहा ॥



विलासो विरागपूच

या वल्लेन्द्रियकपरिचालनकिया। मैंने विलासपदा भिन्ना। यस्मिन्यन्दियाणा परिचालनाविरदा भिन्ना निश्चलभावः स एव विरागशक्तिः। सर्वाहित्य भावायां यौं विलासविरागः कार्नितो तावेव दार्शनक भावायां सर्वार्थपतिवरोपनामानो। नित्यं नश्वरं चेदि द्विविधं जगत्। तर्ममविद्यानित्यात्मकं जगत् हे था व्यवलिक्षणाण्यविद्यनानि। नश्वरेन्द्रियभूमिः कालतः क्षेमणीयोपि विलास विरागयेवं चेत्तत्त्वतः। तत्र नित्यजगति विलास विरागयोर्गत्यतः। अनेको तद्वै परीत्यन्त्र। विलास विरागो परम्पराविद्यमध्यमी परि-द्वृष्टे। नश्वरजगतिकमेकविलासपदाविकाः स्वकीय-भिज्ञताकौशलव्यवशानुगाः भौतिकेन्द्रियदृष्टयः तावदेवं विचार्यन्ति। नित्यजगति विरागस्याविद्यनिर्विन्द्ये विलासस्येति। ये वल्लेन्द्रियविलासपदाने नित्यं जग दधिकारचहिर्मुखाः परमनिर्वायिलासप्रमनाः नित्य-विलासोपलक्ष्या वश्चिनाश्च। एवं ये नित्य विलास-दैवत्यव्याच्यत्तिपिगस्तं नश्वरविलासस्य फलगुतां हृदयदृष्ट्यां विद्याय नश्वरविलासाद्गुणोऽवतिष्ठन्ते। ते पुनः नश्वरविलासस्य चिरात्मायितविकल्पं विलासा-थिष्ठानस्याज्ञाननिमित्तकोपादेशताविग्रहं नेपाददानाः निरचित्तज्ञानल्लासन्नानायस्थितिहेतुविलासे जाड्य-प्रतीतिभूयिषु भोगसाम्प्रदायिकान्निरूपसादान्विद्यते। वैकुण्ठसेवायाः सविशेषवादिनः स्वसुखभोगयोजना-मकृत्या नित्यविलासवैचेत्यं प्रनिक्षणमवस्थानमा चरन्ति। तनश्च तेषां विशुद्धहृदये नश्वरं जगद्विलास-वैचेत्यस्य फलगुता दृढार्थस्थितिं लभने। ते तु व्याभाविकजडविलासभोगहितविग्रगपक्षणातिनः।

नित्यविलासवादिना वैराग्यमवस्थप्राप्ताणा स्वसुखतात्प्रपरा भुत्ताश्वपूर्णा च। भगवदोयसुखतात्प्रपराणा वैकुण्ठ-सेवकजनानां सविशेषविचारे निजमुखोहे शशाभावान् तद्या लम्बूर्णां। सम्पूर्णवस्तुविलासे सविद्वानन्दं प्राप्नुयामन्। एवं नश्वरजगति विलासस्य प्रतिहतत्वं व्यवश्वानविद्यता विमुच्यनुभवात्तगतिन्द्रियकमालास्त्रं रक्षस्त्वंगुणानामभव्यक्तिश्च। निविशेषविवादिनस्तु नश्वरं गुणवृत्तात्तसावैवाहृत्य तदीप विगड्यस्यासीम वाप्तिभावं कुवैत्तं। अर्च वै सविशेषवादिनां सूक्ष्म भविका। विलास विरागां नित्यानित्यभवजगद्य-स्थाप्ते। इनां तु द्वां विलासविग्रहः जड़भोगवायणाः कुविविशकश्च योऽहु न शक्तु वर्त्तते। सर्ववैशेषविचार-परः भक्तजनाः ते कुण्ठविलासे स्ववैदेष्मुखाः। वैकुण्ठ सिवायान्तर्विविष्यते नित्यविवर्तनातिनः सा तु जड़गात्य भूमन्त्रा, लक्ष्मीज्ञानविद्युगपि वैराग्यं चिन्मात्रवादै-व्यप्तापवति। अर्च द्विलासवादिनः यदच्च द्विनाशं विद्याय निर्विशिष्टस्य वा वैराग्यस्य वा आदर्शप्रकर्षण-परासने नश्वरजगता सह सापेक्षिकथर्मावस्थिर्नि भाजतः। वैकुण्ठस्त्रेने विलासविग्रगाशेषमध्ये यो निर-पेशनाऽविरोधौ वर्त्तने तो जड़निविशेषवादिचित्तवृत्ति-विषयौ न सवतः। अनुचितानां स्वरूपानुपलब्धि-क्रमेण जडेन्द्रियगणो नश्वरभोगतत्परः प्रभवति। अर्थं भौतिक आकाशः सूक्ष्माकाशश्च परव्योज्ञः पृथग्भर्मः। केचित्स्वयं कृपमण्डकृपदमधिरूपाः विलासं दोषपूर्णं वृक्षं वैराग्यमाहयन्ति। अन्ये तु अनुगादेय परिच्छिज्ञा-भावग्रस्तजडविलासे दृढामास्यामपदितुपश्चकुवानाः नित्यविलासं समाध्यन्ते। भक्तः अभक्तज्ञानी चेत्यभौ

जड़विलासपरकर्मवाद्यपेक्षया वैलक्षण्येन साम्यभाजा विव' पण्डिष्टावपि तयोः परस्परान्तरं वरीवर्ति । अभक्तो निर्विशेषवान्नानुमन्यानपरालोकम्भुदायः जड़विलासान्मुक्तोभूत्वा जड़विगगमेव प्राप्य ज्ञानेन एवं भक्तगणः जड़विगगं निर्विशेषविचारम् दृग्भूत्व्य नश्वरं भेदविलासेऽप्यमत्तस्तिष्ठति । पाप्तु भगवद्विलास-वैचत्रयमेवाभमुन्मुक्तः भवोन्माहम्भम्भवश्च । विलासविगगौ भक्तजनविचारविषये मायिकजगत्प्रयुक्ताविति कृत्वा तावुभावप्रयोजयोऽपि । पुनरपि विद्विलासः जड़वैगग्यप्रतिकृत्यमाच्यितस्तदर्थं चित्मात्रविलासा चिद्विलासविचारः श्री षुष्ठामहंति ।

वीत्युपर्याप्त्यकाहुमवादोर्प्रिकृतं विलासशब्दो निष्पत्तः । एवं वीत्युपसर्पूर्वकाद्रक्षयादेव्यत्रिकृते विरागशब्दो निष्पत्तः । तत्र यस्य धातुः शांभा उहुभ्य स्फुर्त्तकीडुपेष्टा भेदं प्रभृते वाचकः । एवं रुद्रधातुः गति आनन्दस्तद्विलास उन्नाह प्रभृते वाचकः । दात्युपसर्गः वृच्चिम् विशिष्टः अर्थः । विशेषरुद्रयुक्तवाचकः । क्रचित् विगतः अर्थतः विगुन इत्यर्थ वाचकस्तिष्ठति ।

प्राकृतं जगद्प्राकृतशास्त्रः हेतुप्रतिकृत्यनात्मकम् । स्वनो विकृतप्रतिकृते यदत्पन्नहेतुमनुपादेयम् तदविकृत स्वरूपे विशेषवात्यन्तमुपादेयमुत्तमम् । प्राकृतास्तितोऽया: ये ज्ञाननुभवानानुशीलनविवेकानुमन्यानेतयोर्विलासनिगमसन्पूर्वकं वैगग्यं प्रत्यभिगानमेवादरणीयम् । तथा अप्राकृतायर्मनाया विगगनिरपेक्षतापेक्षया विलासाभिमुख्येन गतिरेवोत्तरोत्तरमुपादेयतया गृह्णते । चतुःसनशुक्लैवादिमुनिगणाः विगग निरपेक्षतावस्थानसम्पन्ना अपि चिद्विलाससौन्दर्याङ्कश्च अभूयन् । ते तु शान्तरसात् दास्यसस्त्यवात्सल्यमाधुर्यरसानामुत्कर्षं व्यजानन् । मधुरसे विलासस्य परिपूर्णता । ततोपि ते चिह्निलाभिमित्युनगान्वर्तविषयं तद्विलासा-

श्रविविष्यं मंसाप्य विलासवैद्वद्यपवैचित्रयोत्सवप्रवाहम्भवान्वाप्त्याविनमानेत्तुः । निविलाश्चयावलम्बनेत्तिमन् चिद्विलासस्तामारे सन्ततावगाहनस्युहावन्त अभूयन् ।

प्राकृतजगति विलासविगगौ परस्परग्रन्थियोगिनावपि अप्राकृतशामनि तौ महगोगिनौ । चित्रादविभूत्याथप्राकृतशामनि विद्वद् द्विवृत्या कीडाथ्रेपेदैवीन्युपसर्पम्भ्य विगुकः विशेषस्तोणगुकः इत्युभयार्थक्त्वप्रयि कुतो न भवेत । यतो विलासस्य परमन्त्रकारमयम्भवोत्तरावस्थैव विगगदाभियेत्या । तदाहुक्षणादामकविगगजः ।

कृपासेवानन्दगोदी निजानन्दो भवेद्यदि ।

कृपामकास्तदानन्दे ग्रहाकोशवशङ्कृतः ॥

लोकवैद्यर्गागणा धर्मां आन्मसुखम् यत ।

लज्जा वैर्यं देवसुखं कर्म मर्मं च दुस्त्रजम् ॥

आर्यं पन्थातिजप्रेम सरीश भन्मतनाड्ने ।

आनन्देश्चानि तान्येनान्यतो भक्तः प्रतिष्ठेत् ॥

मन्वस्यमणि सन्त्वत्य कर्तव्यं कृपासेवनम् ।

कृपाप्रेम करोत्येव भक्तानां सुखसेवनम् ॥

सर्वत्यागविशुद्धं उत्तिमन् कृपान्ते होऽद्वृदो भवेत् ।

निर्मले धूतवस्ते न यथा रागसङ्कमः ॥

आऽनुष वा पादरतां पिनषुमां ।

अदर्शनान्मर्महतां करोतु वा ॥

पवमादि वचनजालेन वैगग्यम्भ भवोन्मादर्शं द्रष्टुं प्रभवामः । कृपामकास्तदानन्दे महाकोशवशङ्कृताः । इत्यादिष्टवैराग्यपेक्षया ममधिकनगे वैराग्यादशः कुप्रदृश्यते । अत्र तु वीत्युपसर्पार्थः विगुक इति वास्तु । विशेषण युक्त इति वास्तु । उभावस्थविद्वावैकात्यर्थकौ च । विश्वलम्भेविरागस्तुः सर्वपेक्षया अधिकतया परिस्फुटः । विद्वद् द्विन्निषिद्धिविलास-

जनैकवेद्यमिमं विगगमज्ञस्त्रिवृत्तिपरिचालिनवुद्गयः
प्राकृतविलासविगगमद्वाशं मत्वा वश्चिना अपि
श्रील कविगाजगोस्वामिप्रभुवच्चतेनास्य यथार्थरूपमेवं
शं यम् ।

गोप्यो देहे प्रीतिमन्य इव लोकैनिर्गतिनाः ।
नथापि त्वं त्रिनि कार्यं कृष्णार्थमितिनिश्चितम् ॥

समर्पयन्ति ता देहं कृष्णामप्रेमपूर्वकम् ।
सर्वस्वं यत्तु गोपोनां कृष्णसम्भोगकारणम् ॥
अन्तंकृतम् देहस्य दर्शनात् स्पर्शनादापि ।
कृष्णः प्रीतोस्त्वतः कुरुदेहमार्जनमूषणे ॥
अनप्य त्रिविगगमयाविलवेषावतामभियुक्त
जनानां विचारं विलासविगगमवेकतात्यर्थकाविति ।

सटीक-शक्तादशकमूलम्

[श्रीमद्भक्तिविनोद ठक्कुर गच्छितम्]

पूर्वानुवृत्तम् ।

मंसेत्र दशमूलं वै हिन्त्राऽविद्यामयं जनः ।
भावपुष्टिं तथा तुष्टिं लभने साधुमङ्गनः ॥ १३ ॥
पद्मदशमूलसेवनकल्पमाह मंसेत्रदशमूलर्मिति ।
यथा लोके दशमूलपात्रं सेवित्वा ज्वररूपमामयं दूरी
करोनि तथैद्विग्रहकुन्दशमूलमेवनेन सुकृतस्य जनम्य
स्वरूपज्ञानात् अविद्यारूप आमयः नश्यति । जीव-
स्वीभावो यों हरौ भावस्तस्य पुष्टिर्भवनि । इन्द्रनलवे
वैराग्यदूषा तुष्टिश्च जायने । प्रेकागन्तरेण भागवते ।
भक्तिः परेशानुभवो विगक्तिरन्यत्र चैव त्रिक एककालः ।
प्रपद्यमानस्य यथाश्रवः स्युस्तुष्टिः पुष्टिः क्षुद्रपाप्येऽनु-
धासम् । अर्थश्चायम् । प्रपद्यमानस्य हरिं भजनः पुंसः
भक्तिः प्रेमलक्षणा परेशानुभवः प्रेमस्पदभगवद् पूर्प
स्फुर्तिः तथोनिर्वृतस्य ततोऽन्यत्र गृहादिपु विगक्ति-
इत्येव त्रिकः एककालः भजनसमकाल एव स्यात्
यथाश्रवे भुज्ञानस्य तुष्टिः सुवं पुष्टिरुद्गभग्नं भुज्ञिवृत्ति-
श्चानुग्रासं स्यु । भक्त्यादीनां तु तुष्ट्याद्यः क्रमेणेव
दृष्टान्ता होयोः । उत्तरत्राप्येतत् क्रमेणैव । भक्ति-

तुष्ट्यो सुन्दैकस्त्वत्वात् । पुष्ट्यनुभवयोरात्मगत्यैक-
स्त्वत्वात् । श्रुदयायविरक्तयोः शान्त्येकस्त्वत्वात् ।
यद्यपि भुक्तवतः अन्ने पि वेतुष्ट्यं जायने भगवदनुभवि-
नम् तु विषयान्तर एतेति वैधर्म्यं नथापि वस्त्वन्तर-
वेतुष्ट्यांशं एतात्र दृष्टान्तो गम्यत ॥ १४ ॥

इतिप्रायां शिक्षां चरणमधुपेभ्यः परिदिशन्
गत्वा त्राम्भोभिः स्त्रियनिजदीर्घोऽज्जवलवपुः ।
परानन्दाकारो जगदतुलवन्धुर्यनिवरः
शर्चीमूनुः शशवत् स्मरणपदवीं गच्छतु स मे ॥ १५ ॥
इति प्रायामिति । इतिप्रायां एवम्भूतां शिक्षां
चरणमधुपेभ्यः भक्तेभ्यः परिदिशन् कथयन् गत्वा-
नेत्राभ्योभिः स्त्रवदथुभिः स्त्रियन् आदीर्घतं निजं
स्वकीयं दीर्घं उज्ज्वलं वपुर्यस्य सः तथा परानन्दा-
कारः आनन्दमयमूर्तिः जगदतुलवन्धुः भुवनेकवन्धुः
यनिवरः यनिश्चेषु स शर्चीमूनुः शशवत् सदा मे
मम स्मरणपदवीं स्मृतिपथं गच्छतु प्राप्नोतु । वृत्तं
शिखरिणी ॥ १५ ॥

गतिंगौडीयानामपिमङ्गलवर्णाश्रमजुपां
तथा चैदीयानामतिसरलदेव्याश्रितद्वादांम् ।
पुनः पाश्चात्यानां सदयमनमां तत्त्वसुर्प्रियां
शर्चीसूनुः शशवत् स्मरणपदवीं गच्छनु स मे ॥१॥
गतिगति । सकलाश्र ते वर्णाश्रमाश्र मकल-
वर्णाश्रमाः तात् जुपते स्मरलवर्णाश्रमजुपाः तेपां
गौडीयानां गौडीदेशवासिनां तथा देव्यं दीनतां आश्रितं

देव्याश्रितं (द्वा आश्रितावैः स इति द्वितीयास्मासः) अति सरलं देव्याश्रितं हन् हृदयं येषां तेपां गौडीयानां अोड़ीदेशवासिनां पुनः तथा सदयमनमां सदयचित्तानां तत्त्वानिनां पाश्चात्यानां आयाणां गतिः आश्रयः स शर्चीसूनुः मे मम शशवत् सदा स्मरणपदवीं स्मृतिपरं गच्छनु प्राप्नेतु । वृत्तं पूर्ववत् ॥ १ ॥
इति सटीक शिक्षादशकम् अम् समाप्तम् ।

स्मरणमङ्गलम्

[शःमङ्गलक्षितिविनोदककुरु रचितम्]

अङ्गोपिथागारं स्वपत्तिविहोत्करणद्वयः
शशात्समन्वेदर्दर्श दध्रदनिविशालं करणदोः ।
क्षिनी धृत्वा देहं विकलितमनिर्गद्वयवचा:
शर्चीसूनुः साक्षात्स्मरणपदवीं गच्छनु स मे ॥ १ ॥
अहो मिथ्रेति । अहो आश्रयं मिथ्रागारं काशी
विश्रभवने स्वपते: कृष्णस्य विग्रहेण उत्करणा यस्य तत्
हृदयं यस्य सः तथा सन्वेः अङ्गोपत्तिविशालं करणदोः
भावात् अतिविशालं करणदोः देव्यं दध्रन् धारयन् ।
तथा क्षिनी देहं धृत्वा क्षितिनिरतितः इत्यर्थः । विश्लिन
मतिः विकल्पुदिः गद्वयवचाः स शर्चीसूनुः मे मम
साक्षात्स्मरणपदवीं गच्छनु प्राप्नेतु । वृत्तं पूर्ववत् ॥ १ ॥

गतो वद्वागाङ्गुलगृहमध्याद्वहं हरगो
गवां कालिङ्गानामपिममनिगच्छन् वृत्तिगणम् ।
प्रकोष्ठे सङ्कोचाद्वत निष्पतिः कच्छण इव
शर्चीसूनुः साक्षात्स्मरणपदवीं गच्छनु स मे ॥ २ ॥
गत इति । वद्वं अवरुद्वं द्वारं यस्य तम्भात्
उपलगृहमध्यात् प्रस्तरनिर्मितगृहमध्यात् वहिर्गतः अहो
आश्रयं वृत्तिगणं प्राचीरमधूहं (प्राचीरं प्रान्ततौ वृत्ति-
रित्यमरः) समनिगच्छन् अतिकामन कालिङ्गानां गवां

प्रकोष्ठे गोष्ठे सङ्कोचात् हस्ताददीनां इति शेषः
कच्छा इव निष्पतिः स शर्चीसूनुः मे मम साक्षात्
स्मरणपदवीं गच्छनु प्राप्नेतु । वृत्तं पूर्ववत् ॥ २ ॥

वज्रागणं स्मृत्वा विग्रहिकालविलयिनो
मुखं संवृप्तायं सविग्रहिकं तदश्रद्धो ।
क मे कालः कृष्णो वद्वद्वदेति प्रतीपनः
शर्चीसूनुः साक्षात्स्मरणपदवीं गच्छनु स मे ॥ ३ ॥
वज्रागणयिति । वज्रागणं वज्रभूमि स्मृत्वा विग्रहेण
विकलं अनः अनः अग्रां यस्य सः अनपत्र विलयितः
कृतविशालः तथा मुखं संवृप्तं तत् अश्रिकं रुधिरं मुखः
पूर्वगपतितयिति भावः । दध्रन् धारयन् मे मम कालः
कृष्णः क कुत्र तत् वद वद वद इति प्रलयितः सोऽयं
शर्चीसूनुः मे मम साक्षात्स्मरणपदवीं स्मृतिमार्गं
गच्छत प्राप्नेतु । वृत्तं पूर्ववत् ॥ ३ ॥

पयोराशेष्टीरे चटकगिरिराजे सिकतिले
वज्रं गोष्ठे गोवद्रवद्वनिरिपतिं लोकितुमहो ।
गणः साङ्गं गौरोदं तगतिविशिष्टः प्रमुदिनः
शर्चीसूनुः साक्षात्स्मरणपदवीं गच्छनु स मे ॥ ४ ॥
पयोराशेष्टीरिति । पयोराशेष्टीरे समुदस्य नीरे सिकतिले

वालुकामये चटकुर्गिरिगाजे चटकश्वते गोवद्वन्नगिरि-
पते गोवद्वन्नर्वते गोष्ठे लोकितुं ददृं भान्त इति
० शेषः व्रजन् गच्छन् तथा गणैः भाद्रं द्र तगतिविशिष्टः
प्रसुदतः हृष्टधेतः गौरः गौरनामा स शत्रोसूनुः मे
मम साक्षात्स्मण्णदर्शनं स्मृतिपयं गच्छतु प्राप्नोतु ।
वृत्तं पूर्ववत् ॥ ४ ॥

यस्यानुकम्पा सुखदा जनानां
संसारकृगद्युनाथदासम् ।
उद्भृत्यगुज्जाः शिल्या ददौ सा
तं गौरचन्द्रं प्रणमामि भक्त्या ॥ ५ ॥

यस्येति । जनानां सुखदा प्रानिप्रदा यस्य सा
प्रणिदा अनुकम्पा ॥ ५ ॥ संसारकृपात् गृथुनाथदासं
उद्भृत्य शिल्या गोवद्वन्नशिल्यासह गुज्जाः गुज्जाकलानि
ददौ । तं गौरचन्द्रं भक्त्या प्रणमामि । श्लोकेऽस्मिन्
रघुनाथदासं उद्भृत्य गुज्जाः ददौ इत्यत्र उद्भृत्य ददौ
किराद्वरयोगेन गृथुनाथदासं इत्यत्र कर्मत्वसम्प्रदानं
त्वयोः सन्देहे कर्मत्वमेव न्यायं तथाच तक्तवागीरा:
कर्त्ताकर्माविकरणं करणं सम्प्रशानकम् । अग्रदानश्च
सन्देहे परं पूर्वेण वाध्यते इत्युक्तवान् । जैमरास्तु
अग्रादानप्रदानकागायार हर्मगाम् । कर्त्तुश्चात्यो
ऽन्यं प्रगदेहे परवेकं प्रवत्तते ॥ ५ ॥ इत्याहुः । यतु
“आच्छाद्य चार्चयित्वा च श्रुतशीलवते स्वयम् । आहृप-
दानं कन्याया ब्राह्मणो धर्मः प्रकार्तिन इति वचने
सम्प्रदानत्वं हृश्यते तत् क्वचिदपवादविषयेऽप्युत्सर्ग-
विधेन्विशेषा इति न्यायात् । तथाचोक्तं उत्सर्गस्यापवादेन
प्रधानेन गुणस्य च । वाया विश्वायते यस्यात् तंतो-
ऽनेन न वाचिता इति । तदुदाहरणन्तु प्रदर्शितं यथा
वरायाहृय कन्यां ददानि विश्राय अर्चयित्वा धेनुर्दीयते

इन्यादि । इत्यलं पलुवितेन । इन्द्रवज्ञा वृत्तम् । स्यादि-
न्द्रवज्ञा यदि तौ जगौ गः इति लक्षणात् ॥ ६ ॥

सद्गुक्तिसिद्धान्तविरुद्धवादान्
वैरस्य भावांश्च वहिर्मुखानाम् ।
सद्गुं विहायाथ सुभक्तगोष्ठ्यां
रराज यस्तं प्रणमामि गौरम् ॥ ६ ॥

सद्गुक्ताति । यः प्रभुः सद्गुक्तेः शुद्धमक्तेः यः
सिद्धान्तः सिद्धान्तवादः तस्य विरुद्धवादान् तथा
विरसस्य भावो वैरस्ये वैरस्यभावान् वैरस्यादिग्रसा
भासान् तथा वहिर्मुखानां अभक्तानां सद्गुं विहाय अथ
सुभक्तगोष्ठ्यां भक्तश्चेष्टां राज शुश्रूमे तं गौरं
प्रणमामि । वृत्तं उपजातिः ॥ ६ ॥

नामानि विष्णोर्वहिरङ्गुणात्रे
विस्तीर्य लोके कलिपावनोऽभूत् ।
प्रंमत्तगङ्गाय गसं ददौ य
स्तं गौरचन्द्रं प्रणमामि भक्त्या ॥ ७ ॥

नामानीति । यः प्रभुः वहिरङ्गुणात्रे वहिरङ्गुभक्ते
विष्णोर्वामानि विस्तीर्य प्रदाय लोके जगति कलि-
पावनोऽभूत् एवं अनाद्याय प्रंप्रासं ददौ तं गौरचन्द्रं
भक्त्या प्रणमामि । वृत्तं इन्द्रवज्ञः ॥ ७ ॥

नामागायं स्मकलं विनाशय
जैन्यतामाश्रितप्रानवानाम् ।
भक्तिं परां यः प्रददौ जनेभ्य-
स्तं गौरचन्द्रं प्रणमामि भक्त्या ॥ ८ ॥

नामेति । जैन्यतामाश्रितप्रानवानां स्मकलं नामा-
पायं श्रिवाश्र नि ॥ ५ ॥ यः प्रभुः जनेभ्यः भाग्यवद्वयः
परां भक्तिं प्रददौ तं गौरचन्द्रं भक्त्या प्रणमामि । वृत्तं
पूर्ववत् ॥ ८ ॥ (कमशः)

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8. **Shree Gour-Gadadhar Math** :—Champahati (Samudragarh, Burdwan), A holy place of worship, more than four centuries old.

9. **Modadruma Chhatra** :—Mangachi (Jannagar) Home of Thakur Brindaban Das, the world-known writer of Chaitanya Bhagabat, the oldest epic on Shree Chaitanya Dev.

10. **Shree Bhagabat Asana** :—Krishnagar, Nadia. Publishing house of Books on Devotion

11. **Shree Purushottam Math** :—“Bhakti-Kuti” ; Sea-side, Swargadwar, Puri. Bhajan sthal of Thakur Bhaktivinode.

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श्रीश्रीगुरुराज्ञै जयतः ।

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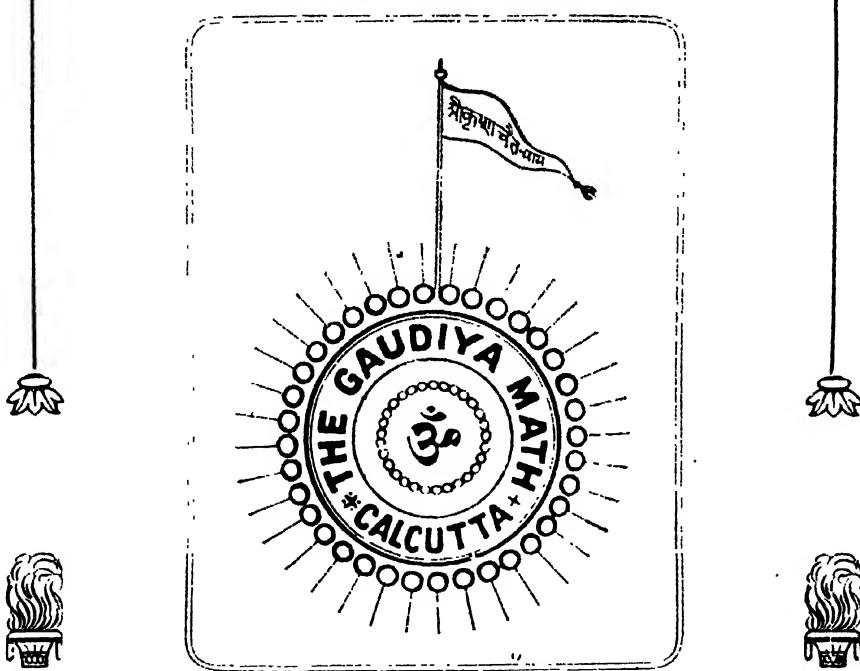
श्रीसज्जनतीष्णी OR THE HARMONIST

January

अशोपकलेशविष्णुपी-परेशावेश-साधिनी ।

जीयादेवा परा पत्रा सर्व-सज्जनतोषणी ॥

1928



EDITED BY

Paramahansa Paribrahakacharyya

SRI SRIMAD BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

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AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
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Lip and Life

MERE profession of devotion to God with the lip without practising the same in one's life is not the function of the preacher of God's word. Employing the lip in discoursing religion is only then lifted to the sphere of the service of God when such discourse proceeds from the heart that has been purified by devotion to the transcendental Reality. This makes all the difference between the mercenary, preacher and the true pastor. The principle is thus expressed by Pandit Jagadananda, one of the closest associates of Sriman Mahaprabhu,—"It does not avail if only one repeats the words 'I belong to Gora' with his lips. The desired effect is produced only by the adoption of the conduct

and judgment of Gora.* Because Mahaprabhu and the scriptures say that by taking the Name of Krishna the only true object of life is gained, we should not, therefore, suppose that it is sufficient merely to utter the Name with the tongue without caring to listen to what Mahaprabhu and the Shastras have to say further on the subject. If a novice does not take the trouble of listening carefully to those who are acquainted with the whole position, being devoid of necessary judgment he would fail to take the Name in the proper manner. He will in such case,

*"गोरार आमि गोरार आमि मुखे बलिले नाहि त्तुले ।
गोरार आत्तार गोरार लिंदार लाले फल, फले ॥"

according to Pandit Jagadananda, gain nothing by merely uttering the Name with his lips. Such utterance will be nothing but ordinary sounds which, according to the scriptures, will constitute an offence against the Name and, instead, of benefitting, will harm the person who will be guilty of such offence. If, however, we follow the conduct and judgment of Mahaprabhu in taking the Name it will be possible for us to obtain thereby the highest object of the human life in the shape of the service of God.

The lip, therefore, like the other organs of sense, can be used in serving God if it be employed in the manner that is laid down in the scriptures. If it be not used in the manner recommended by the Shastras the word of God refuses to appear on the lip : and those who listen to the utterances of a person who does not himself understand or follow the teachings of the Shastras, listen not to the word of God but to the vain utterances of a sinful creature who has absolutely no right to be a preacher of God's word.

In preaching the word of God the lip cannot be independent of life. The whole of the current misconception on the subject is due to the notion that the holy Name is merely a string of letters of the alphabet to be uttered like any ordinary word. Those people who object to the special sanctity of the

holy Name as distinguished from ordinary words would be perfectly justified in their opposition if there had been no difference between the holy Name and an ordinary word. But as a matter of fact, in accordance with the teaching of all the Shastras, the holy Name is not at all like an ordinary word ; neither can it be uttered at the option of the speaker as ordinary words can be. The holy Name is identical with God Himself. It is transcendental. God first manifests Himself in the pure heart and *from these* appears on the tongue in the Form of the holy Name. After the holy Name has manifested itself on the tongue the holy Form, Qualities and Deeds of the Godhead manifest themselves to the mind of the devotee and he is there-upon enabled to preach the word of God to others. A perfectly pure heart is, therefore, an absolute pre-requisite for the manifestation of the word of God on the tongue of the preacher.

In this matter the lip can by no means be separated from life. God is served by the purified mind through the organs of sense. The tongue is only one of such organs. No sooner is the service of the Lord possible to one organ it becomes necessarily and simultaneously possible to every other organ of sense and the *whole life* of the devotee becomes one constant service of the Lord.

As it is not possible for the novice to understand the Shastras that treat of the transcendental world, listening to the word of God from the lips of a devotee is, therefore, the necessary first requisite for one who wants to attain the service of God. As soon as such listening has been perfected the mind becomes purified and, by the grace of God, is enabled to serve Him by means of all the organs of sense. There is no difference between service of God by means of the tongue and that by means of any other organ of sense. The Shastric term for the spiritual teacher, Acharyya, means literally one who practises the religion. No one can be a teacher of religion who does not act in accordance with the principles that he teaches. There is no English word that is the exact equivalent of 'Acharyya'. Srinan Mahaprabhu Himself has said that 'no one is fit to teach religion who himself does not practise it.' In fact, preaching is only possible after practice has been perfected.

Religion is service of God. In such service theory and practice are identical. The one cannot be divorced from the other. In the service of the Lord there is diversity without difference. The devotees of God,—every one of them, simultaneously preach and practise the eternal religion viz. the service of the Lord. They are all of them the greatest and only benefactors of the world.

Therefore, those who contend that preaching of the word of God is possible for those who are in the sinful state, are grossly misinformed as regards the declarations of the Scriptures. Preaching of the word of God is the function of the Acharyya who practises what he preaches. It is only when the conscious service of the Lord has been fully attained that one is fit to be styled an Acharyya. One who is himself fully established in the state of grace can alone lend a helping hand in lifting his brethren who happen to be in the fallen condition. One who is fit to instruct others regarding the nature of Godhead must himself belong to the transcendental plane. On the transcendental plane there can be nothing that is worldly. The person who moves on the spiritual plane is absolutely free from all mundane affinities.

The methods of listening and preaching are given preference over other methods of practising devotion to God for the reason that they are specially suitable for fallen *jivas* due to the fact that the transcendental Reality is not directly perceptible to the physical senses. Of all the instruments for the acquisition of knowledge that are available to the fallen *jiva* the mind and the ear alone are capable of apprehending objects without coming into direct contact with them as is necessary in the case of the other senses. It is this

peculiarity that makes them fitted for the reception of the transcendental Reality which is not directly perceptible by the physical senses. The ear receives its communications through the medium of sound.

Ordinary sounds which always refer to the objects of this world, convey information that is verifiable by the direct examination of the objects themselves by means of one, or more, or all of the other senses. These sounds originate and undergo dissolution in the material space. Such sounds are also different from the objects that are denoted by them. The sounds that refer to the objects of the transcendental world are quite different from ordinary sounds. The objects denoted by them are situated beyond the limits of this material world. It is, therefore, never possible to verify the information in the case of these, with the help of the other senses. There is also no difference between such sounds and the objects denoted by them, the two being identical. Such sounds as well as the objects denoted by them are eternal and unlimited. They are, therefore, quite different from ordinary sounds that have only a temporary and limited existence. In fact, the word of God and ordinary words are in every way different from one another. This difference cannot be really grasped by those who are in the sinful state. But the dif-

ference is none the less real and it is owing to this radical difference between the two that it is never possible for a person in the sinful state to be a preacher of the word of God. The word of God is identical with God Himself and manifests itself of its own accord on the tongue of one who is absolutely free from sin and who submits himself entirely at the holy feet of the Supreme Lord.

The service of God is the only true object of life. It becomes attainable to sinful *jivas* by a series of graded processes the first of which is the unconscious, accidental association with the devotees of God who appear in this world for the purpose of helping fallen *jivas*. Such association with the devotees of God enable fallen *jivas* as the next stage, to obtain the grace of God whereby their minds become inclined to listen to the word of God from the holy lips of devotees. No sooner they begin to listen to the word of God the consciousness of the transcendental Reality is aroused in them and thereafter by means of constant listening they gradually attain the conscious service of the Godhead which is the real *summum bonum* of human existence. Those who attain this goal are automatically freed from all mundane affinities as a necessary secondary result.

Therefore, the supposition that it is possible for a person who is in the

sinful state to preach the word of God, is opposed to all the conclusions of the Shastras. In preaching the word of God the lip must necessarily be identical with life. The body of the devotee of God, by reason of his complete surrender to God, becomes itself spiritual as it then belongs to God. The whole life of the devotee is dedicated to the exclusive service of the transcendental Reality. It is absolutely free from all taint of worldliness. Those who happen to be in the sinful state naturally enough fail to realise this transcendental purity of the devotee of God. They may even suppose that he is no better

than an erring mortal engaged in ordinary worldly pursuits. In their ignorance they may also proceed to judge his life by the ordinary worldly standard and suppose that they detect the same difference between the lip and life of the devotee of God as they do in their own case or in that of pseudo-preachers of the word of God. But this is a really fatal blunder in as much as it is an offence against the devotees of God which can be forgiven only by those against whom it is committed, such being the will of God Himself as manifested in the Scriptures.

Sharagraghi Vaishnava

(By THAKUR BHAKTIVINODE)

1. ALAS, for those that spend their days
In festive mirth and joy !
The dazzling deadly liquid forms
Their heart for e'er employ !!
2. The shining bottles charm their eyes
And draw their heart's embrace !
The slaves of wine can never rise
From what we call disgrace !
3. Was man intended to be
A brute in work and heart ?
Should man the Lord of all around
From common sense depart ?
4. Man's glory is in common sense
Dictating us the grace,
That man is made to live and love
The beauteous Heaven's embrace !
5. The flesh is not our own alas !
The mortal frame a chain ;—
The soul confined for former wrongs
Should try to rise again !!
6. Why then this childish play in that
Which cannot be our own,
Which falls within a hundred years,
As if a rose ablown !

7. Our life is but a rosy hue
 To go ere long to nought !
 The soul alone would last for e'er
 With good or evil fraught !!

8. How deep the thought of times to be ?
 How grave the aspect looks ?
 And wrapt in awe become, Oh ! I
 When reading Nature's books !

9. Man's life to him a problem dark !
 A screen both left and right !
 No soul hath come to tell us what
 Exists beyond our sight !!

10. But then a voice, how deep and soft,
 Within ourselves is left ;—
 • Mar ! Man ! thou art immortal Soul !
 Thee Death can never melt !!

11. For thee thy Sire on High has kept
 A store of bliss above,
 To end of time, thou art Oh ! His
 Who wants but purest Love.

12. Oh Love ! Thy power and spell benign
 Now melt my soul to God !
 How can my earthly words describe
 . . . That feeling soft and broad !!

13. Enjoyment—sorrow,—what but lots
 . . . To which the flesh is heir ?
 — The soul that sleeps alone concludes
 In them it hath a share !!

14. And then ! my friend is no more en—
 . . . Nor weep ! for ~~they~~ are, therefor
 The women, wine and ~~an~~ ordinary ~~sc~~
 No love on thee bestow ~~ary~~ and

15. But thine to love thy brother man
 And give thyself to God,
 And God doeth know your wages fair ;—
 This fact is true and broad !!

16. Forget the past that sleeps, and ne'er
 The future dream at all,
 But act in times that are with thee
 And progress thee shall call !!

17. But tell me not in reasoning cold,
 The soul is made alone
 By earth's mechanic, lifeless rules
 And to destruction prone !

18. My God who gave us life and all
 Alone the Soul can kill,
 Or give it all the joys above
 His promise to fulfil !

19. So push thy onward march O Soul !
 Against an evil deed
 That stands with soldiers—hate and lust !
 A hero be indeed !!

20. Maintain thy post in spirit world
 As firmly as you can,
 Let never matter push thee down,
 O stand heroic man !

21. O Sharagrahi Vaishnab soul !
 Thou art an angel fair :
 Lead, lead me on to Vrindaban
 And spirit's power declare !!

There rests my Soul from matter free
 Upon my Lover's arms,
 Eternal peace and Spirit's love
 Are all my chanting charms !!

Worship and Service

WORSHIP is the preliminary stage on the path of the service of God. It is imperfect devotion. A constituent part of devotion is not the whole or perfect devotion. Worship is characterized by the sentiment of distant reverence for the objects of worship. It is service of God by means of objects of this world based on the sentiment of reverence towards God that results from mundane considerations. In worship there is thus present more or less the factor of reference to gross and subtle matter. The reverence which is so prominent in worship is due to the apprehension of the transcendental nature of the object of worship by the worshipper who regards himself as connected with this physical world. In pure service or unalloyed devotion the sentiment of reverence is subdued and its milder radiance constitutes its decidedly superior excellence. The nature of the difference between the two is analogous to that between the scorching and terrific rays of the sun and the cool and soothing moon-beam. In devotion the *jiva*-soul, which is located beyond the sphere of gross and subtle material existence, is engaged in the direct service of God. The apprehensions by the senses of the emancipated devotee are not merely phenomenal, as he is privileged to directly serve the transcendental being vouchsafed actual

proximity to the Absolute Truth that is beyond the reach of all mental speculations.

That which can be known only by those who possess the most exalted faith and which constitutes the specific quality of the teaching of the spiritual preceptor, is styled 'mystery' (*रहस्य*). In the list of processes to be gone through by the novice on the path of devotion, as given in the *Bhaktirasamritasindhu*, the 'mystery' of the direct service of the Lord is defined as walking in the footsteps of perfected devotees by one who after having been instructed in the Truth regarding Krishna has attained the third stage of novitiate, as the fruit of his serving the inner devotees in their practice of devotion. One who constantly serves the Lord free from all other desires, being emancipated from the bonds of this world, is drawn away from all association with people who are attached to objects other than Krishna. It is only then that there is manifested in him the aptitude for whole-time service of the Lord, that is to say service that lasts throughout the eight divisions of night and day (*अष्टकाल भजन*). The unalloyed devotee who is thus fitted to serve the Lord realises as an obstacle to the attainment of his object all association with bound *jivas* such as the elevationists who aim at positive selfish enjoyment and the salvationists who

desire the negative happiness of freedom from misery by discarding material enjoyment, both of whom are averse to the service of God. The elevationists and salvationists who are given to desire for objects other than Krishna, have no taste for the mystery of devotion to God and therefore, for the reason that they lack the fitness for admission into the realm of devotion that is radiant with spiritual effulgence throughout the eight divisions of the night and day, they do not possess that constant and absorbing interest for the great devotional work, referred to above, that is its due.

•If the whole period of night and day be divided into eight equal parts each division is termed a 'yama'. The three 'yamas' of night an equal number of 'yamas' constituting day time being joined with the two 'yamas' of morning and evening, make up the total of eight 'yamas'. To serve Krishna at all time, in every way and with exclusive devo-

tion, is only possible for the Vaishnava. Whole-time service of God is impossible for the non-spiritual egoist. The *jīva* is not liberated from the state of bondage by applying to objects that are associated with God the criteria of worldly judgment. The Vaishnava devotees who have realised their true self are constantly engaged in the service of Krishna. The slokas of the octade comprising the teaching of Sri Gaursundar are in the spirit of the eight-*yama* service. The eleven slokas of Sri Rupapada and the poems, embodying the desire for the devotion that is appropriate for the eight 'yamas', of all great devotees who are followers of Sri Rupa, help in promoting the constant flow of devotion. The mystery of the holy service of God is the subject that engages the constant attention of the servants of Sri Gurudeva whose minds are completely detached from material times, space or persons.

REVIVAL OF LEARNING IN OLD NAVADWIP

Para Vidya Peetha at Sri Mayapur.

THIS residential institution is established by the workers of the Sri Chaitanya Math for disseminating moral, intellectual and primarily religious culture in the truly nationalistic lines through the medium of Sanskrit among students of all caste and age. All branches of Sanskrit learning are taught by specially efficient professors in respective subjects. A comparative study of all schools of philosophy and theology is made, in an impartial way. Students are also taught several useful avocations of life in practical lines.

The institution is situated in old Navadwip, the birth place of Mahapravu Sri Chaitanyaadeva and is on the banks of the historical lake-like "Ballal Dighi" over 700 years old. The site is away from populated areas with grand natural scenery around and is very healthy. Pure drinking water is supplied from a deep tube-well within the compound. Free medical help is available.

Only hundred more deserving students will be admitted free of all costs of tuition, lodging or boarding. Applications with good reference are invited by the Secretary.

Thakur Haridas

(Continued from P. 164, December 1927.)

SRI Thakur Haridas at times visited the town of Nabadvip. There he put up at the *tol*-house of Sri Advaita Prabhu and chanted the *samkirtan* of the Name of Hari in company of Sribash and the other devotees. At this period Nimai Pandit, overflowing with Divine Love, was exhibiting the sportiveness of a most restless child, and, later on, manifested equal zeal in the display of learning. Having repaired to Gayadham and there offered *pinda* to his deceased father at the lotus feet of Sri Gadadhar, Sri Gaur-sundar manifested, while, He was still at Gaya, the *lila* of accepting the favour of initiation from Sripad Isvar-puri, a great Sannyasin belonging to the Sampradaya of Srimad Madhvacharyya; and, on His return to Nabadvip, was transformed into an exclusive seeker after Krishna. Sri Advaita, Sribash, Haridas, Mukunda and other devotees, resident in Nabadvip, who delighted in the performance of the *kirtan* of Hari, were all highly encouraged beholding this unthinkable change of Nimai Pandit, the possessor of un-bounded genius. Within a short time Nimai Pandit accepted the leadership of this community of the chanters

of *kirtan* and thenceforward the joy of *kirtan* waxed stronger every day in the homes of the devotees of Nabadvip and specially in the residence of Sribash. The principal helpers in these joyous performances of *kirtan* were Sri Thakur Haridas and Sribash. Hari *samkirtan* attained such high intensity at Nabadvip that a few persons who were puffed up with the pride of worldliness, skilled in the wranglings of the *Shastras* and full of malice and arrogance, became the opponents of *kirtan*. Actuated by this sentiment of hostility they set themselves to devise various methods for counteracting the efforts of Sri Gaur-sundar in His quest after Krishna. On a certain day by open abuse, another day by secret plotting; on a third day by throwing filthy substances into the house of Sribash, they tried to obstruct the progress of *kirtan*. The resources of wickedness—slander, envy, malice, anger etc.—being employed in harassing the devotees, the tide of *kirtan* with daily increasing vigour began all the more violently to agitate, to their deepest depths, the different communities of the town of Nabadvip. The obstacles that were devised by sinful persons plotting in secrecy instead

of preventing kirtan, only served to expose to the public gaze the wicked ingenuity of the plotters. And now moved by the miseries of the fallen *Jivas* Sri Gaurisundar thus spoke to Sri Prabhu Nityananda and Sri Thakur Haridas—

“Hear attentively, Nityananda,
listen Haridas,
Carry everywhere this command
of Mine—
Appearing before every dwelling
beg this alms—
‘Say Krishna, serve Krishna,
know only Krishna’
Speak or allow to be spoken
nothing except this ;
And, returning at close of each day,
report to Me the result.”

Reverently, with the head bent in submission, receiving this command of the Lord Prabhu Nityananda and the revered Thakur Haridas, appearing at the door-steps of every dwelling, began to chant loudly these words--

'Say Krishna, chant Krishna, serve
Krishna
Krishna is life, Krishna is wealth,
for Krishna alone we exist.
Such is Krishna, brother, chant
Krishna with thy whole heart.
Say Krishna, serve Krishna, know
only Krishna.'

Both of these chanters of kirtan wore the garb of sannyasins. Some of the

people were delighted by listening to the kirtan song regarding it as, the method of practising devotion to God ; but there were others who imputed various evil motives. Every evening Sri Thakur Haridas duly submitted at the feet of Sriman Mahaprabhu the result of the preaching of the day. On one of these days a great danger befell the two preachers through the animosity of two sinful Brahmins who bore the names of Jagai and Madhai. Those robbers wanted to lay violent hands on the two Prabhus as they were preaching the word of God and they could only save themselves from the clutches of the murderers, who hotly chased them, by precipitate flight. On learning particulars of the attack by the two robbers from Sri Thakur Haridas and hearing of the child-like behaviour of Prabhu Nityananda Prabhu Advaita predicted to Haridas the impending deliverance of the two ruffians. Jagai and Madhai lying in wait close to the house of Mahaprabhu listened through the nights to the kirtan of Krishna sung by the devotees without, however, relaxing the vigour of their wicked attempts. At last as Prabhu Nityananda was one night coming to the house of Mahaprabhu the two robber brothers made an attack on him. Madhabananda Bandopadhyaya under the influence of intoxicants having with all his strength struck Sri Prabhu

Nityananda a blow with his fist and a stream of blood spurted out from the forehead of Prabhu Nityananda. At this Jagadananda interposed and made Madhai desist from his wickedness ; and when Sri Mahaprabhu escorted by the brotherhood of His devotees reached the spot Prabhu Nityananda without anger informed the Lord of the magnanimity of Jagadananda. Forthwith the two robbers obtaining the mercy of the two Prabhus renounced their abominable trade and promised never again to sin in future !

Sri Thakur Haridas proved the main-stay of Sri Gaur-sundar in all His activities. We notice the presence of Thakur Haridas on the day of the great manifestation, on other days of kirtan, at the dance of Mahaprabhu in the mood of Devi at the house of Chandra-Shekhar, and in fact in every performance of Sri Gauranga. On the night when Gaur-Hari, the Saviour of the world, in order to effect the deliverance of the Kazi, led the procession of all the citizens chanting the kirtan of Hari, escorted by seven bands of His followers, to the residence of the Kazi, Sri Thakur Haridas was the foremost leader of the dancing chanters of kirtan performed by the original community of Vaishnavas.

On the day of the great manifestation by expatiating on all the past in-

cidents in the career of the holy Thakur ; Sriman Mahaprabhu openly proclaimed the glory of the matchless devotee with His own holy mouth. Having listened to the stories of former Sadhus from the lips of Haridas Sri Gaur-Hari expressed His wish to confer a suitable boon on the Thakur. In praying for the boon Haridas said—

“May I ever subsist on the leavings
of those servants
Who adore Thy feet ;
May this be my devotion at every
birth ;
May those leavings be my duty,
family, religion.
Darling of Sachi, Father, vouchsafe
this favour—
Making me a dog, put me in the
abode of Thy devotee.”

Having heard this prayer of the Thakur the Lord thus spoke its fulfilment—

“With whom you hold speech even
for the space of half a second
Will assuredly attain unto Me ;
Who so ever regards you regards Me ;
I ever dwell in thy body ;
For all time you have bound Me fast
to your heart.”

In this connection Srima Thakur Brindabandas writes—

“Caste, family, high deeds, wealth
are of no avail ;
Without longing for the treasure of
love Krishna is not gained.

Whatever may be the family in which
the Vaishnava is born,
Yet is he the best as all the Shastras
say.
The base sinner who considers the
+ caste of the Vaishnava
Sinks into the lowest depths of being
birth after birth.
All glory to Haridas, the great
devotee !
All sins vanish by the touch of
Haridas !
The gods themselves covet the touch
of Haridas !
Even the sacred Ganges longs for
the immersion of Haridas !”
Sri Thakur Haridas preached the

Name of Sri Hari by frequent journeys to different parts of Bengal stopping for sometime at each place. On one occasion the Thakur stayed in this manner at the house of Satyraj Khan, the pride of the Kayastha community, and of his son Sri Ramananda Basu, all through the period of *Chaturmasya*, in order to preach and teach by example the mystery of the holy Name. Even to this day, at the village of Kulingram, in the District of Burdwan, on the site of the devotional practices of Thakur Haridas, is to be found the ancient establishment of the eternal worship of Sri Gauranga.

(*To be continued.*)

Taking Refuge in God (श्रीशरणागति)

(Continued from the 164th. page, December, 1927)

[X]

1. (Lord of my life) How tell Thee the story of my shame !
There is no sin
That I did not commit
Thousands of times and more, O Lord.
2. The fruit of those transgressions
Weighs me down in this life,—
Who is now to blame ?
At the time knowing well,
Deliberately I refused to consider the end,—
Yet now I want to be saved.

3. According to the offence

Punishment Thou wilt award,

And I shall be put into the bondage of this world :
Even so, through the cycle of those births,

In the company of Thy devotees,

May my mind ever repose at Thy feet.

4. This wise, cunning, desire of mine

I lay at Thy feet ;

The pride of my heart is gone ;

Kindest to the humble,

Thy un-alloyed mercy

Is now Bhakti-vinode's only hope.

[XI]

1. Mind, body, family, whatever is mine,

Youthful Son of Nanda, I tender at Thy feet.

2. In weal and woe, in life and death,

I am relieved of all anxiety, preferring those feet of Thine.

3. Save me or slay me as Thou willst,

Thou art the Master of Thy eternal servant.

4. If it be Thy will to cause me to be born

May I have birth in the home of Thy devotee.

5. In the dwelling of Thy servant may I be born a worm,

I have no desire to be born a Brahma averse to Thee.

6. I crave the boon of the society of Thy devotee

Who is without a particle of desire for enjoyment or freedom from misery.

7. All I find in Thee,—father, mother, lover, son,

Lord, preceptor, husband.

8. "Hear, O Kan," says Bhaktivinode,

"Lord of Radha, Thou art my life."

[XII]

1. What-so-ever is meant by the words "I" and "Mine",
Merciful Lord, at Thy feet I lay.

2. Lord, myself am no longer mine,
Even now I become solely Thine.

3. The *jiva* inhabiting this body with the word "I" gives up all egoism,
And forthwith the pride of being Thine takes possession of the heart.
4. My all—body, home, followers,
Brothers, friends, wife, son, chattels, way, house—
5. All these now are Thine and myself Thy servant,
I am now a mere occupant in Thy house.
6. Thou art the owner of the house, I obey Thy bidding,
Thy pleasure is now my only endeavour.
7. My virtues and defects of the gross and the subtle body
Are now no longer mine, I am redeemed.
8. To Thy will my will is subjoined ;
Bhaktivinode from this day forgets himself.

[XIII]

1. Lord, there is now nothing left that may be called mine,
Thou alone art my father, friends, brother.
2. Friends, wife, sons, daughters are now Thy servants :
My efforts for them are on Thy account.
3. Wealth, followers, house, way.—in as much as they belong to Thee,—
I maintain, myself being a mere servant.
4. For Thy service I earn riches,
And bear the expenses of Thy household.
5. I know neither evil nor good, I only serve,
A watchman set to guard the properties of Thy household.
6. My senses I exercise according to Thy direction
And desire to hear, see, smell and taste.
7. Nothing I do for my own pleasure,
"Thy pleasure is the essence," says Bhaktivinode.

(To be continued,)

Sree Sree Chaitanya Bhagabat

(Continued from P. 168, December, 1927.)

73 Some tied amulets, some read formulas of benediction
Some fetching washing of the feet of Vishnu sprinkled His body.

74 Some said, "The Child has had a second birth,"
Said others, "Being of the species the snake did no harm."

75 Lord Gaur-chandra laughed as He eyed them all
And ever made after the snake, everybody helping to fetch Him back.

76 Whoever devoutly listens to these revelations, bid away in the scriptures, Him the venomous serpent of worldliness never may harm.

77 Thus day by day the Lord, Darling of Sri Saehi, Moved about in the yard on His legs.

78 The beauty of every limb surpassed infinitely that of the god of love ; Pined the moon for the chance of gazing on that face.

79 The crops of curly hair that adorned the finely rounded head over-spread the forehead, The eyes were like the lotus, attired like Gopal.

80 The arms extended to the knee, the lips were deep red, The bosom was broad and marked with all good signs.

81 Natural red was the hue of the charming body of Gaur, And especially beautiful were the fingers, hands and feet.

82 When the Lord heedlessly moved along as is the wont of children,

From His feet blood seemed to ooze, this alarmed the mother.

83 Great was the astonishment of Sachi and Jagannath at the sight, And both experienced boundless happiness although destitute of earthly riches.

84 Seated by themselves in a solitary corner, the pair whispered to each other, "May be a great saint has vouchsafed to be born in the world."

85 It seems that the misery of our worldly sojourn is ended As one so high has been born in my house.

86 "I have never heard of any child with such nature That constantly dances and laughs so soon as he hears the sound of the Name of Hari.

87 "That cries all the time and is not consoled Till He hears the Name of Hari loudly uttered,

88 "And all the women, from peep of day, Forming in a circle round the child, perform *samkirtan*.

89 "As the ladies clap their hands singing Hari, The boy Gaur-sundar dances with the greatest ardour.

90 "The Lord, gray with the dust, rolls on the bare ground. Rising up laughs as He runs to the lap of mother.

91 "Gaurchandra dances with such gestures of every limb That the sight fills everybody with incomparable happiness."

92 Thus behaving as a child the Lord caused
to be performed
The *samkirtan* of Hari, but no one could
understand.

93 The Lord always moved about with great
quickness in and out of the house
Most restlessly so that no one could
catch Him.

94. The Lord went out of the house by
Himself alone
And begged to have whatever He saw,
fried rice, plantain, sweet-meats.

95 At the sight of the beauty of the Lord,
supremely captivating,
Even perfect strangers gave whatever
He asked.

96 All people gave the Lord sweet-meats
and plantain
The Lord returned home very much
pleased to get them.

97 And to those ladies who sang the Name
of Hari,
He gave all that He got.

98 All laughed at such proof of the Child's
cleverness
And forthwith chanted the Name of
Hari clapping their hands.

99 At early dawn, at noon, in the evening
or after nightfall,
The Lord was always going out of the
house.

100 In the houses of friends that lived close
Committed thefts with great zest every day.

101 Drank the milk at the house of one, ate
the cooked rice of another,
Broke the earthen pots in the house where
nothing was found.

102 If there happened to be a child in the
house, poked and made him cry,
The moment He was detected took to His
heels.

103 If by chance He was caught by any one,
Falling at his feet begged most piteously
to be excused :

104 "I shall not come again, let me go this time,
I promise to you I shall not steal again."

105 The intelligence of the Child astonished
everybody,
No one was angry and all loved Him.

106 Everyone loved Him more than he loved
his own son :
The very sight of Him captured all the
faculties of the mind.

107 The Lord of Baikuntha behaved in this
funny way,
Constantly flitted about never stopping
long at any place.

108 One day two thieves seeing the Lord
Took counsel together saying, "Some
one's little child loiters in the town."

109 Noticing the precious ornaments on the
beautiful body of the Lord
The two thieves thought on a method of
stealing them,

110 Exclaiming "My dad, O my dad" one of
the thieves took Him into his arms,
"O dear, where could you be so long?"
cried the other.

111 Both thieves said, "come away, let us
go home, my dear."
The Lord answered smiling, "yes, go
we home,"

112 The two thieves proceeded fearfully
carrying the Lord,
People said, "They are taking away
their own child,"

113 There were tens of thousands of people,
whom could one know ?
The thieves were delighted by the
sight of ornaments.

114 One thief thought within himself,
"I shall surely take the bangles made
of wire."

Th^o two thieves were thus engaged in building castles in the air.

115 Both of them hurried towards their appointed place God seated on their shoulders moved forward in such manner smiling.

116 One of them put sweet-meats into the hands of the Lord. Said the other, "Very soon we shall reach home."

117 Thus pretending they went on to a long distance ; While nearer home all the friends busily searched.

118 Some shouted, "Come away quick, Bisambhar !" Some cried "Nimai !" at the top of their voice.

119 All grew restless in the extreme, As is the case of a living fish without water.

120 All besought in every way the protection of Govinda ; While the thieves were carrying off the Lord to their home.

121 Deluded by Vishnu's illusory energy the thieves missed their way And came to Jagannath's house thinking it was theirs.

122 Being satisfied that they had reached their appointed place The thieves made haste to rob the ornaments.

123 Said the thief, "Get down, my dear, we have come home." "Yes, it is true," Lord replied, "So quickly set me down."

124 Even where Jagannath Misra and all his people Were pondering in sadness with their hands to their heads,

125 On that very same spot the deluded thief Put down the Lord from his shoulders thinking it to be their house.

126 No sooner did the Lord alight than He made haste to the father's arms And with the greatest exultation all of them shouted "Hari, Hari."

127 All of them at the moment experienced a strange, inexpressible sensation— As if life itself were restored to their bodies.

128 The two thieves now saw that it was not their house Neither could make out where they were.

129 No one noticed them in the midst of the confusion, Smitten with fear the thieves looked about and quickly left the place.

130 "Most wonderful !" the thieves thought within themselves, "It seems we were bewitched," they said.

131 And both of them declared "Chandi saved us to-day ;" And now restored in spirit they embraced each other.

132 Those two thieves were most fortunate in respect of the supreme object of life Whose shoulders Narayan deigned to ascend.

133 Here at Sachi's house all of them reached the decision. Where is the man who brought the Lord? Let us give him a piece of cloth and let it be tied round his head."

134 Some said, "We saw two men Who put the Child down from their shoulders and then left the place"

135 No one was found to claim that he had brought the Lord All the people were perplexed, feeling it was so strange.

136 "Tell us, dear Nimai," they asked,
"Who brought you and where did they
find you?" ?

137 The Lord said, "I went to the side of
the Ganges,
Having lost the way as I was wandering
in the town.

138 "Two persons took me in their arms,
Carried me by paths that are not known
to me and here put me down".

139 All cried, "The words of the scriptures
hold true
"The fates themselves guard the Child,
the aged and the destitute".

140 All people talked in this fashion,
Cut-witted by the *maya* of Vishnu no
one suspected the truth.

141 In such manner always sported the Lord
of Baikuntha,
But who can know if He does not make
Himself known ?

142 Who-ever listens to these stories hid in
the Vedas
Attains firm devotion to the feet of
Chaitanya.

143 Sri Krishua Chaitanya is the life of
Nityananda Chand
At whose twin feet sings Brindabandas.

Here ends chapter Fourth entitled "The narrative of Naming the Child, His infancy and His being stolen by the thieves" in Part First of Sri Chaitanya Bhagabat.

CHAPTER V.

Summary :—In this Chapter are described the hearing of the sounds of the *mupur* (anklet for the feet) and noticing of strange foot-prints by Sri Sachi and Jagannath Misra, the eating of the cooked-rice of the Brahmana-pilgrim by Gaur-chandra and other matters.

One day Sri Jagannath Misra asked his son to fetch a book for him from the room. Sachi and Jagannath heard the sound of *rum* as the child walked into the room. After the child had left the place and gone to play having delivered the book to his father, the Brahman and his wife going inside the room saw strange foot-prints on the floor marked with the signs of the flag, bell, goad and staff. Actuated by the nature of parental affection they did not suspect that those could be the foot-prints of their own boy. They thought that their household deity Sri Damodar Salagram unseen by them walked in the room; and, accordingly, they reverently arranged for a special celebration of the bath, meal and worship of Sri Damodar.

On another day a certain Brahman-pilgrim, who happened to be a worshipper of Bala Gopala (Boy-Krishna in the form of herdsman), became a guest at Misra's house. After having cooked his meal as the Brahman engaged in meditation preparatory to offering the food to Sri Krishna, Gaur-Gopal to favour the Brahman appeared on the spot and ate a mouthful of the cooked-rice. The pilgrim observing the boy in the act of eating the offering intended for Krishna impatiently shouted out, "The restless boy has spoiled the cooked-rice to be offered to Krishna!" Puranlal Misra learning what had happened was about to beat the child being angry, when he was induced by the entreaties of the Brahman to desist. Thereupon Misra persuaded the Brahman to cook again for the sake of Krishna. Sachi-devi took away the boy to a neighbour's house in order to keep him out of the way. But no sooner the Brahman was engaged in his meditations Gaur-sundar, un-perceived by any one, came up to him and began a second time to eat the offered meal. On the Brahman raising the cry "The child is being spoiled," Jagannath Misra became more angry than before with Nimai. The Brahman, however, was induced by the entreaties of Bisvarap, the elder brother of Bisvanilkar, to cook once again. The boy was this time clearly watched by all the family who posted themselves in a ring round the child. Jagannath Misra himself, closing the door of the room in which he was kept. When the Brahman had cooked for the third time and all the family had fallen into a deep slumber the night being far advanced, Sri Gaur-sundar again ate up the cooked-meal while the Brahman was in the state of meditation. This time Sri Gaur-sundar revealed His Divine Form to the Brahman and enlightened him about his real nature as servant of Himself asking him not to divulge it. From that day that blessed Brahman used to visit daily is ever shed divinity at the house of Misra at the conclusion of his begging round.

1. All glory to Lord Bisvambhar, loved of His devotees,
The supreme Ruler of the greatest gods,
with feet marked with the signs of banner, bolt and goad.
2. The Lord in this manner passed the days in Jagannath's house,
Manifesting Himself in manifold ways unnoticed.
3. Purandar Misra called unto Him one day and said,
"Bisvambhar, Darling, fetch the book for me."
4. At these words of the father as the Lord ran into the room On His feet rang anklets with a tinkling sound.
5. Said Misra, "whence comes the sound of anklets?" Whereupon both the Brahman and his wife looked about.
6. "There are no anklets on the feet of my Son, Where do they make such sweet sound?"
7. "How wonderful!" both of them thought, Their mouths were bereft of the power of speech.
8. The Lord handed the book to his father and went off to play; The parents beheld other wonders as they went inside the room.
9. They saw all over the room strange foot-prints, Distinctly marked with banner, bolt, goad and staff.
10. Both were filled with gladness at the sight of those feet never seen before, Both were thrilled and their eyes filled with tears.
11. Seeing the lotus feet both made obeisance, Both cried out, "We are saved! there is no more birth for us!"
12. Misra said, "Hearken, Bisvarup's mother, Thyself cook sweetened rice mixing with ghee;
13. "Damodar-Salagram Who is in the room I shall bathe with the five gifts of the cow in the morning.
14. "I now understand it is He that walks the room And that is also why I heard the sound of the anklets."
15. In this manner both of them with joyful hearts worshipped Salagram,—the Lord laughed within Himself.
16. Now listen to another story most wonderful, Of the funny sport that was done by Jagannath's Son."
17. A Brahman, a dweller in holy tirthas, most virtuous, Who in quest of Krishna frequented the tirthas,
18. Worshipped the six-lettered mantra of Gopal And except the offerings to Gopal accepted no other food.
19. By mere accident in course of his pilgrim journeys Arrived at the house of the Lord.
20. The infant Gopal and Salagram adored his neck And there was about him the glow of the high Brahman qualities which cannot be compared with anything.
21. The Brahman incessantly uttered the Name of Krishna With languid eyes by reason of his heart being full of the sweetness of Govinda.
22. Jagannath Misra noticing his prowess With great respect rising from his seat, made obeisance,

23. What-so-ever rites were enjoined by the
rules of hospitality
The large-hearted Jagannath hastened
to perform.

24. Himself washing the Brahman's feet
Offered him the very best of seats he had.

25. And after the Brahman was seated at ease
The good Misra enquired of the place
where he dwelt.

26. The Bipra said, "I am a recluse, homeless,
I wander about through sheer restlessness
of mind."

27. Bowing to him the Misra remarked,
"The wanderings are the cause of the good
fortune of the world ;

28. "And especially this day that high fortune
is mine :
So may I be permitted to arrange for the
cooking of your food."

29. Said the Bipra, "Misra do as you like"
The Misra was glad and proceeded to
make excellent arrangements.

30. Cleansing well the place of cooking
He provided all necessaries for the prepa-
ration of his meal.

31. The good Brahman was well pleased and
having cooked the meal
Sat himself down with intent to offer the
same to Krishna.

32. The Darling of holy Sachi, the Knower
of all hearts,
Was desirous of revealing Himself to
the Brahman.

33. The Brahman no sooner began his
meditations
Than Lord Sri Gaur-sundar appeared
before him.

34. His beautiful body covered with dust,
perfectly naked,
With red eyes and exquisite hands and feet.

35. And, laughing, took the cooked rice of
the Brahman with his beautiful hand,
And ate a mouthful : this was seen by
the good Brahman.

36. "Alas !", the fortunate Brahman called out,
"The restless boy has stolen the rice !"

37. The good Misra Jagannath hastening
to the spot, saw
Prabhu Sri Gaur-sundar laughing and
eating the rice.

38. In anger Misra ran forward to beat the
Child.
The Bipra rising in great fear, caught
him by the hand.

39. Said the Bipra, "Misra, are you not wise
and respected by every-body ?
Does the boy understand anything ?
What is the goal of beating Him ?

40. "One who has the sense of right and
wrong may be properly beaten :
Let my words prevail, do not hurt Him."

41. The Misra sat down grieved resting his
head on his arms,
He neither raised his head nor could
utter any word.

42. "The Bipra said, "Misra, be not troubled
in mind,
What will happen on any day God
alone knows.

43. "What sort of fruit, roots or such like
things be in the house,
Give those to me, on them I shall dine
to-day."

44. The Misra said, "If, indeed, you hold me
as thy servant,
Be pleased to cook again, allow me to
arrange the place.

45. "There is everything that is required
for cooking in the house,
I shall, indeed, be very happy if you
cook again".

46. All the friends and the family joined in
entreaty.
"Do us the favour," they said, "of
cooking again."

47. The Bipra replied, "Such being the wish
of all of you
I shall by all means cook once again."

48. All were delighted at these words of the
Brahman,
And together cleansed the place without
delay.

49. Hastily they brought everything required
for cooking,
And the good Bipra proceeded to cook
the meal.

50. All said, "The Child is extremely restless.
And, lest He spoil everything once again.

51. "Till the Brahman has cooked and eaten
his meal,
Let the Child be kept in another house."

52. Where-upon Sacludevi taking the Son
in her arms
Went to another house with the Lord.

53. All the women said, "Mind, Nimai,
what we say,
Is it proper to eat the cooked-rice of
the Brahman in this manner?"

54. With a smile playing on His beautiful
moon-like face the Lord made reply,
"How am I to blame? The Bipra
himself called."

55. All of them cried, "Nimai, how can you
escape this time?
What will you do now that you have
lost your caste?"

56. "Who knows where the Brahman lives
or his family?
How will you save your caste having
eaten rice cooked by him?"

57. The Lord said laughing, "I am but a
cow-boy
And ever eat the cooked-rice of Brahmanas.

58. "Is the caste of the cow-heard lost by
taking the cooked-rice of Brahmanas?
The Lord said this smiling and looked
at them.

59. The Lord, as if pretending, thus declared
the truth regarding Himself,
Yet no one understood, such is His
illusory power!

60. All laughed hearing those words of the
Lord,
No one was minded to part Him from
the bosom.

61. Into whose arms the Lord made His
way smiling
That person seemed to move in a sea
of bliss.

62. The Brahman having cooked again,
Being seated addressed himself to making
the offering.

63. The good Bipra began to meditate on
the Boy-Gopal,
The Lord of all minds, Gaur-chandra
knew of this.

64. Deceiving all the people, un-observed,
He came laughing to the place where
the Brahman sat.

65. And snatching un-noticed a handful of
the cooked-rice,
The Lord made off in a hurry, this the
good Brahman saw.

66. That Brahman at once sent up a wail
of grief,
And God after eating his cooked-rice
ran away.

67. The Misra in great alarm snatching a *lathi*
Angrily gave chase to the Lord as
He fled.

68. Greatly frightened the Lord hid Himself
in a room
Misra stormed and raged as he followed
in pursuit.

69. "I needs must see today how you behave",
cried Misra,
"You hold me, Thy superior, to be so
foolish !

70. "In whose house is to be found another
child that is so great a thief?"
The Misra said this as he ran after the
Lord.

(To be continued)

Propaganda Topics

Jaipur :—A few days before the arrival of Paramhansa Maharaj at Jaipur Swami Bhakti Hriday Ban, Srimad Bhakti Sarac, a Goswami Prava, Professor Sj Nishi Kanta Sanyal and several others had been there pre-aching and methods of 'Saddha Bhakti' or 'Sadhana' key among the respectable citizens of the City; on the 14th October a largely attended meeting was held in the spacious hall of the Maharaja's College when many educated people consisting of the Principal, professors, and students of the College, many chiefs, high State Officials, great Pandits and many local leading men were present. The whole audience, with rapt attention, listened for two hours to the clear and interesting exposition of the difficult problems of Metaphysics by Swamiji Bhakti Hriday Ban. Next day His Holiness the Paramhansa Goswami Maharaj addressed another big meeting of the chief burgesses of the State at the palatial residence of the late Kanti Chandra Mukherjee, the late reputed Prime Minister of His Highness, and dwelt at length on the excellence and advantage of 'Nambajan' over all other means of God Realisation. This lecture produced so much effect on the audience that they expressed their desire to open a branch 'Math' there. The very learned Court poet Srimad Bijoy Chandraji

gave His Holiness an address in Sanskrit and kindly admitted that never before had he met with such an eminent scholar of extraordinary learning and such a Suddha Vaishnab who is a whole-hearted devotee of Gobindji and farther asserted that such a great Personage is certainly an Associated Counterpart of God Himself. An attendant of His Holiness with a great gift speech in Sanskrit thanked the Court poet for his kind appreciation and also the citizens who kindly gave such cordial reception to preachers from Bengal.

Jaipur is the richest and the greatest commercial city in Rajputana and is noted all over India for fine workmanship of Oriental art. Maharaj Mansing is said to have built this picturesque city which is named after Sabai Jai Sing who first ascended the throne in this new Capital. It is said that Raja Ramsing, an ancestor of Sabai Jaising brought from Brindaban the Holy Images of Sri Gobindji of Srila Rupa Goswami Prabhu, Sri Gopinathji of Srila Madhu Pandit and Sri Madan Mohanji of Srila Sanatan Goswami Prabhu and installed them in Jaipur. Sri Madan Mohanji is now at Karouli, while Sri Gobindji and Sri Gopinathji are still at Jaipur.

Two miles to the east of this city is Galta, a place highly famous in Vaishnab history. Galta has been

a stronghold of the followers of Sri Ramananda, a descendant of the line of Srimad Ramanandacharyya. About two centuries ago in 1628 Saka Era, a large number of Ramanandi Pandits supported by other sects objected to the companionship of Sri Radhaji with Sri Gobindji as acknowledged by the Gaudiyas and denied the descent of the Gaudiya Vaishnabas (who were the Sevatis of Gobindji) from any of the four accepted sects of Vaishnabas. Sripad Baladeva Bidyabhusan, the last Vedantacharyya of the Gaudiyas, was invited by the reigning King, Sabai Jai Singh, to vindicate the position of the Gaudiya Vaishnabas against the strong opposition of other sects. The Gaudiyas were not held in esteem as they had no separate commentary of their own of the Vedanta Sastra. Sripad Baladeva Bidyabhusan while in Jaipur is said to have got a direct command in dream from Sri Gobindji to write out a commentary of the Vedanta which he did in course of a single week and this commentary is known as the **Gobinda Bhashya**. In this he traced the line of descent of the Gaudiya from Brahma Madhva sect and thus successfully met the objections of the opposing sect. By dint of his eminent scholarship Sripad Baladeva Bidyabhusan, being present at the Galta Gadi totally vanquished the other sects and this saved the critical situation and strengthened the position of the Gaudiyas.

The State authorities of Jaipur very kindly ordered a State Motor Car to be at the service of His Holiness Srila Paramhansa Maharaj as long as he was there. By means of this car he, together with his disciples, went about in places of importance. His Holiness, attended by about a dozen of his associates, came to Galta and was simply charmed with the scenic beauty of the valley of Galta and the highly artistic temples which added more grandeur to it. Among others a water fall of about 70 or 80 feet in height was an object of special notice. The scenery of ancient Amber, Jaipur and the neighbouring places from the top of the hills was very refreshing. However, the place is named after Galab Muni, a disciple of Sri Narada, who said to have his **Ashram** here.

Mahamahopadhyaya Pandit Madhusudanji, a very influential Court poet of his Highness kindly took Srila Paramhansa Maharaj and his disciples, with special honour, to the Palace Library where a large number of rich oil paintings of Vaishnabas, historical persons both Hindus and Mahomedans and of famous battles etc. draw the curious attention of every visitor. His Holi-

ness with his party next visited the Library of the Gobindji Temple where none is allowed to enter. However it was a special mark of honour to have access to this Library where thousands of old Manuscript books and all the Sastras are kept. Most of the valuable Manuscripts were found eaten up by worms. Some rare copies not published till now were also seen with great interest.

Ajmere :—Srila Paramhansa Maharaj on his way to Salimabat, the famous seat of the Nimbarka sect, ordered his disciples to preach the religion of Sri Gauri Sankar to the people of Ajmere. Sriji Hridibhikaji Sastra M. I. A., gave a hearty reception to His Holiness. At the special care and solicitude of this leading citizen of Ajmere, Swamiji Bhakti Hriday Baji delivered a long lecture in English at a meeting held at the Sanskrit Bidyalyaya where the professors of the Mayo College and of the Government College and many other respectable gentlemen were present. The audience was much pleased to hear of the glory of the devotion of Sri Chaitanya Deva from the lips of Sriji Bhakti Hriday Baji. Mr. Magdala, Barr-at-Law, managing another lecture at the local High School. The people of Ajmere, who were so long in dark about the life and teachings of Mahaprayava, are highly impressed with the interpretation of Sanatan Dharma by Sri Chaitanya Deva as represented to them by the Brahmapadhusi from Bengal.

Delhi :—Owing to the earnest solicitation of an ardent devotee, Sriji Krishna Chandra Banerjee of New Delhi, His Holiness Srila Paramhansa Maharaj arrived here with a party of thirty of his associates. Sriji Banerjee sincerely tried to give the citizens of Delhi ample opportunity to know, for the first time, the extremely democratic and universal interpretation of Sanatan Dharma by Mahaprayava Sri Chaitanya as the only logical truth flowing from the eternal fountain of the Sastras. The present propaganda has been a revelation of new truths to many and a source of unbound joy to all. In a huge meeting at New Delhi attended by the public as well as the Government officers in large numbers, Srila Paramhansa Maharaj delivered a long and interesting lecture, in course of which, he analytically pointed out the comparative excellence of the sable philosophy of Sri Chaitanya over all other schools both eastern and western. The whole audience was impressed with the profound scholarship and perfect realisation of the speaker. Tridandi Swamiji Srimad-

Bhakti Sarbaswa Giri was invited in many respectable houses to explain the Bhagawat. The eloquent Swamiji Srimad Bhakti Hridaya Ban delivered several Hindi and English speeches, both at the New Delhi and at Old Delhi, on the teachings of Sri Chaitanya. Tridandi Swamiiji Srimad Bhakti Bibek Bharati in his usual soul-animating language explained the Bhagawat in several Bengali gentlemen's houses and inspired them all with the Love of Mahaprabhu. Srimad Bhakti Saranga Goswami Prava preached in many quarters both in Hindi and in English the unique religion of Mahaprabhu and thus the whole atmosphere of the Imperial city is sarecharged with new ideas about this great religion.

Brindaban : -The annual celebrations of the Mahotsab ceremony at the Krishna Chaitanya Math, Brindaban commenced from the second week of October and lasted for about a month. A large number of disciples of his Holiness attended the grand ceremony which was further joined by a large number of domiciled Bauls, hundreds of local Brajabassis and many respectable gentlemen of the locality and numerous temporary sojourners from difference provinces of India. The preachers held several public meetings in all parts of Brindaban and spoke at length on pure Bhagawat Dharma. Everywhere they announced, without any reservation, that any sort of

haphazardly or compromising manner in religious life could make our position none the better and thus recommended strict purity in mind in practices private and in association with others—just in the lines as Sri Gaur Sundar had Himself taught us. At the Sri Krishna Chaitanya Math, Tridandi Swamiji Srimad Bhakti Bibek Bharati and Swamiji Srimad Bhakti Baibhav Sagar daily explained the Srimad Bhagawat both morning and evening to hundreds of eager audience; and the force and directness of appeal of the Swamijis, drew water from many eyes and left all sobbing in repentance at the end. All were daily treated to Sri Mahaprasad in profuse quantity without any discrimination. The circumambulation ceremonies of Panchaerosha, of Sridham, of Debiyatana etc. were performed with great pomp and procession, attended by innumerable people with Sankirtan. The observances of Gobardhan worship and Annakut Mahotsab were participated by thousands of persons. Sri Sri Paramahansa Maharaj arrived there on the 3rd Nov. the Anniversary day of the Math and a public meeting was held at the close of which Pandit Srijukta Mathurisadan Goswami of Brindaban moved a vote of thanks. On that day the distribution of Mahaprasad in varieties was accomplished with an exceptional profuseness to numberless visitors while Sri Sri Paramahansa Maharaj and Srimad Acharyyatika Prava were standing near by to see it to the close.

The Amrita Bazar Patrika

Friday, July 8, 1927.

THE HARMONIST,

We have received the July (1927) issue of Sree Sajjanatoshani which has appeared for the first time in both its English and Sanskrit garb and is named "Sree Sajjanatoshani or the Harmonist." The journal was founded by Thakur Bhaktivinode, in the year 1879 as a religious monthly in Bengali mainly discussing on the sweet religion preached by Lord Gauranga. We are pleased to find, the continued prosperity of the paper under the new editor and congratulate him on its present improved form.

The object of the 'Harmonist' can be put in a few words. A passage in the "Chaitanya Bhagavat", a book which records the life and teachings of Lord Gauranga, states as follows : "My name will be preached everywhere in all the villages and towns of the whole world." We are told, that the 'Harmonist' will seek to carry out this desire of the Lord. For

the present, She is appearing in English, Sanskrit and Hindi. But She does not by any means desire to confine herself to these languages only as we are told by the editor. The editor continues : The Lord desires His word to be preached to all living beings. The 'Harmonist' stands for this desire. She cherishes the faith that a day will come when His word will be preached everywhere all over the world through the medium of all the languages including the language of animals and plants when this will be practicable. She believes that 'Gaur Sundar' will in the fullness of time raise up fit preachers in every part of the world and in numbers amply sufficient for His purpose. This is the message of the 'Harmonist'.

We wish the journal all success. Its annual subscription is (Indian) Rs. 3-8 and (foreign) 6 shillings including postage. A specimen copy can be had for As. 5 only. All communications regarding the "Harmonist" is to be addressed to the Manager at Sree Gaudia Math, 1, Ultadangi Junction Road, P. O. Shyambazar, Calcutta.

श्रीसङ्जनतीष्णी

पञ्चविंशः खण्डः

श्रीगौड़ीय मठः, मध्यवः, ४४१ गौराब्दः, १८४६ शकाब्दः

अष्टमी संख्या

सिद्धान्त-दर्पणाम् प्रथम-प्रभा

पिता पराशरो यस्य शुकदेवस्य यः पिता ।
तं व्यासं बद्रीवासं कृष्णद्वै पायनं भजे ॥ १ ॥

इह खलु सर्वदन्वस्वतन्ममतिर्निरन्तरमन्तःस्फुरित-
सच्चिदानन्दरासविलासोऽज्ज्वलित-प्रशान्तस्वान्तनिकुञ्जः
पाषण्डकुञ्जराज्जल दलन विपुलवलः श्रीगौड़ीयवेदान्ना-
चार्योपनामकः श्रीमद्बलदेवविद्याभूषणपादः कलि-
कलुष तरङ्ग सङ्ग चपलिताङ्गं विमार्गगमिनं जीवनिवहं
सदवलप्रवनप्रदानेनोद्दर्तुं दयमानमानसः श्रीमद्व्यास-
देव विरचित ब्रह्मसूत्रस्याकृतिम भाष्यमूत्रं श्रीमद्वागवत
ग्रन्थस्य विरोधिमत-खण्डनस्वमत-मण्डनपूर्वकप्रामाण्य
स्थापनार्थमुद्यतः सिद्धान्तदर्पणाख्यं ग्रन्थप्रवरमिमं
प्राणोषीत् । तत्रादौ शिष्टाचारपरम्पराप्रिग्रासं नम-
स्कारात्मकमङ्गलाचरणवचनमुपनिवद्वावान् पितेयादि ।

अथं तावत् श्रीमद्वागवतसिद्धान्तस्य दर्पणसदृशः ।
भागवतविरोधिनो हि पूर्वाचार्यं महर्षिमुख्यतमं श्रीमद्व्यासदेवं
प्रतीर्षापरतन्मास्तप्रणीतग्रन्थवरे श्रीमद्वागवते
विवदमानाः परिलक्ष्यन्ते । ततोऽथं ग्रन्थाङ्गं प्रव्याहृत्

प्रथममेव श्रीमद्वागवतप्रणेतुगादिगुरोः सेवाभिलाष-
मभिग्रन्थकि । यः खलु श्रीव्यासदेव इनिहासादिषु
पराशरतनयत्वेन शुकदेवजनकत्वेन च सङ्गीयते तस्य
“केदारवदी”ति क्षेत्रं निवासस्थानम् । इदानीन्तना
वहवस्तार्किकाः श्रीमद्वागवतमुद्दिश्य बहून्येव कुतका
स्थानि प्रनिक्षिपन्ति । तत्र च केषाच्चिदयमाशयः
प्रवर्त्तते यद्विकम हायनारम्भे दक्षिणात्ये श्रीमद्विष्णु-
स्वामिसम्प्रदायमाग्न्यासनामा कश्चिद् विष्णवित्प्रति-
संस्कारमुखेनाग्निकं श्रीमद्वागवतग्रन्थं प्रणोत्तवान् ।

कोऽपि वा मुक्ताकल-हरिलीलादिं-करण-टीका-
ग्रन्थकर्त्तारमानर्त्तदेशवास्तव्यं श्रीमद्व्योपदेशगोस्वामि
प्रवरमिदानीन्तनश्रीमद्वागवतस्य प्रणेतृत्वेनापलप्ति ।

ताप्रपर्णीकृतमालादि-नदीकूलौपनिवेशिकः, कंशित्
श्रीमद्वागवतं विरचयामासेति च कस्यचित्स्वल्पविद्यः
परिकल्पना, पुण्येष्वष्टुतशस्त्रन्देशं रचणाशैलीमपेक्षय

नित्यं निवसतु हृदये चैतन्यात्मा मुगरिन्तः ।
निरवद्यो निर्वृतिमान् गजपतिगनुकम्पया यस्य ॥३॥

श्रीमद्भागवतविरचनशैल्याः पर्यक्यमुपकल्प्य वहवः
श्रीमद्भागवतमपरत्यासप्रणीतमिति जल्यन्ति । नेपा-
मसारविचारसरणिप्रसारावरोधमभिन्नता सिद्धान्त-
दर्पणकृता ग्रन्थागम्भ एव श्रीमद्भागवत्यस्य पौराण्यर्थ-
परिज्ञानमुपन्यस्तमिति ।

श्रीमद्भागवतस्य वक्तृत्वेन च ग्रन्थमुखे शाशुकदेवस्य
स्मरणं सुषुप्तवेनावगल्नयः श्रीमद्विष्णुस्वार्थामिसम्प्रदाया-
वलम्बा श्रीवारः श्रीर्थीदीयमप्रदायशिरोमणिः श्रीम-
ज्जीवगोस्त्वामिपादद्वयं शाकेयमत्यादिप्रणानान् महाभाग-
वत् देवीभागवतप्रमुखान् ग्रन्थान् पुराणंयु प्रामाणिक-
त्वेन नावधारागमसतुः ।

ब्रह्मणो वर्णशृष्टतः शक्तिसुतद्वयं पगशरस्ततो
याम इति श्रीयामदेवस्य चयुतगोत्रपरिज्ञानम् ।

श्रीचतुर्मुखान्नादस्ततद्वयं श्रीयाम इत्यन्युतगोत्र-
परिगणनम् ॥ १ ॥

यस्यानुकम्पया गजपतिः श्रीमद्भागवतवर्णितो गजेन्द्रो
निरवद्यः स्तुत्यहौ निर्वृतियान् शाश्वतश्च योभाक् भग-
वदासको वभूवेति कियोध्याहारः स चैतन्यात्मा
सच्चिदानन्दस्वरूपो मुगारिः श्रीकृष्णो नोऽस्माकं हृदये
नित्यं निवसतु स्वरूपं प्रकाशयतु इति भावः । अथवा
चैतन्ये श्रीहृदयचैतन्यामकं स्वकीय परमगुणो आत्मा
मनो यस्य स मुगारिः श्रीरसिकानन्ददेवः । गजर्पति-
गोपालदास इति प्रसिद्धो मत्तगज इति गूडाशयः ।
श्रीरसिकानन्ददेवो मुरारिनाम्भा प्रथित अस्मान् । तद-
गुरुः श्रीमच्छ्यामानन्दप्रभुः श्रीहृदयचैतन्यामिधानस्य
गंगीशास्परिषिद्दतशिष्यस्यानुगान इति प्रसिद्धिर्वर्तते ।
दस्य मुगारेनुस्पया कथिन्मत्समातङ्गो नामगसमतः
मन् वैष्णवोचितसङ्गुणावलीं गोपालदास इति नाम-
चाधिगतवान् । श्रीमद्भूलदेवाचार्यः स्वस्य श्रीम-

यदस्मिन् वेदसिद्धान्ताः प्रकाशने सतां पिण्डाः ।
तेनायं भण्यते ग्रन्थो नाम्भा सिद्धान्तदर्पणः ॥ ३ ॥

च्छशामानन्दसम्प्रदायमागितवाच इति पदैत सत्यसम्प्रदाय
परिज्ञानं सूचयामास ।

अथवा यस्य चैतन्यात्मनः श्रीमन्महाप्रभोरनुकम्पया
गजपतिः प्रनापद्वा राजा इत्यर्थः । श्रीजगदाध्यथाम-
गतेन श्रीमन्महाप्रभुना तत्र राजा प्रनापद्वोऽनुकम्पित
इति ॥ २ ॥

अर्पणेषो हि वेदः कर्मपरायणानामृतीणामनुप्राप्त-
मृतस्मरण्यत्वेन निर्दिष्यते । कर्मकाण्डताश्च प्रायशो
धार्मिकाः कर्मनिर्देशकं वेदभागमात्रमेव वेदं मन्यपाना-
भ्रान्तः भवन्ति । वेदविगोदस्तर्कवाहश्च लोकार्थिर्क-
र्वाङ्गादिषु च प्रतिकृतं कर्मवावताग्याप्रसादः । कर्मिणश्च
वहवो विषयसुखप्रतिवन्वरुन्त्वेन कर्मव सम्प्रदाय
विशेषाचरणार्थं मत्कर्मेति वदन्ति । पूर्वमापाना-
शाश्वप्रणेण ग जैमिनिगादद्वयं लोकिककर्मानुप्राप्तमवैदिक-
मिति निद्वारितवान् । अतेकं च तत्त्वद्वान्तं वेदिक-
त्वेनावधार्यामासुः । पगमुनर्मामासादृत् श्रीमद्भ-
यामपादो ब्रह्मसूत्रग्रणयनेन वेदान्तवेद्ये शास्त्रं एव पूर्व-
मामान्वायाः परिणन्मिद्धान्तत्वेन वेदिकसिद्धान्तः
सम्यक्तया पर्यवसित इति प्रचारयामास । क्षण-
भद्रगुरुः कर्मिणो हि शाश्वताध्यवसायगाहित्येन न
तावत्सज्जनपदव्याच्यतामयिगन्तुमर्हन्ति । ते चागमा-
पायिविचागवलेन नित्यवस्तुनः संवागहिता विनश्वरं
कर्मवादमेवावाहयन्ति । तस्मात्सज्जनरञ्जनं ब्रह्म-
सूत्रमेव वस्तुनो वेदसिद्धान्तवादीति मतम् । अपि
च निर्वर्शेष्यमनाश्रयैर्मायावादिभिर्वेदसिद्धान्तत्वेनाङ्गी-
कृतं मनमसुरजनमनोरञ्जनमपि वेदसिद्धान्तमंशतः
क्षयामास । ब्रह्मसूत्रकारः श्रीमद्भागवत्यसदेवस्तु
स्वयं श्रीमद्भागवतमेव पुराणप्रवरं ब्रह्मसूत्रभाष्यत्वेन
प्रकाशयामास ।

एकमेव परं तत्त्वं वाच्यं वाचकं भावमाक् ।
वाच्यः सर्वेश्वरो देवो वाचकः प्रणवो भवेत् ॥४॥

कर्मिभिर्निभिश्च वर्गतुः सूक्तभाष्यमूलशीमद्वाग-
वतस्य सत्सद्वालस्यालाभात् श्रीविष्णुस्यामिसम्प्र-
दायस्थः श्रीधरस्वामी व्राणूप्रज्ञाचार्यः स्वयमेव
श्रीरामानुजीयः श्रीवीरगायत्रः श्रीस्वाम्प्रदायिकः श्री-
विजयधर्मजो निष्ठादित्यमग्रदायभाजनः श्राणुकदेव
श्रीमद्विष्णुस्वामिसम्प्रदायालभाक् श्रीमद्वलभाचार्यः
कतिपये चाचाट्यांनगाः कर्तिमिः सिद्धान्तः स्वयमन-
पुष्टिं सम्पादयामासुः । श्रामद् पानुगप्रवर्गशीर्जीव-
पादानां सिद्धान्तशरणः श्रीमद्वलदेवविद्याभूषणस्तु
सज्जनप्रियवेदसिद्धान्तभृतश्रीमद्वागवतस्य वास्तवार्थ-
प्रचारगितुं सिद्धान्तदर्पणाख्यं समाप्तानां ग्रन्थमेकं प्रका-
रणति । ये तायत् श्राणुस्यादपङ्कजनिप्राप्नेयमेव
महात्मणां वेदसिद्धान्तः प्रकाशन इत्यर्थः ॥ ३ ॥

अद्वयज्ञानं परमनन्तं वाच्यवाचकभावेनानुभूयते ।
तत्र पदनिर्देशयोग्यं वस्त्वंव वाच्यं तथा पदश्च वस्तु
निर्देशकं वाचकम् । जड़जगति परिलिप्तप्रदार्थाभि-
भ्रायिनी संज्ञैव वाचकन्त्वेन तथा संज्ञानिर्देश्यं सर्वाम
मेव वस्तु वाच्यपत्वेनाभिश्चयते । परतत्त्वे तु व्याच्य
वाचकभावस्तथार्थादमेव वैशिष्ट्यं यत् तत्र सर्वेश्वरो
देव एव वाच्यं वस्तु प्रणवश्च तस्य वाचकः । प्रणवा
देव वेदजननी गायत्री तथा सर्वन्धाभिप्रयत्येजना-
न्त्रितं निखिलं वेदशास्त्रं प्रादुर्भूतम् । शब्दव्याप्त्या
परतत्त्वस्य ब्रह्मवस्तुनोऽभिन्नतया वाच्यवाचकयो
र्वैशिष्ट्यमनुपादेयताभावकृतमेव मन्तव्यम् ।

वैकुण्ठवस्तुनो वाच्यवाचकभावे वैचित्र्यमेनद्य यत्
परतत्त्वस्याद्वृत्यत्वेन वाच्यवाचकभाववैचित्र्यं कुण्डा-
धर्मराहित्येन नात्र मायिकद्वैतविचारस्यावकाशलेशो
ऽपीति ॥ ४ ॥

मत्यकृमादिभीरुपैर्यथा वाचये वहुर्भवेत् ।
वाचकोऽपि तथार्दिभावाद्वहुरुदीर्यते ॥ ५ ॥
आश्वत्तरहितन्त्वेन स्तुयं नित्यं प्रकीर्त्यते ।
आविर्भावं निरोभादौ स्यातामस्य युगे युगे ॥ ६ ॥
जगतः सप्तांकत्वात् कार्यत्वं सर्वसम्मतम् ॥ ७ ॥
संघातः परमाणुनां नास्तिकैर्यः प्रकृत्यते ।
स तु स्थित्यस्य संहत्तुरम्बीकात्र सिद्ध्यति ॥ ८ ॥

वाच्यवस्तुभूतः परमेश्वरः स्वयं स्वस्वतस्तत्त्व-
मेकमापि प्रकाशनतत्त्वमेतत् सपष्टिग्रिष्मेदेन वैकुण्ठे
व्रह्माण्डं च नियकालं तथा कालविरोधश्च मत्स्वकूर्म-
वरगहणमन्त्रिभिर्वहुरुपैर्यभिक्षां नित्यलीलां प्रक-
टयति । तेषां लीलाकथाश्च ऋग्यजुःसामाधर्यवेदशिक्षा-
कल्पव्याकरणः छन्दोऽप्योनिः श्रौतग्रहामक्षिसूत्रादिषु तथा
महाभाग्नादिषु पुराणेषु पञ्चात्रं पु धर्मशास्त्रादिषु च
तस्यैवाद्वृत्यतत्त्वस्य वाचकन्त्वेन वहुव्याकथयन्तेनि ॥ ९ ॥

भगवद्वस्तु हि नित्यकालं प्राकटयं त कालान्त-
र्वान्तभिर्विद्यन्तवाऽभावैरस्तुपैव भवति । सम्भवते ता-
दिषु कालान्तःपानित्वेन जीवानुभूत्या विभाव्यमानयो
रप्याविर्भावाप्राकट्ययोस्ताभ्यां न तज्ज्ञत्वाप्राकट्यं
विहन्यते । सप्तीमस्पैव वस्तुनो रजस्तमोगुणाधिकारे
समवस्थानं न तु तादृग् वैकुण्ठवस्तुनः कालाधीनत्वं,
तथापि वह्नीजीवानां स्मौभाग्येन कालान्तर्वान्त्वेन
नाहृक् क्षणिकशुभदर्शनं समाप्ताद्यत इति ॥ ६ ॥

दृश्यं हि जगदिदं जीवानां भोगार्हमक्षयात्यं वस्तुनः
कार्यभृतश्च ति श्रीविष्णुस्वामिपादादीनामभिमतं, शक्ति-
परिणामभृतं दृश्यं वस्तु न सूक्ष्मकारणं परन्तु स्थूल-
कार्यमेवैतद्वयति । कायोत्पत्तेः प्रागेव सूक्ष्मकारण-
मवर्तत । सर्वकारणकारणन्तु न, शक्तिरिनामजातं
कार्यरूपि परन्तु तदेव वैकुण्ठवस्तु सर्वेषां कार्यभृताना-
मादिकारणमिति ॥ ७ ॥

नास्तिकः हि येषांपरमाणुपञ्चानांदृश्यजागतिकाना-

प्रथानस्य न कर्तृत्वं जडत्वादेव साम्यतम् ॥ ६ ॥

ईदृशस्य न कर्ता स्याज्ञीवः शक्तेऽदर्शनात् ॥ १० ॥

त रो ज्ञानादिभिर्मर्विशिष्टविभिरीश्वरः ।

एतस्य जगनः कर्ता स नित्यः स तु कारणम् ॥ ११ ॥

मन्योन्यघाते प्रवाहस्त्वनीः परिकल्पयन्ति तेषां
स्थैर्यशः लानां प्रयोज्ञुर्विलुप्तिमाधनान्न कर्तृत्वं स्मिधनि
वेकुरुदृशस्तु च सांस्कृतिककर्तृधर्मवशान् भिर
वस्तूनि परिचालयति । यत्र तु चिन्मयनस्तुतः व्यनः
कर्तृत्वमनुज्ञीक्रियते तत्रैव जाड्यवर्मप्रावलयं परि
लक्षयते । परन्तु कर्तुरभावात्कार्यावस्थितिरसमावयेव
स्यादिति ॥ ८ ॥

सांस्कृतु प्रथानादेव दृश्यजगनः प्राकृत्यमिति
परिनिष्ठिता भवति । परन्तु जाड्यवशान्न तत्र
कर्तृत्वारेषः सम्भावयते । लोकेऽपि न केवलं स्त्री-
जाते सत्त्वाद्वर्भावः परिलक्षयते । न वा वहिसमर्क-
गहितस्यायसो वहिस्त्वम् लौहवद्वहनकार्यं पुण्यमयत
इति ॥ ६ ॥

मायावादिनस्तु कदाचिद्वद्वन्ति जीवास्तत्त्वशज्जानै-
रेव जगद्वन्मूर्तिं परिकल्पयन्ति, वस्तुतस्तु दृश्यजगनः
स्वरूपतो न किञ्चिदधिष्ठानमिति । केचित्तु जीवेषु
तादृश शक्तेनिहितत्वेनैव तदद्वयैः जगद्रचनकर्तृत्वं
स्थिरमिति मन्याना भवन्ति ।

परन्तु जगद्रचनशक्तेऽभावान्न जीवस्य तत्कर्तृत्वं
सम्भवति । तादृश शक्तिमत्त्वे तु न कदाचिद्वन्मौ दृश्य-
जगनां वाधयो भवेत् वस्तुतस्तु भगवच्छक्तेरपूर्षवर्ण-
शक्तिलक्ष्येवासौ जगद्वन्मूर्तिं त ॥ १० ॥

‘न तस्य कार्यं करणञ्जु विद्यते न तत्समश्चाभ्य-
धिकञ्च दृश्यते । परास्यशक्तिर्विविद्य श्रूयते
स्वाभाविकीं ज्ञानवलक्रियां च’ इनि शक्तिः
सांसिद्धिकाः पराश्च विविदाः शक्तयः श्रूयन्ते । तस्यैव
ज्ञानवलक्रियाशक्तिभिर्योदयन्ति कार्यान्मैन्द्रियजन्मप्रयह

निदौपेश्वरगाम्यशत्वाद्वेदः प्रामाण्यमश्चुतेः ॥ १२ ॥

शक्तिप्राहकप्रानेन ज्ञानेच्छाकृतया यथा ।

भवेणुरीश्वरे मिद्रास्तथा देहेन्द्रियमवः ॥ १३ ॥

कर्तृत्वञ्च साधयन्ते । न कश्चित्तन्मदृशस्तद्विको वा
वर्तते । अममोर्द्ववस्तुनः कार्यानि करणानि च
शक्तिप्रतो निहितायाः शक्तेरेव सम्पादयन्त इनि शक्ति-
मन्त्वं शक्तयोनप्राकृतवस्त्वन्तव्यन्त शक्तिप्रभावा
न्तकरण विशिष्टत्वेन कार्यजननार्हं भवति । परन्तव्यत्र
निहितनक्तुक्तिरेतैव परिणामप्राप्ते जीवजडजगनी
समुद्यते भोक्तृमोग्यमवेन व्यवस्थिते भवतः । शक्तिम-
त्त्वत्वं हि ज्ञानवलक्रियाशक्ति-विदेय राशीनामीशभूतं
सर्वकारणकारणं सर्वसामादिभूतमनादि नित्यमविनश्वरं
च भवति । जागर्तकानां कर्तृत्वनिदानत्वञ्च निखिलं
तत्रैव प्रतिष्ठितं तदाशवस्तुनो वश्यमिदं जीवजगजड-
जगच्च न कदापि जगनानिमित्तमुपादानञ्च भविनुमहति ।
जीवस्य ज्ञानवलक्रियात्मां भगवद्वन्मूर्तुः सेवन
सम्बन्धेनैव व्यवस्थितात्ततो न स्वस्य जगत्कर्तृत्वं
सम्भावयते, तस्मिन् हि वश्यतत्वे कर्तृत्वाभिमाना-
रोपादेव दुर्गमित्रश्च । ‘जन्माद्यस्ये’त्यादिश्लोकेऽपि
जीवस्य जगत्कर्तृत्वं धर्माभावं पव समुद्दिष्टः, ‘जगद्-
व्यापारवर्ज’मिति सूत्रे न च मुक्तजीवेऽपि ताहाग्रधिकारो
नारोप्यत इति ॥ ११ ॥

प्रत्यक्षानुमानोपमानाभावसम्भवैतिहेष्टार्थापत्तीनां
तथाचारोहवादिकल्पितस्यार्थवचनस्य च प्रामाण्याद्वी-
कारे दोषसम्बन्धे घटेते । निरस्तकुहकसत्यावतीर्ण-
त्ववरोहविचारणसमलंकृते वेदवाक्ये श्रमादिदोष-
चतुष्प्रावकाशो न वर्तते, इदं हि साक्षात्त्रिगवद्वचनम् ।
अत इह पौरुषेयत्वेन दोषावस्थितिर्नाशङ्कीया, सात्वत
संहितारूपं श्रीमद्बागवतं पञ्चाशत्रु श्रीमद्बागवत्यमुख-
कमलगलितत्वादेव वेदवित्तारग्रन्तस्वरूपमिति ॥ १२ ॥

शक्तिराक्तमतोः प्रभेदस्य मायाकल्पितत्वेऽपि यथा

यथा ज्ञानादिकं नित्यमीश्वरस्य प्रकीर्तयते ।

* तस्य निश्चयितं वेदस्तथा नित्यः प्रशीत्यर्थताम् ॥ १३ ॥

तयोः स्वरूपत ऐक्यमेव तथा श्रुतियेवित्तस्त्राभाविक ज्ञानवलक्षियाशकीनां तद्धीश्वरस्य च धर्मस्थर्मितो रमेदविचारेण धर्मिति धर्मस्य च निरवच्छिन्नप्रयिष्टान मिति न्यायाश्रयेण भगवतोऽप्राकृतनिन्मयविग्रहेऽपि चिन्मयदेहेन्द्रियप्राणसमुद्यानां देहीप्रमातृत्वं वर्तते । तत्र तु नश्वर भोगायतनज्ञानेन नश्वरप्राकृत वैचत्रय मात्राव्याप्तये फलगुवैगग्यपरविचाराशक्तिन भगवद् स्वरूपाधिगतौ भ्रान्तिरेव सम्भवेत्तिनि ॥ १३ ॥

यथा च भगवद्विग्रहे अद्विज्ञानस्य नियन्त्रूत्त्वत्वं पूर्णानन्दप्रयत्वश्च प्रशीत्यितं तनुष्ठनिःस्तृप्राणस्य वेदस्यापि सच्चिदानन्दमयत्वं प्रकर्पतः कर्त्तनीयमिति ॥ १४ ॥

वेदस्य पौरवंश्चत्वमेवं केचित्प्रचक्षने ।

वेदस्याध्ययनं सर्वं गुर्वृद्धयन् गृह्यकम् ॥ १५ ॥

केचित्तु श्रौतमार्गं पश्चित्य तर्कप्रवीपश्चित्तेहेन एवं कीर्त्यत्त्वं अयं हि वर्णात्मको वेदः इतः पूर्वमस्म मन्त्रनिः स्फुरणाभावान् केवलमिदानीमेव गुरुमुक्तान् कालाशीनतया श्रुतः सन् न नियन्त्रं लज्जुपर्हतीति ।

वस्तुनस्त्वयोरपेण वेदवचनं तादृग्यित्ताप्रणालया न पौरवंश्चपदभाजनं भवत् । व्रश्णो हृदत्तः स्फुरितः सन् शास्त्रायपारम्पर्येत्त केवलं चित्प्रयत्वप्रतिष्ठापनपरोह्याप्य स्फुर्लघिष्यकेन्द्रियजन्यज्ञानादेवगर्भानमात्रमेव भोग्य वस्तुत्वेन पश्चित्यते । परन्तु शुद्धचेतनोन्मेषाद् गुरु मेत्रायपारयानामेव वेदार्थतात्पर्यप्रतिभानं जायते, इतरंपान्तु इन्द्रियज्ञानप्राप्तिरूपेयकल्पनया भ्रान्तिरेव स्यादिति ॥ १५ ॥ (कमशः)

स्मरणमद्भूतम्

[शामद्वक्त्विनोद्धकुर्गचित्तम्]

(पूर्वानुवृत्तम्)

इत्यं लीलामयवरवपुः कृष्णचैतन्यचन्द्रा

वर्षान् द्विद्वादशपरिमितान् क्षेपयामास गाहोः ।

सन्त्यासे वै सप्रपरिमितं यापयामास कालं

वन्दे गौरं सकलजगतामाश्रमाणां गुहं तप ॥ ६ ॥

इत्यमिति । वरं लोकातिगं वपुर्यस्य सः लीला

मयश्च वरवपुश्च तादृशः यः कृष्णचैतन्यचन्द्रः इत्यं

पूर्वोक्तरूपेण गाहो गृहस्थाश्रमे द्विद्वादशपरिमितान्

वत्तुर्विंशतिमितान् वर्षान् क्षेपयामास । तथा सन्त्यासे

सप्रपरिमितं गाहो समसंख्यकं कालं यापयामास ।

नं सकलजगतां निविलभुवनानां आश्रमीणां गुहं आश्रमगुहामूर्तयां गाहं वन्दे अस्तिवादये । मन्दाकान्ता वृत्तप ॥ ६ ॥

‘दग्धिदे भूषी वस्त्रं धनमपि ददौ यः करुणया वुभुश्चून् योन्नायैरनिश्चित्यान् तोषमनयत् । मन्दाकान्ता वृत्तप ॥ ६ ॥

तथा विद्यादानैः सुखमतिशयं यः समभजत् स गौराङ्गः शश्वरस्मरणपदवीं गच्छानु मंम ॥ १० ॥

दग्धिदे भूषी इति । यः प्रभुः करुणया कृपयो दग्धिदे भूषी दग्धिज्ञेभ्यः वस्त्रं धनमपि ददौ अप्यामास

तथा यः वुभुभून् भोकुमिच्छून् अनिथिनिचयान्
अनिथिमस्मृहान् अव्याद्यैः नोपमनयत् प्रापयामास ।
तथा यः विद्यादानैः अनिशयं सुन्वन् समभजत् स गौगङ्गः
मम शश्वत् सदा स्मरणसद्वी स्मृतिपथं गच्छतु ।
शिखरिणीवृत्तम् ॥ १० ॥

सन्न्यासम्य प्रथमसमये तीर्थयात्राच्छलेन
वर्षान् यो वं गमपरिमिनान् व्याप्त्य भक्तिं तनान् ।
शोगनदान वसुविशुभिनान् क्षेत्रदेशस्थितो यः
वन्दे तस्य प्रकटचरितं योगमायावलाङ्घम् ॥ ११ ॥
सन्न्यासम्येनि । यः प्रभुः सन्न्यासम्य प्रथमसमये
तीर्थयात्राच्छलेन गमपरिमिनान् वर्षान् पड़वर्षान् व्याप्त्य
भक्तिं तनान् विस्तारयामास । तथा यमवः अष्टौ
चिद्युश्चन्द्रः एकः अङ्गस्य वामागतित्वात् अप्रादशयरि
मितान् शोपान् अद्वान् वर्षान् क्षेत्रदेशस्थितः अवस्थिति-
मकरोत् तस्य योगमायावलाङ्घं योगमायावलयुकं
प्रकटचरितं अहं वन्दे अभिवादये । मन्दाकान्ता
वृत्तम् ॥ ११ ॥

हाहा कष्टं सकलजगतां भक्तिभाजां विशेषं
गोपीनाथाद्यपरिसरे कीर्तने यः प्रदोषे ।
अद्याकर्ण्य वत् समभजन् मोहयन् भक्तनेत्रं
वन्दे तस्यप्रकटचरितं नित्यप्राकृतं तत् ॥ १२ ॥
हाहेनि । हा हा इति विपादसूचकोऽन्यशब्दः
तथाच हा विपादशुर्तिषु इत्यमरः । सकलजगतां
कष्टं विशेषं भक्तिभाजां भक्तानां किन्तश्चाह यः प्रभुः
गोपीनाथालयस्थ परिसरे पृथग्नस्त्रुतिः (पर्यग्नस्त्रुतिः
परिसर इत्यमरः) प्रदोषे सन्ध्याकाले कीर्तने नाम
कीर्तनकाले भक्तानां नेत्रं मोहयन् वत् वेदे अप्राकर्ण्यं
अभजत् प्राप । तस्य अप्राकृतं नियं अप्रकटचरितं तत्
वन्दे । वृत्तं पूर्ववत् ॥ १२ ॥

भक्ता ये वै सकलसमये गौगणाथामिमां गो
गायन्त्युच्चं विगलिनहृदो गौगतीर्थं विशेषत् ।
तेषां तूर्णं द्विजकुलमणिः कृष्णचैतन्यचन्द्रः
प्रेमावेशं युगलभजने यच्छुति प्राणवन्धुः ॥ १३ ॥
भक्ता इति । ये भक्ताः सकलसमये इमां
नोऽस्माकं गौगणाथाविगलिनहृदः प्रेमसार्द्धचिन्ताः
सन्तः उद्वैर्यत्विनि विशेषत् विशेषतः गौगतीर्थं
द्विजकुलमणिः व्राह्मणश्च प्राणवन्धुः कृष्णचैतन्यचन्द्रः
श्रीगंगाङ्गः तेषां (सम्बन्धविवक्षया पष्टा) तूर्णं
युगलभजने श्रीराधाराकृष्णभजनविषये प्रेमावेशं यच्छुति
शांघ्रं प्रददाति (दानधातो लंटि तिप) मन्दाकान्ता
वृत्तम् ॥ १३ ॥

पट्टव्येदप्रमे वर्षे कार्त्तिके गोद्रुमे प्रभोः ।

गीता भक्तिविनोदेन लीलेयं लोकपावनी ॥ १४ ॥

पट्टव्येदप्रमे पद्धिकन्तुः शतमाने,
वर्षे गौगण्यदे कार्त्तिके मार्गकार्त्तिके मासि गोद्रुमे
तदालयस्थने भक्तिविनोदेन तदालयसकविशेषणे इयं
प्रमोः लोकपावनी लीला गीता रचितेयर्थः ॥ १४ ॥

यत्प्रेमपाध्यर्थविलासवगागा

नन्दात्मजो गौडविहारमाप ।

तस्यै विचित्रा त्रुभानुपुत्रै

लीला मया तस्य समर्पितेयम् ॥ १५ ॥

यन्प्रेमेति । यस्याः श्रोगविकायाः प्रेमसाध्यर्थस्य
यो विलासस्तत्र रागात् अनुकरणस्पृहया नन्दात्मजः
श्रीकृष्णः गौडविहारमाप स्वांच मार । तस्यै वृत्तमानु-
पुत्रै श्रीराधिकायै तस्य श्रीकृष्णस्य विचित्रा इयं लीला
मया समर्पिता प्रदत्ता । श्रोगविकारणकमले सम-
र्पितोऽप्य ग्रन्थोपहारः इति भावः । इन्द्रवज्ञा वृत्तं
स्पादिन्द्रवज्ञा यदि तौ जगौ ग इति लक्षणात् ॥ १५ ॥

इहि स्मरणमङ्गलं समाप्तम् ।

श्रीश्रीनवद्वीप सायापुरपरविदापीठ

श्रीसार्वभौमंपरीक्षायाः विषयपत्रिका

१। श्रुतिः (मुख्य) (१) दशोपनिषदः, (२) श्रेत्राश्वतरोपनिषत्, (३) कृष्णोपनिषत्, (४) चैतन्योपनिषत्, (५) कलिसंस्तरणोपनिषत्, (६) गोपालतापनी।

(गोणी) (१) चतुर्वेदसंहिता, (२) अरण्यसमूहः (३) ब्रह्मणसमूहः, (४) ताप्तीयसमूहः, (५) उग्नियसमूहः।

२। वेदान्तम् (मुख्य) (१) गोविन्दभाष्यम्, (२) पूर्णप्रज्ञदर्शनम्, (३) श्रीमाण्यम्, (४) पारिज्ञानमाण्यम्, (निवार्कम्) (५) अनुभाण्य, (वल्लभम्) गमानुजीयवेदान्तमार्गः, (६) वेदान्तस्थमनकः, मिहान्तश्ववं (वल्लदेवस्य), (७) गता (मध्य गमानुज वल्लदेव भाष्यैःनह)।

(गोणी) (१) आद्यायसूत्रं सभाण्यं तन्त्राविदेः, (२) वेदान्तसाराः, (सदानन्दस्य), (३) स्वर्वद्वानसंग्रहः, (४) शर्तारक भाष्य, (५) दशोपनिषद्वाण्य, (६) पञ्चदश्या अगगोक्षानुभृतिः, (७) वेदार्थसंग्रहः (गमानुजस्य) (८) तत्त्वविदेः, (९) तत्त्वसूत्रं, (१०) गुरुकृ महिका।

३। भागवतं (मुख्य) (१) श्रीमद्भागवतं, (२) भागवतसन्दर्भः, (श्रीजीवस्य) (३) बृहद्भागवतामृतम्, (श्रीसनातनस्य) (४) लघुभागवतामृतं, (श्रीरूपस्य) (५) सर्वसंवादिनी (श्रीजीवस्य)।

(गोणी) (१) भागवततात्पर्य (श्रीमध्याचार्यस्य) (२) मन्त्रभागवतं, (३) दशोपनिषत् ब्रह्मसूत्रं, (४) सिद्धान्तदर्पणः (वल्लदेवस्य)।

४। एकायनपञ्चात्रम् (मुख्यम्) (१) नारदपञ्चात्रम्, (२) हरिमक्तिविलासः, (३) सत्कियासारदीपिका, (४) हारीन संहिता, (५) छान्दोग्योपनिषत्।

(गोणी) नृसिंह परिच्छार्या, (१) विंशति धर्मशास्त्राणि, (२) सात्वतपुराणपट्टकम्, (३) सात्विकतन्त्रसमूहः

(४) गमान्तर्बनचन्द्रिका, (५) ज्योतिषशास्त्रांश्चाङ्काली, (६) सदाचारस्मृतिः, (७) कृष्णामृतमहार्षवः, (८) स्मृत्यर्थसागः, (९) स्मृतिसुकावली, (१०) आगमप्रापाण्यम्।

५। साहित्यम् (मुख्यम्) (१) काव्ये, गोविन्दलंगामृतम्, (२) चैतन्यचरितामृतम्, (कृष्णदासमृतम्) कृष्णमागवतामृतम्, कृष्णमांवनामृतम्, चैतन्यचन्द्रामृतम् (३) चारूः गोपाल चमूः, आनन्द वृन्दावनचमूः, (४) अनुद्गार, अलङ्कार काम्तुमः, (५) नाटक, चन्द्रिका चन्द्रालोकः, (६) नाटकम्, चैतन्यचन्द्रादियम्, लंगिनमाधवम्, विद्यवमाधवम्, (७) व्याकरण, हरितामामृतम्, (श्रीर्जीव), (८) छन्दः, छन्दोमञ्जरी, (९) गतिः जयदेवस्य, जगत्ताथवल्लभ, पदकाम्तुमः, (१०) वायम्, भक्तिरत्नाकरः, सृद्धनेपुण्यम्।

(गोणी) (१) स्तवमाला, नृसिंहचमूः, भागवतम्, दशमस्कन्धः, साहित्यरपणः, स्तवावर्ती, मध्यविजयः।

६। गंतिहाम् मुख्यम्) (१) महाभागतम्, (२) रामायणम्, (३) हरिवंशः, (४) अष्टादशपुराणानि।

(गोणी) (१) पृथिवीधर्मसमूहेनिहासः, (२) भूगोलकम्, (३) लग्नगोलः, (४) कालतत्त्वम्, (५) ललितविस्तरः, (६) शङ्करविजयः।

७। सम्प्रदायवैद्यवः (मुख्यः) (१) चैतन्यचरितामृतम्, अमृतप्रवाहभाष्यसहितम्, (२) चैतन्यभागवतम्, (३) भक्तिरत्नाकरः, (४) सज्जनतोषणा, गौडीयः, (५) चतुः सम्प्रदायेतिवृत्तम्, हरिमक्तिविलासः।

(गोणी) (१) प्रपञ्चामृतम्, (२) भक्तप्राली, (३) अनशान्यमक्तचरित्रम्, (४) मञ्जूषा समाहतिः,

(७) गौडीयकरण्डहारः, ब्राह्मणवैष्णवतारतम्प्रसिद्धान्तः, आचाराचार्यकम् ।

८। भक्तिशास्त्रम् (मुख्यं) (१) भक्तिरसामृतसिन्धुः, (२) चैतन्यचरितामृतम्, (३) स्तवमाला, (४) स्तवामृतलही, (५) ब्रग्रसंहिता पञ्चमाध्यायः, (६) कृष्णकर्णमृतम्, (७) पद्मावली, (८) भजनामृतम्, (९) जंघधर्मः ।

(गौणं) (१) मुकुन्दमाला (कुन्दरोपारः), (२) श्वेत्रगङ्गम् (आलवन्दरुः), (३) हरिभक्तिकल्प यनिका, (४) निष्वार्कदशश्लोकी, (५) प्रार्थना, (६) कल्पणकल्पतरुः, (७) पोटशश्रव्याः, (८) साधनस्यः, किरणविन्दुकणा, माधुर्यर्पकादम्बिनी, गगवत्मचन्द्रिका ।

९। तत्त्वे (मुख्यं) भागवतम्, (२) भागवतसन्दर्भः, (३) भक्तिरसामृतसिन्धुः, (४) सिद्धान्तगङ्गम्, प्रमेयगङ्गावली, (५) चैतन्यचरितामृतम्, जैवर्यम्: (भक्तिविनोदस्य)

(गौणं) (१) सर्वदर्शनसंग्रहः, (२) तत्त्वविवेकः, (३) अर्थपञ्चकम्, (४) मायावादशतदूषणी, (५) वेदार्थसंग्रहः (रामानुजस्य), (६) युक्तिभिंता, (७) कृष्णसंहिता, (८) ब्रह्मसंहिता, (९) चैतन्यचरितामृतम्, (१०) महाप्रभुशिक्षा, (११) ब्रह्मागवतामृतम्, (१२) लघुभागवतामृतम् ।

१०। रसे (मुख्यतः) (१) भक्तिरसामृतसिन्धुः, (२) स्तवमाला (रघुनाथस्य) स्तवमाला (३) प्रीतिसन्दर्भः सङ्कल्पकल्परुमः (विश्वनाथस्य), (४) गोविन्दलोलामृतम्, (५) गोपीगीता, (६) भ्रमणीता, (७) महाजनपदावली, (८) चैतन्यचरितामृतम्, (९) जगदेवचण्डोदासः, विद्यापतिः, जगद्वायवलुमः, (१०) कृष्णकर्णमृतम्, (११) राधासुधानिधिः ।

(गौणतः) (१) स्तोत्रगङ्गम्, (२) मुकुन्दमाला, (३) द्वादशस्तोत्रम्, (४) भावनामृतम् ।

इनि परीक्षणीयग्रन्थपत्रिका ।

स्वतन्त्र

कलकत्ता, १४ जानुवारी, १९२८ ।

महाप्रभु श्रीचैतन्य

त्र वतक महाप्रभु श्रीचैतन्यसे बंगालके बाहर यहुत थोड़े लोग परिचिन हैं। परगन कुछ वर्षों में संयुक्त प्रान्त और विहार उड़ीसेके कई स्थानों में जैसे काशी, नैमित्तारण, कुरुक्षेत्र, वृत्तधर्म, कट्टक, पुरी आलालनाथमें श्रीगौडीयमठ खोले गये हैं। ये सभी महाप्रभुके जन्मस्थान प्राचीन नवद्वीपके श्रीचैतन्य मठको शाखाएँ हैं। इस वर्ष उत्तरभारतमें इस मठके बहुतसे उपदेशक उपदेश करते हुए थमें हैं। जय-

पुर, अजमेर, उज्जैन, पुष्कर, द्वारका, बृन्दावन आदिमें सभाएँ हुई। श्रीमद्भक्तिसिद्धान्त सरस्वती गोस्वामीके भाषण हुए। पुजाको छुट्टीयोमें बनारसमें २ सप्ताहतक सर्वजनिक समा हुई। और लोगोंका श्रीचैतन्य महाप्रभुके उपदेश सुनाये गये। ईसी प्रकार दिल्ली, कुरुक्षेत्र आदिमें भी सभाएँ हुईं। नैमित्तारणमें श्रीचैतन्यमहाप्रभु और राधाकृष्णजीकी पूर्तिकी शापना को गयी है।

Publications of the Gaudiya Math

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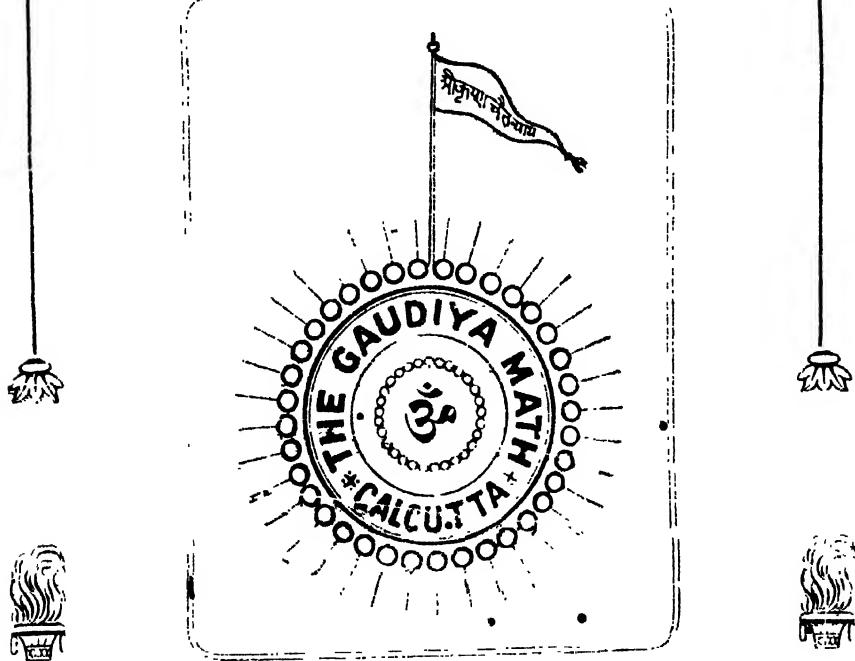
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February

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Sree Krishna Chaitanya and How to Attain Him

(A speech delivered by the Editor at the
Sachchidananda Math, Cuttack, on 10th July, 1927.)

“नमो महावदान्याय कृष्णप्रेमप्रदाय ते ।

कृष्णाय कृष्णचेतन्यनामे गौरत्विष्ये नमः ॥

ON a certain day, at the Dasasvamedha ghat at Prayag, Sri Rupa Goswamin Prabhu worshipped the Feet of Sri Gaur-sundar with this sloka—‘O Krishna, I make obeisance to Thee. Thy Name is Sri Krishna-Chaitanya. Thy colour is yellow. Thy quality is great magnanimity. Thy action is the bestowal of love for Krishna. Even such is Krishna. To whom I make my obeisance.’ The hearer is Sri Gaur-sundar. The speaker is Sri Rupa Goswamin. A third person, who is arrogant like myself, happens also to hear the above. Who expresses humility?—

Sri Rupa Goswamin Prabhu. Who listens?—Sri Chaitanya-deva. And Who is He? May I quote Himself? His own words are—

“तृणादपि सुनीवेन तरोरपि सहिष्णुणा ।

• अमानिना मानदेन कीर्तनेयः सुदा हरिः ॥”

If anybody coming up to Mahaprabhu happens to say “You are the Son of the Lord of Braja” He at once puts His hands to His ears and protests—“Krishna should be called ‘Krishna’; I am a tiny *jīva*; you should not call Me ‘Krishna’.” By whom alone is the chanting of the Kirtan of Hari possible?

—By him in whom are found the four qualities viz. (1) extreme lowliness greater than that of a blade of grass. Grass is trodden upon by cows, asses, men, by everyone. I am humbler than such grass. It would be well if all the vain people of the world knew unreservedly that they are very much lower than the blade of grass,—their mouths would then be enabled to utter the Name of Krishna. He who utters the Name of Krishna is most fortunate—

“एते ज्ञेये द्वयात्मा मन्त्रज्ञामनुरूपम् ।
ये गेनां नूप निर्गीतं हरेनामानुकीर्तनम् ॥”

—भा: ३११

‘O King, those who are whole-hearted devotees having attained freedom from desires of this world, those who covet paradise, salvation etc. and those who are self-pleased yogis,—for all without exception the repeated hearing, chanting and recollecting of the qualities of the Name of Hari, these three methods, have been laid down by former Acharyas as the highest spiritual method as well as object’. (2) Another quality of the chanter or preacher of God’s word is utmost patience; (3) the third quality is want of desire for fame or honour for oneself. The preacher is without pride, without vanity. He has no worldly ambitions. (4) The fourth quality is readiness to give due honour to others. Sri Gaurasundar Who exhibits the ideal of the possessor of all humility, Sri Gaurasundar Who is

the Teacher of the greatest humility, listens to the following from the lips of Sri Rupa—

‘नमो महावदान्यात्य कृष्णं व्रेत्रदार ते ।
कृष्णाय कृष्णं वैतन्यनामे गौरतिव्ये नमः ॥’

—All intelligent persons, have agreed upon the four objects of human life mentioned in the shastras as being the very best that man can desire. Even those four objects are ‘fit to be scorned’ by love for Krishna which has been called ‘the fifth object of life’— You are the Giver of that love for Krishna which is the highest object of life and which can afford to condemn the four objects most desired by mankind. You are Krishna Himself. Being Yourself Krishna You are also the bestower of the love for Krishna. You bear the Name of Krishna-Chaitanya (the conscious principle in Krishna). You are Gouranga i. e., of golden complexion. You are extremely magnanimous. How could Gaurasundar Who teaches the world to be devoid of vanity, to be ready to give due honour to others, how could the same Krishna-Chaitanya listen to the edification of Himself from the lips of Rupa Goswami?

In to-day’s assembly—

‘जगाइ माधाइ हैते मुजि से पापिष्ठ ।
पुरीषेर कटि हैते मुजि से लघिष्ठ ॥
मेर नाम शुने येर तार पुण्यक्षय ।
मेर नाम लय येर तार पाप हय ॥’

[I am more sinful than Jagai
 and Madhai,
 I am meaner than maggot bred 'in offal,
 Who so-ever hears my name loses the
 merit of his virtuous acts,
 My name who-so-ever utters commits sin]

—the onus of honouring this most sh meless, the basest of all base creatures, has been undertaken by no less than a person who is endowed with very high social status, a person of ripest experience, one of the very best of men. He undoubtedly possesses the highest excellence. But is there to be found one other such brute who will voluntarily listen to long-drawn eulogies of himself from this most excellent person as he undoubtedly is? It is only a very bad man, a very great sinner, who can willingly listen to such praise of himself.

We have taken upon ourselves the responsibility of welcoming this grave charge. All the audience have accepted ordinary seats, I alone have been provided with a lofty seat. All are being told in effect—‘Do have a look at a big animal from the Zoo-gardens. What arrogance! So foolish! So wicked! Have you ever seen such a big brute? Garlands of flowers have been put round his neck! What laudations! What bombastic long-drawn, wordy adjectives! And how complacently too he is listening to the praise of his own achievements—how intently, and with his own ears!

He also evidently feels delighted in mind! Is he not acting in plain violation of the teaching of Mahaprabhu? Can such a big brute, so selfish and insolent, be ever reclaimed from brutishness?

I happen to be one of the greatest of fools. No one offers me good advice on account of my arrogance.

In as much as nobody condescends to instruct me I placed my case before Mahaprabhu Himself. The thought occurred to me that I would make over the charge of myself to Him and see, what He advises me to do. Then Sri Goursundar said to me—

Whom-so-ever thou meet'st, instruct
 him regarding Krishna,
 By My command being guru
 deliver this land;
 In this thou wilt not be obstructed
 by the current of the world;
 Thou wilt have My company once
 again at this place.]*

He Whose only teaching is humility greater than that of a blade of grass, said—“By My command being guru save this land!” In this instance Maha prabhu Himself gives the command, His command being ‘Perform the duty of the guru’ even as I do it Myself.

*“यारे देव तारे कह कृष्ण उद्देश।
 आमार आशाय गुरु हम्रा तार’ पह देश।
 हडाते ना वाधिबे तोमार विषय तारू।
 पुनरपि पहुँ ठाजि पाबे मोर सङ्ग ॥”

Also convey this command to whom-so-ever you chance to meet.' Chaitanya deva says, 'Tell them these very words viz. 'By My command being guru save this land. Deliver the people from their foolishness.' Now who-so-ever happens to hear these words would naturally protest with palms joined—'But I am really a great sinner, how can I be guru? You are God-head Himself, the Teacher of the world. You can be guru'. To this Mahaprabhu replies—

'In this thou wilt not be obstructed by the current of the world.
Thou wilt have My company once again at this place'

Therefore, in this case there is no risk of forgetting Krishna. Whenever it is less than 180 degrees or 360 degrees the result is angularity. But on the level ground or at 360 degrees there is no angular vision. If God or things that are of God can be shown to be analogous to 360 degrees there would be no angular defects in such matters.

The thing called the world troubles us; colour, taste, smell, touch, sound—dash themselves against us in mighty waves. For this reason it does not pay to be worldli-minded.

[Sri Chaitanyadeva said, "Those who wish to get across the sea of the world; for such persons, who are intent on serving God and are free from desire for all other objects, the very sight of

worldly people and of females is worse than the swallowing of poison.]*

He who wants to be employed in the service of God should never cast his eye on any worldly person. By the vision of the partial appearance of the external, physical world the vision of God is shut out. No sooner does the world, or, in other words, anything perceptible by the senses, presents itself, it at once causes forgetfulness of god;—and all those persons who are connected with God look 'small'. One who is moving forward on the path of devotion with the object of serving God should, therefore, by all means avoid the sight of worldly persons. Woman is the world and possessors of woman are all worldly persons. Do not cast your eye on the associates of females, or even on the companions of the associates of females. Gaurasundar as a physician prescribes the following for us—"Do not associate with those who are addicted to the world, to women—never do it. Mahaprabhu has declared—

"By My command being
guru save this land".
"In this land of Bharata
being born a man,"

*"निरुद्धनस्य भगवद्भजनेन्मुखस्य
पारं परं जिग्मिष भवसागरस्य ।
सन्दर्शनं विषयिणामय योषिताञ्च
हा हन्त हन्त विषमकृणते उप्पसाधु ॥"
—(चैतन्यचन्द्रोदयनाटके ८२४)

Realising the significance of such birth, do good to others."

Giving up malice be full of kindness for *jivas*.

Do not practise the craft of a guru for the purpose of injuring others through malice. Do not adopt the trade of a guru in order to get immersed in the slough of this world. But if you can, indeed, be My guileless servant you will be endowed with My power;—then you need not fear.'

I have no fear. My gurudeva has heard this from his gurudeva. And it is for this reason that he (my gurudeva) has accepted even such a great sinner as myself and has told me—

"By My command being guru save this land."

It is only those who have never heard these words of Gaurasundar who say 'How odd! to listen to one's own praise!' While the guru is instructing his disciple in the eleventh skandha of the Bhagabat what a great sin, in their opinion, is he not perpetuating! What is the Acharyya to do when he has to explain the Sloka 'आचार्य मां विजानेयान्. Never disregard the Acharyya. Never entertain the idea that the Acharyya is your equal in any sense.'—These are the words of Sri Krishna Himself by which the *jiva* is to be benefited. Is the guru to take himself off, to desert his seat—the seat of the Acharyya—from which these words are to be explained? That office his gurudeva

has conferred on him. If he does not act up to its requirements he is doomed to perdition by reason of his offence against the holy Name in the shape of disrespect towards the guru (गुरुवक्षा). He has to do it inspite of the fact that such procedure is apparently open to the charge of egoism. When the guru imparts the *mantram* to the disciple should he not tell him 'By this *mantram* worship the guru'? Should he. Say instead 'Give the guru a few strokes of the shoe or the *lance-whip*'? 'The guru is never to be decried. The guru is the abode of all the gods.' Should the gurudeva abstain from communicating these words to his disciple while reading the Bhagabata to him? 'यस्य द्वे परा भक्तिर्था द्वे तथा गुरु' 'To him alone who possesses guileless spiritual devotion, similar to the transcendental devotion that is due to Krishna Himself, to the gurudeva, the holy mysteries are manifested.'—Is the gurudeva not to tell these things to his disciple? 'आदौ गुरुजा'! 'The worship of the guru has precedence over all others. The guru is to be served just as Krishna is served. The guru is to be worshipped in a particular way.' Is the guru to desert his seat without telling all these things to the disciple? In the angle there is always the defect in the shape of absence of the fulness, the 'evenness' of level, of 180 degrees or of 360 degrees. But in the plain surface, in 360 degrees, there is no such defect.' That

in the emancipated state no defect is possible,—this simple truth ordinary foolish people entirely fail to grasp.

“Whom the entire body of the shastras has proclaimed to be as the inseparable image of Sri Hari Himself and who is meditated upon by Sadhus as such, but yet who is the best-beloved of the Lord ;—I pay my adoration to the lotus feet of Sri Gurudeva (who is the manifested image inconceivably different from, and yet identical with, God Himself).”*

You should think of the gurudeva in the same way as you think of God Himself. You should not think of him as in any way less than God. It is the duty of sadhus of the learned, of Brahmins versed in the Vedas, to know the guru as God Himself, to worship him, to serve him. If any one does not do so he will fall from the position of the disciple.

“किन्तु प्रभोर्यः प्रिय एव तस्य
वन्दे गुरोः श्रोतृणारविन्दम् ॥”

If that great personage, Srignaudava, is not spoken of as being identical with God, as being the image of God Himself, such mouth will never be able to utter the Name of God. Here is the evidence of the Sruti—

* “साक्षाद्वित्त्वेन समत्तरात्मे-
रुक्त्याभाव्यत एव सद्विः ।
किन्तु प्रभोर्यः प्रिय एव तस्य
वन्दे गुरोः श्रोतृणारविन्दम् ॥”

“यस्य देवे परा भक्तिर्यथा देवे तथा गुरो ।
तस्यात्मेकत्यजा हर्यः प्रकाशनो महात्मनः ॥”

“He alone is able to understand the mystery of the Sruti who thinks of the guru as identical with God Himself.”

“आमार प्रभु श्रीगोदसुन्दर ।”

“यद्यपि आमार गुरु चैत्त्वेर दास ।

तथापि जानिये आमे ताँहार प्रकाश ॥”

It is as it were a hand is attached to the body of God Who is all-existence, all-intelligence, all-bliss. With this hand God rubs His own feet. The hand of God is his own limb. In this case God is serving Himself. God himself appears as the guru in order to teach how to serve himself. My gurudeva is also in the same way identical with God. He is one body with God. There is God who is to be served, there is also God who serves—God as Object (विषय) and God as Support (आश्रय). Mukunda is God to be served, He is Object-God. The best beloved of Mukunda—Sri Gurudeva—is serving—God, God the Support. There is no one so dearly loved by God as my gurudeva. He alone is the best beloved of the Lord. Our gurudeva has said—

[O my mind, whether it be religion that has been prescribed, or irreligion that has been forbidden, by the Vedas, you need perform neither. Placed as you are in this world propagate the unstinted service of Sri Radha-Krishna

in Brāja and recollect unceasingly the Darling Son of Sītā Sachi, Sri Gourīndar, knowing Him to be not different from the Son of Nanda, and the great guruleva knowing him to be the best-beloved of Mukunda.]*

“गुरुं गोष्ठे गोष्ठालयेषु सुन्नने भूमुखाने
स्वरूपे श्रीनान्नि ब्रजनरुद्धर्वत्तरणे ।
सदा दर्शनं हित्वा कुरु रत्नमृग्यत्वितरा
मयेवान्तर्मातश्च भरभिषये धृत्यः ॥”

In the gostha, i. e., in Nabadvip—Bai-kuntha—Svetadvip—Brindaban, never stint in your regard for the denizens of Nabadvip and Brāja in as much as they are the Servitors of Gur-Krishna. Do not contemn Brahmanas and Vaishnavas.

As for example, if having sat down to meal, sparing gentle manners, we choose to take insufficient food, thereby the belly will not be filled. If we cheat the smith in the matter of steel, or, if not being able to understand how to do a sum in Mathematics we feel ashamed of confessing our ignorance to the teacher, no success will be gained.

As the saying goes ‘having started on the dance it is no use to draw close the veil.’. I am doing the duty of the guru, but if I preach that no one

“न धर्मं न धर्मं श्रुतिगणनेऽकं किल कुरु
ग्रन्थे रात्रकल्पयनुपरिचर्चर्गमिह ततु ।
शनीसूतुं लक्ष्मीश्वरपतिसुन्तवे गुरवरं
मुकुद्वेष्टुत्वे स्मर परमजन्मं ननु मनः ॥”

should shout ‘jai’ to me, that is to say, ‘if I say in the round about way’ ‘sing ‘jai’ to me’, it would be nothing short of duplicity. Our gurudeva has not taught us such insincerity.—Mahāprabhu has not taught such insincerity. I have to serve God in the straight-forward way. The word of God has come down to the gurudeva; I have to obey it in all sincerity. I will not disrespect the guru at the instance of any foolish or malicious sectarians. Especially as Sri Guruleva has directed me saying, “By my command being guru save this land”. This command has reached my gurudeva. My gurudeva in his turn has conveyed the command to me. I will not be guilty of any insincerity in carrying out that command. In this matter I will not accept the ideal of ignorant, insincere, pseudo-ascetic sectarianism. I will not learn insincerity. The worldly-minded, the malicious, the pseudo-renunciationists, the selfish can-not understand how the devotees of God, spurning at everything of this world by command of God never, not even for a second, deviate from the service of God through all the twenty-four hours.

‘Hypocritical sectarians, pseudo-Vaiṣṇava sects, those sects that cherish internally the longing for earthly fame, naturally enough think ‘what a shame, it is to listen to the eulogies of disciples occupying the seat of the guru !’ But every Vaishnava regards everyone of

the Vaishnavas as the object of his veneration. When Thakur Haridas exhibits the attitude of humility Mahaprabhu says,—'You are the greatest of the world, 'the crest-jewel of the world. Be agreeable, let us have our meal together.' He carries in His arms the body of Thakur Haridas which is eternally existent, self-conscious and full of spiritual bliss. In the community that follows Sri Rupa, the qualities of desiring no honour for oneself and of readiness to duly honour others are fully present. Those who detect any disparity are, like the owl, blind while the sun shines. They commit an offence by such conduct.

But one conditioned like myself—a *chanal*, foolish, arrogant, petty, shameless, wicked,—is by no means the subject-matter of the observations made above. With regard to this matter I declare that what I am doing is not a sample of my own good manners. This is a law of mankind. This law through the chain of preceptorial succession has come down to me. If I disobey the law the offence due to omission to carry out the command of the guru will sever me from the lotus feet of Sri Gurudeva. If in order to carry out the command of the Vaishnava guru I have to be arrogant, to be brutish, to suffer eternal perdition, I am prepared to welcome such eternal damnation and even sign a part to that effect. I will not listen to the words of other malicious

persons in lieu of the command of the gurudeva. I will dissipate, with my strong fist, the currents of thought of all the rest of the world, relying on the strength derived from the lotus feet of Sri gurudeva. I confess to this arrogance. By sprinkling a particle of the pollen of the lotus feet of my Preceptor crores of people like you will be saved. There is no such learning in this world, no such sound reasoning in all the fourteen worlds, in no man-gods, that can weigh more than a solitary particle of the dust of the lotus feet of my gurudeva. Gurudeva does not spite me. I am by no means prepared to listen to the words of any one who wants to hurt me, or, to accept such a malicious person as my preceptor. This is what Sri Damodar Swarup says in the presence of Sri Chaitanya-deva —

[Thou ocean of mercy, Sri Chaitanya, on the manifestation of Thy mercy the dust in the shape of mental disquietude is easily wafted away from the heart, and, thereupon, the heart is cleansed of all impurities. Then is manifested, in the clean heart, the highest bliss born of devotion to Sri Krishna. The conflicting interpretations of the Shastras give rise in the mind to opposing speculations which join in a perpetual strife. Only by obtaining Thy mercy the favoured heart is intoxicated with the elixir of the devotion to God whereupon the wranglings of the Shastras cease to

। ମିଶ୍ରଙ୍କ ରୂ କ୍ଷମି ରୂପେ ରୂପେ ରୂପେ ।

One day I have no mind to enter a
longer on your time. I have learnt
from gurudeva —

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Offering for the Worship of Sri Sri Vyasaadeva

My humble offering of the heart's exclusive devotion at the holy feet of my affectionate and Divine Master.

My Master,

ON the occasion of this fifty-fourth anniversary of your advent into this world I lay at your holy feet this humble offering of my heart's pure devotion. May the affectionate and Divine Master out of His infinite mercy vouchsafe to overlook its imperfections and be pleased to accept it.

My Master,

What I owe to you I can only know and express by your Divine grace and through submission at your holy feet. The greatest of mercies that you have vouchsafed to me has been this that you have taught me to submit to your holy feet and have kept me bound to your holy feet notwithstanding my persistent efforts to run away from you. I do not know, you alone know, how ready I have always been to wilfully misunderstand and oppose all your efforts on my behalf, and to you alone is known, and very dimly to me through your grace, to what extremities of exertion you have been driven in order to find the device for the allaying of my disloyal inclinations and leading me back to the shelter of your holy feet. You know my inmost heart and, even as I confess it, I stand most in need of

your mercy. In thus trying to make me submit exclusively to your holy feet what a storm of universal opposition and calamities have you not quietly and cheerfully ignored ; - that also you alone know. This exclusive submission which you are always trying to teach me I offer at your holy feet.

My Master,

You have made me aware that this exclusive submission to your holy feet is the only true freedom. The emancipation of the spirit from the thralldom of this material world is indeed a mere secondary result of such submission.

My Master,

In the spirit there is no limitation. In the spirit absolute submission is the eternal condition of the most perfect freedom. It is the eternal nature of the *jīva*-soul, when it is unhampered by material complications, unceasingly to serve the Guru, the Divine Master, Who is identical with God Himself. Absolute submission to Hari, the Preceptor and the Vaishnavas - all of which are the one and the same thing - can alone lift the bound *jīva* to his own really natural level of free spiritual service of the transcendental Reality. Submission to

the Divine Master is not to be compared with submission to any worldly object.

My Master,

You are the Embodiment of the Word of God. The Word of God has been imparted by Sri Narayana Himself to Sri Brahma, by Sri Brahma to Sri Narada, by Sri Narada to Sri Vyasa-deva and by him embodied in the Sat-tvata Shastras and most unambiguously, in the Srimad Bhagabata. It is Sri Vyasa-deva who always and in every age teaches the Word of God to this world.

My Master,

You are the *spiritual* successor of Sri Vyasa-deva and therefore, identical with him. You have received the Word of God in the preceptorial succession from him and you are imparting the same to all the *jivas* of this world. The mighty current of the Word of God flows on eternally. You have made the bounteous current available to us. You have cleared our vision and purified our hearts and having thus made us capable of receiving it given away freely the Word of God.

My Master,

You are the Word of God. Those who do not realise that you are the Word of God naturally misunderstand our devoted worship of your holy feet.

My Master,

The worship of Sri Vyasa-deva is identical with the worship of the Word of God. The Word of God is identical

with God Himself. God Himself can alone give us the Word of God. In the form of Sri Vyasa-deva, in the form of the Acharyya, it is God Himself who gives Himself away to those *jivas* who cherish eternal aversion against the Lord. Submission to Sri Gurudeva is submission to the Word of God, submission to Sri Vyasa-deva who is no other than the Lord Himself in the form of the Acharyya.

My Master,

You are the living Word of God. You alone can give us the Word of God if we believe in the Word of God and, believing, submit to Him that is to your self, to Sri Vyasa-deva, who declares the Truth to the bound *jivas*.

My Master,

We, fallen *jivas*, led astray by our limited, unspiritual experiences of this world, in our ignorance, make a distinction between you and the Sat-tvata Sastras. We wrongly imagine that we can serve the Word of God without submitting to your holy feet. This is a blunder to which we are unavoidably subject so long as we happen to be in the bound state. Because in the bound state we cannot at all realise that in the spirit there are no dividing lines, like those that exist in this material world. The Shastras are unanimous on this point. But in the pride of empiricism, and so-called rationalism which in its current sense is the same as empiricism,--of egoism, we cannot understand

this fundamental fact of spiritual existence although we may profess to be deeply versed in the scriptures.

MY MASTER,

It is you alone who can free us from this ignorance of our real self. You are always trying to help us. But we in our ignorance, refuse to receive your offered help. We mistake abject slavery of the senses for freedom and freedom of the spirit for slavery. And, therefore, when you, out of your infinite mercy, offer us perfect freedom in the shape of exclusive devotion to your holy feet, that is to say, to the Word of God, to God Himself, we in the foolishness of our empiric wisdom refuse to accept the eternal and natural function of the *jīva*-soul viz. the unceasing and free service of the Absolute, and prefer the state of perpetual bondage in the letters of *Maya*. This is so because everything in this world, *including our empiric knowledge* is the *perverted reflection* of the Absolute.

MY MASTER,

We have no option in this worship of Sri Vyasadeva. The worship of Sri Vyasadeva is the only function of the *jīva*-soul in the bound *as well as* in the free state. In this exclusive and continuous submission to the holy feet of the Acharyya who is the Embodiment of the Word of God lies our only hope of being restored to the state of grace while we are fallen and of continuing in it while we are free. It is not a mere compli-

mentary ceremony performed for the nonce like the thousands of ceremonies of this world. It is on the other hand absolutely and perpetually *necessary* for the attainment and preservation of our very spiritual existence. It is verily a matter of life and death to us in the strictly real sense. It is not a *tomasha*. Neither is it an exaggeration.

MY MASTER,

This public demonstration on such a magnificent scale of our devotion to you is a duty that is most emphatically and clearly enjoined by the scriptures. You are as merciful as the Word of God itself. And, therefore, you have graciously offered us, full *... this unique opportunity of obeying God, and, by such act of obedience, regaining the consciousness of the only eternal function of the *jīva*-soul viz. the exclusive devotion to your holy feet. May your grace help us to realise your unparalleled and perfect kindness in this and in every act of yours.*

MY MASTER,

Between this worship of your holy feet and the God-less activities of fallen *jīvas* there is all the difference that separates the worship of God from the worship of the *ego*. All ceremonials of this world are more or less the worship of the *ego*. We fallen *jīvas*, have no taste for functions that do not minister directly or indirectly to the gratification of our senses. This worship of your holy feet holds out no prospect of

selfish enjoyment. To bound *jivas* the function must, therefore, appear to be useless or even harmful. It seems to be harmful because such exclusive submission to your holy feet completely takes away the freedom for all sensuous activities. It is in fact diametrically opposed to the current of this world; and this world is the limit of the vision of us, fallen *jivas*. This world provides ample gratification, in every gross and refined form, to our senses. We consider it unprofitable to forego completely this excellent opportunity of selfish enjoyment. Anything that comes in its way appears to us to be opposed to our happiness and, therefore, harmful.

MY MASTER,

As soon as we submit to your holy feet we are immediately and completely freed from this fatal delusion. The scales fall from our eyes. We live again in the spirit. With your own hands you wash off every impurity that clogs our vision. And, lo! the spells of Maya are broken for ever! We are taken out of the dark dungeon and breathe again the pure and bracing air of freedom.

MY MASTER,

In proportion as our submission is complete and sincere this new vision that we receive from you becomes clearer. And, thereupon, you reveal yourself to us in an infinite variety of ways that are truly most wonderful. We meet you everywhere and in every

act of our new life and on every occasion you wear a new form.

MY MASTER,

As soon as we submit to your holy feet we regain the consciousness of our eternal life. And thus we are at once and for ever freed from all fear of death. We realise our true relationship to God and the nightmare of this limited existence ceases to trouble us any further.

MY MASTER,

As soon as you are pleased to accept us as your servants we at once realise it is identical with the service of God. We also realise that in our true nature we are the eternal servants of God and that the service of God is eternally conditional on submission and obedience to you. You alone can give us the service of God and we can have it in no other way and can have it only just so long as we continue to be really obedient to you. We, therefore, owe to you not mere external and temporary obedience but exclusive and eternal obedience with mind, body and speech in return for the eternal service of God.

MY MASTER,

As soon as we submit to you we are freed from all worldly, all-trapsitery and impure hankerings. The heart is thoroughly cleansed of all impurities and becomes a fit abode for the transcendental Lord. You are revealed to us by this absolute purity of the heart that results from submission to your holy feet.

MY MASTER,

You are not content with merely freeing your servant from the bondage of the world. You lead him by degrees towards the direct service, under yourself, of Sri Krishna Himself.

MY MASTER,

As soon as we submit to your holy feet you impart to us the spiritual understanding and all our doubts are cleared up. The Word of God is then understood by us. We find ourselves face to face with the Absolute Truth. The Scriptures no longer appear to be full of contradictions. Their true meaning is revealed to us and they present to us the infinite Absolute Truth through every word in them.

MY MASTER,

We are then enabled to realise, however dimly, the infinite mercy of Sri Krishna in sending you, His best beloved, into this world to save us, fallen *jivas*, from the clutches of *Maya* and restore us to our natural state of loving and free service of himself, relying on your help. The perfect wisdom of this Divine Dispensation is manifest in this that you enable us to serve the Lord by associating us in your service of Him. You make use of us as instruments in serving the Lord and you leave out none of us. We are purified by being thus used in the service of the Lord and as the crust of impurities is gradually softened and finally washed off the spiritual nature

is laid bare and we are enabled consciously to serve the Lord. There could be no better method of carrying out the wish of the Lord to restore fallen *jivas* to the state of grace. The unconscious service of the Lord thus provided by you is the only method open to the bound *jivas* for regaining their lost spiritual freedom and the conscious service of the Lord.

MY MASTER,

In fact, God Himself stretches out His own right hand to lift us from the abysmal depths of this mundane existence. The Absolute Truth is ever coming down to us in this way as we are unable, unaided by God Himself, to attain to it. Sri Vyasa Deva tells us of this descent of the Absolute Truth in the Brahmasutra, in the Geeta and most unambiguously of all, in the Srimad Bhagabata. He tells us to believe in the Acharyya, to believe in Himself, to believe in the spiritual preceptual succession, as the channel provided by God Himself for the descent of the Word of God to the bound *jiva*. This is the *Srauta* method.

MY MASTER,

Those who pretend to think that the Word of God,—the Brahmasutra, the Geeta, the Srimad Bhagabata,—can be understood without complete submission to your holy feet, disbelieve the clear injunctions of those very spiritual scriptures. To those who are devoid of

reverence for the scriptures, the Word of God is not revealed.

MY MASTER,

There is no injustice or irrationality or whimsicality in this. The word of God is identical with God Himself. How can those who really profess the desire to serve God refuse to believe in the Word of God? It is this duality that clouds their understanding and cuts it out from the vision of the Truth.

MY MASTER,

The *jīva* is part and parcel of God Himself. The will of the *jīva* is allowed as perfect freedom as that enjoyed by the will of God Himself. The nature of the *jīva* is spiritual like that of God, Himself. The difference between the two is that God is great and all-powerful whereas the *jīva* is a tiny part of God and powerless, and also liable to succumb to the fatal and deceptive allurements of the illusory energy of God which is nothing but prostitution of the free will in souls. The *jīva* is a tiny particle of spirit exposed to the opposing influences of the spiritual and non-spiritual powers of God. It cannot stand on its own legs but must place itself under the protection of one or other of these two powers. The spiritual power is the Divine power proper. The illusory power, Maya, is the correlative of the real power. The spiritual power is superior to the illu-

sory power which stands in much the same relation to the former as darkness does to light. The *jīva*-soul is free to choose to serve the spiritual or the illusory power of God. As it possesses no power of its own, it can never be itself the master. The spiritual power of God offers the *jīva* the direct service of the Lord which is the natural function of the *jīva*. But Maya offers to serve the *jīva* and promises it the enjoyment of all her treasures.

MY MASTER,

Those *jīvas* who prefer their own selfish enjoyment to the service of God fall into the meshes of Maya. For the fall of those *jīvas* God is not responsible. The *jīvas* are tiny and powerless particles of Spirit. They can properly function in the Kingdom of God only, so long as they behave in accordance with their eternal nature as servants of the Lord upheld by the spiritual power of God in the performance of the service of the Lord under your direction. But if being tempted by Maya they forget their relationship to God and their own real nature and become averse to the service of God under His own direction, they are at once endowed with limited material bodies and minds which obscure their vision of the Kingdom of God and substitute in its place this material world and make them think that they do ever belong to this material world of which they supposed themselves to be masters,—a pseudo-notion and crea-

tion of Maya by the will of the Lord. The belief induced by Maya that the *jīva* is the lord, is utter delusion. As a matter of fact, the bound-*jīvas* are not the masters but the slaves of their material senses, the gift of Maya to her victims.

MY MASTER.

But we are so enchanted by Maya that we never cease to hope for acquiring some day the real mastery over her and becoming like God, by our own effort. These fancies give rise to two rival schools of thought. The duller people expect, as the sequel, unlimited material enjoyment of both gross and refined varieties. But those who are more logical find that the enjoyments provided by Maya are always of a limited character and more than balanced by positive misery and disappointments. They discover that the pursuit of such enjoyment is more a disease to be got rid of, than a blessing to be cherished. They accordingly endeavour to attain a state in which they will be free from both pleasure and pain, and from all hankerings after worldly enjoyment. To the first group belong all communities of utilitarians. The second group is

made up of all emancipationists who work up to their position by following the chain of negative reasoning described above. Both agree in their desire for an ideal existence for themselves built up by their constructive imaginations on the experience of this world. Both are really worshippers of the ego. Both regard the *jīva* in his present condition as the centre of all existence and everything is valued by reference to its present, selfish and temporary needs. The idea of God is necessarily secondary or even superfluous or the *jīva* himself is actually identified with God.

MY MASTER.

This indifference or aversion to God, aversion to the service of God, aversion to submission to God, which the Almighty Father out of His infinite mercy is pleased to permit because He has ordained the eternal freedom of the choice of function for the *jīva*, is however, in the nature of things, necessarily and rightly overtaken by the terrible nemesis of his incarceration in the prison house of Maya. This disaster cannot be really prevented without taking away from the *jīva* all freedom in the choice of function.

(To be continued.)

Thákur Haridas.

At Nilachal.

(Continued from P. 180, January 1928)

WHEN the Divine Gur Hari arrived at Advaita's house at Santipur after acceptance of Sannyas Thakur Haridas came to learn that the Lord would in future reside at Nilachal. He gave vent to his feeling of despair lamenting his own evil lot being then under the impression that it would not be possible for him to be in the close proximity of the Lotus Feet of Sri Gaur-sundar if He chose to stay at Nilachal. Prabhu Haridas at the time supposed that the Divine Sri Chaitanyadeva would take up His residence within the holy Temple at Sri Kshetra where his entry would not be allowed as it would be against the rules of the place ; and it would, therefore, be impossible for him to stay in the close proximity of the Lord. But when he heard from the mouths of devotees that the Lord lived at the house of Kasi Misra and that there was no objection to his staying outside the Temple he made his way to Nilachal in the company of the other devotees.

The love of Sri Chaitanyaachandra knows no bounds. Overjoyed at the arrival of Haridas at Nilachal Sri Gaur-sundar persisted in repeatedly inviting him to honour the *mahaprasadam* in

the company of the Vaishnavas. But the great Thakur actuated by his innate sense of humility without agreeing to the proposal fulfilled the will of the Lord by keeping at a distance from the devotees.

Thenceforward Sri Thakur Haridas spent his days in the bliss of secluded devotional practices in a solitary hut inside a garden close to the house of Kasi Misra. In recent years that devotional site has become very well-known under the name of 'Siddha-Bokul-Math'. An ancient *bokul* tree on the spot still indicates the place of devotion of Thakur Mahasaya. The servitors of Jagannathdeva are orthodox Brahmins. For this reason knowing that it would be an offence if he touched them by accident Thakur Haridas went along the highways with the greatest circumspection and served Sri Hari by watching and making obeisances to the disc that crowns the holy shrine standing in some narrow by-lane purposely avoiding the more open roads.

The quota of the holy Name repeated daily by Thakur Haridas was ever duly completed every day. Srila Rupa and Sanatan Goswamins, in pursuance of the humility of the great Thakur,

during their stay with Sri Gaur-sundar, lived in huts closed to the revered Thakur. The Lord on listening, from the mouth of Sri Rupa, to the sloka 'तुष्णे तरुणविनी' etc. danced with ecstasy and Himself preached the glories of the holy Name.

The utterance of the Name of God free from guile but without understanding one's true relationship with God is called Namabhava or 'the dim reflection of the Name'. All *jivas* are freed from the bondage of Maya by the 'dim reflection of the Name.' All creatures moving as well as motionless are emancipated by listening to the holy Name when it is chanted aloud. Sri-an Mahaprabhu judged both Haridas and Sanatan to be the most highly versed in the mellow quality (स्तुतिः) of devotion. Sri Haridas Thakur told Sri Sanatan, 'It is not possible to fully describe your good fortune. The Lord Himself calls your body His own treasure. There is no one who is so fortunate as yourself. The work that He is unable to do at Mathura, by means of His own body He will make you perform at that place. Sri Sanatan thereupon made this reply to Sri Haridas. 'You are the most fortunate of the entourage of Mahaprabhu. There is none like yourself. The preaching of the holy Name is the special work of this manifestation of the Lord. That work the Lord performs by your

means. You chant daily three lacs of the holy Name. You preach the glories of the holy Name to . You perform the twin functions of preaching and practising. You are the teacher of all,—you are the best of the world.'

To attribute sinfulness to a Vaishnava on account of his appearance in a family belongs to a low social grade or for his diseases of the body, does not stand to reason. Sri Gaur-sundar made Prabhu Haridas understand the truth of this. 'The devotee of Krishna is eternally engaged in the service of Hari. He is a being situated wholly beyond the limits of this physical nature. The grossness of the diversities of material nature cannot touch him. The body of the Vaishnava is eternally existent, self-conscious, and full of Divine bliss. Although ever liable to ignorance in the shape of aversion to Hari the Vaishnava who is the eternal servant of Krishna is, in his proper self, a particle of pure Intelligence. The state of bondage and aversion to Hari is due to the abuse of freedom of will by the *jiva*. Such bound *jiva* by the force of un-consciously performed spiritual work attains the association of the great spiritual preceptor who is exclusively devoted to the service of Krishna. By continuing under the shelter of the holy feet of the preceptor the Krishna-ward faculties of his nature manifest themselves. Thereupon he attains the

transcendental knowledge that is located wholly beyond physical nature and is replete with service of Krishna. When it can be affirmed that the knowledge inducing the service of Krishna has been gained—at such stage there remains in the *jiva* absolutely no ignorance or aversion to Hari. He is then exclusively occupied in the service of Hari having made an offering of his all to Krishna. At the stage the *jiva* having no worldly predilections or desire for selfish enjoyment is himself turned into a thing of *Baikuntha* (i. the Absolute sphere). His body being ever ready to serve Krishna is no longer polluted by any earthly taint. He is eternally immersed in the transcendental service of the Lord by means of the transcendental body and senses, having crossed the physical universe which is permeated with selfish enjoyment. At such time the physical body and the physical mind fail to assert their powers and are rendered wholly quies-

cent. Sriman Mahaprabhu said to Sri Thakur Haridas,—“The body of the Vaishnava is never mundane. The transcendental body of the devotee is eternally existent, self-conscious and full of Divine bliss. The devotee makes complete surrender of himself at the time of initiation. At that time Krishna makes him like Himself. He makes that body of his eternal, self-conscious and full of spiritual bliss. With his transcendental body the devotee serves the feet of the Lord. Those *jivas* that are averse to Hari are unable to understand the nature of the Vaishnava and the nature of the Name of Krishna by means of their materialistic understanding which is addicted to the pleasures of this world. As aversion to Hari decreases the absence of difference between the holy Name and the Bearer of the Name, the transcendental and eternal nature of the Vaishnava who takes the holy Name, are gradually realised.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 190, January, 1928.)

71 All of them held back Misra with anxious care,
But the Misra said, 'Leave me, I must beat him to-day.'

72 All joined in protest, 'Misra, you are truly generous,—
What goodness is there to beat him ?

73 In his body and mind there is no such thing as right and wrong ;
He is most foolish who beats such a child.

74 'Neither is it likely that he will learn if beaten ;
The child's mind is restless by nature.

75 The pilgrim Brahman coming up in a hurry,
Taking the Misra by the hand said these words—

76 'Listen, great Misra, the Boy is not to blame,
What-ever is ordained for the day needs must happen.

77 'Krishna has not provided cooked rice for me to-day.
This is the root of all I tell you."

78 Jagannath' Misra did not lift his face for grief,
Holding down his head he thought on the sad occurrence.

79 Just then thither came the Divine Eiswarup,
His figure resplendent with a great radiance.

80 All his limbs exhibited the limit of wondrous loveliness,
Beyon compare in all the fourteeu worlds.

81 With the sacrificial thread over the shoulder, the living image of Brahman prowess,—
Nityananda's own self born in a different form.

82 The meaning of all the Scriptures always manifested on his tongue,
Ever so'ely employed in expounding devotion to Krishna.

83 The pilgrim Brahman on beholding his wonderful appearance, Completely lost in admiration surveyed him closely with a fixed stare.

84 'Whose son is this great soul ?' Asked the Brahman,
They replied, 'He is Misra's son'.

85 On hearing this the Bipra with great pleasure embraced Him—
'Blessed are the parents of such a son.'

86 Eiswarup, having made his obeisance to the Bipra,
Being seated, thus spoke and his words flowed in a stream of nectar,—

87 'Auspicious the day and great, indeed, the fortune of him,
In whose house one like yourself chances to be guest.

88 'You travel in order to purify the world ;
You go from place to place full of spiritual ecstasy.

89 'It is high fortune that one illustrious like yourself happens to be my guest,
My misfortune is un-speakable that you are compelled to fast !

90 'In whose house even such as you being guest have to fast, Such a person reaps the bitter fruit of misfortune in every shape.

91 'Very great, indeed, is the pleasure that I experience beholding you, Heavy is the grief with which I am afflicted on learning this.'

92 'Be not sorry in the least', said the Bipra, 'I may be given some fruits and roots for my repast.

93 'From where is it possible for me, a dweller of the forest to procure cooked-rice ? In the forest ordinarily I eat only fruits and roots.

94 'It is seldom that I have cooked-rice as my food on any day, As it can be rarely obtained without much difficulty.

95 'The satisfaction that I feel on seeing you Has appeased my hunger millions of times over.

96 'Any fruits, roots, dedicated offerings that may be in the house, Go and bring those, I shall dine on them to-day.'

97 Jagannath Misra made no answer ; The Misra was pensive, he did not take his hand off his head

98 'I am afraid to speak,' said Biswarup, 'Your kindness, sir, is easily aroused and is boundless as the sea.

99 'It is the nature of a *sadhu* to be afflicted by the grief of others,-- He ever augments the joys of others.

100 'For this reason if you would actively bestir yourself And agree to cook the offering for Krishna'

101 'All the sorrows of my family of this day would be assuaged And I would experience transcendental bliss.'

102 The Brahman said, 'Twice did I cook And yet Krishna did not allow me to eat ;

103 'Whence I understand that He does not provide food for me to-day. It is not the will of Krishna.—what is the use of making all this effort ?

104 'If crores of variety of eatables be in the house One may have any food only by Krishna's command.

105 That day for which the provision is not made by Krishna With no amount of effort it is possible to succeed.

106 'One *prahara* and a half of the night is already past and the second *prahara* is drawing to a close, Is it worth the trouble to think of cooking at this late hour ?

107 'Therefore, cease all further effort for this day ; I shall eat a little of fruits and roots.'

108 'There is no harm,' rejoined Biswarup, 'All would be happy if you do cook.'

109 With these words Biswarup clasped his feet And all the family importuned him for cooking again.

110 The good Brahman had been fascinated by the sight of Biswarup 'I shall cook,' the Bipra made reply.

111 In their delight all uttered the Name of Hari And applied themselves to cleanse the place of cooking

112 The place was quickly made ready for cooking And all things necessary for the purpose were duly brought

113 As the illustrious Brahman engaged in cooking
All of them mounted guard over the Child.

114 At the door of the room whence the Lord was in hiding
The Misra seated himself.

115 They agreed that the door be bound fast on the outside
That the Boy may by no means come out again.

116 'Well thought,' said the Misra, 'this would be the proper thing to do.'
Thus all of them watched outside having bound fast the door

117 The ladies from inside the room said 'there is no cause for anxiety ; Nima is fast asleep and cannot know anything.'

118 All of them were thus occupied in carefully guarding the Child.
The cooking of the Brahman was finished soon after.

119 Having prepared the meal that fortunate Brahman
Wrapt in meditation he offered the rice to Krishna.

120 Knower of all hearts, the Darling of Sri Sachi, became aware of this.
It was His will to afford the Bipra the sight of Himself.

121 The goddess of slumber by the will of the Lord.
Cast her spells over everybody and they slept without stirring

122 And now on the spot where the Bipra was offering the rice,
The Darling of holy Sachi appeared.

123 'Alas, Alas !' shouted the Bipra at sight of the Boy.—

124 But no one could hear him, all being fast asleep.

125 The Lord said,—'Bipra, you are so kind ; It is you who call upon Me to come, how then am I to blame ?

126 Mentally repeating My mantra you invoke Me : So to you I come unable to stay away.

127 You constantly meditate to have the sight of Me, Wherefore I have thus showed Myself to you'—

128 The instant most wondrous to behold, the Bipra saw Coneb, disc, cim, lotus—the Eight-handed Form :—

129 With one hand He ate the butter that was held in the other And played on the flute holding it with two other hands ;

130 Sribalsa, the gem *Koustava*, garlands of jewels adorned His bosom, He saw the most precious ornaments on every part of His body.

131 The tail of the peacock set in the midst of new twigs of the *gunja* plant adorned His head And ruddy lips lent their charm to the beauties of his moon-like face.

132 He laughed, the twin lotus eyes ever danced The *baijayanti* garland and the *makara* pendants waved to and fro.

133 The delicate jewelled *nupurs* decked His lotus feet, Darkness was flung back to a distance by the sheen of His finger-nails.

134 On that spot the Brahman saw the wondrous *Kadamba* tree, Saw the wood of Brinda enlivened by the notes of birds.

134 Saw cowherds, milk-maids and kine on all sides : That on which he meditated he found fully displayed to his view.

135 At sight of those wondrous manifestations the Brahman of good deeds Presently fell into a swoon for excessive joy.

136 Lord Sri Gaurasundar, the Ocean of mercy, Then gently placed His own Divine hand on his body.

137 At the touch of God's hand the Brahman was restored to consciousness. But, rendered listless with joy, could utter no words.

138 The Brahman repeatedly fainted away falling on the ground. But with great eagerness rose up as often as he fell.

139 His body could not be composed, convulsed by tremour, sweat, horripilation : The torrent of tears was like the flow of the Ganges.

140 And now the Bipra clasping the feet of the Lord, Began to cry aloud all un-restrained.

141 Beholding the anguish of the Brahman Sri Gaurasundar Smiling made the following brief reply—

142 The Lord said, 'Listen, good Brahman, You have been My servant through many a birth ;'

143 'You constantly meditate to have the sight of Me ; Wherefore have I thus shown Myself to you.

144 'In another birth at the house of Nanda I appeared to your view, you do not remember it.

145 'In that birth also, when I appeared in Gokul, You were as eagerly bent on pilgrimage.

126 'You happened to be a chance-guest at the house of Nanda, You offered cooked-rice to Me in this very manner.

147 'On that occasion also by this kind of pastime, Eating your rice, I showed you this Form of Mine.

148 'Thus you are My servant at every birth : No one save My servant may see My Form.

149 'I have told you all these hidden things, Never in any way disclose them to any one.

150 'If you talk of them to any one as long as this manifestation of Mine endures I will assuredly destroy you.

151 'I manifest Myself with the appearance of *sankirtan*. To every land will I cause the *kirtan* to be spread.

152 'The relationship of loving devotion to Me that even Brahma and the other gods covet I shall freely give away to every household.

153 'Remaining here for sometime you will see many things, You must not disclose to anyone what I have told you.'

154 Having in this manner bestowed His mercy on that Brahman, Bidding him to have no fear, Sri Gaurasundar returned to His own apartment.

155 And there lay down as here-to-fore in the manner of a child. No one awoke, overborne by the power of Yoga-maya

156 At the sight of the wonderful manifestation the whole frame of that good Brahman was filled with ecstatic bliss.

157 Having besmeared his entire body with the cocked-rice,
The Bipra cried all the time he ate his food.

158 The Bipra danced, sang, laughed and thundered with a mighty voice,
And repeatedly cried out 'Victory to Boy-Gopal !'

159 The thunderings of the Brahman waked up everybody,
When, restraining himself, the Bipra finished his meal and performed *Achman*.

160 Finding that the Brahman had eaten his food without mishap All the family was highly gratified.

161 The Brahman thought within his mind of telling all things to everybody.— 'So by recognising God all will be delivered.'

162 'The Lord for whose sight even Brahma and Siva cherish eternal desire, Is Incarnate in the Brahman's house.'

163 'All the people look upon the Lord as a mere mortal child, — If I speak out all will be saved.'

164 The Bipra durst tell nobody through fear, As the Lord had forbidden, afraid to break God's command.

165 Thus knowing the Lord the Bipra lived on in Nabadvip, In the proximity of God, unknown to anyone.

166 After finishing his begging in different parts, The good Brahman used to come daily to obtain the sight of the Lord.

167 All these narratives are most wonderful and are the hidden mysteries of the Vedas. By listening to these, verily Krishna is attained.

168 This narrative of the First Part is like the flow of neetar, Wherein the Lord Himself sports in the form of a child.

169 The crest-jewel of all the worlds, Lord of Paikuntha, The Beloved of Lakshmi, the Consort of Seeta, Sri Gaurasundar.

170 The same Who as Sri Ram—Lakshmana in the *Treta* Age, Manifesting diverse activities, killed Ravana ;

171 In *Dvapara* as Krishna—Sankarsana cut away in many ways, The load that threatened to crush the Earth ;

172 Whom all the Vedas call Mukunda and Ananta, Verily Sri Chaitanya-Nityananda is the self-same Lord.

173 Sri Krishna-Chaitanya the life of Nityananda At Whose twin feet sings Brindabandas. (To be continued.)

Here ends Chapter Fifth entitled 'The eating of the cocked-rice of the pilgrim Brahman' in Part First of Sri-Chaitanya Bhagabat.

श्रीसञ्जनतीषणी

पञ्चविंशति वर्षः

श्री गोडवर्य गडः, गोविन्दः, ४३१, गैरावदः, १८४३ शकाब्दः

नवमी संख्या

वैष्णवानां प्रकारभेदः

पश्चेषपासनेनि पारिमापिकशब्दस्यर्थो-
पञ्चविंशतिरकी । स्यात्पश्चेषपासनामृते निर्भेदव्याप्तानु-
सन्ध्यानतत्यरतैव पश्चिमिता । अपमेव पञ्चेषपासकीयो
विचारः । निरकारमेव ब्रह्मन शक्षा खलु तद्यो-
पासनाः । अतः “साथकानां हितार्थाय ब्रह्मणेरुप-
कल्पे”ति पञ्चशुक्लवचनामुसारेण कल्पिताकार
निलगणात्तस्यैव भजनाचित्तशुद्धिभवेदिति । इयमेतो-
पासनी मायाकल्पा गुणात्मिका च । लामेव
कुव्वं ज्ञीवः क्रन्तचित्तशुद्धिं लभनानो ब्रह्मशानमेता-
प्रेतीते तेषां विश्वासः । सत्त्वगुणाश्रिता हि विष्णुं
सत्त्ववरजोमेश्वरगुणाश्रिताः सूर्यं सत्त्वमेमिश्वरगुणा-
श्रितास्तु गणयते रजस्तमेमिश्वरगुणाश्रिता हि शक्तिं
तरेगुणाश्रिता एव शिवमुपासते । एवमेव वैष्णवाः
सौरा गणत्याः शाकाः शैवाश्च पञ्चेषपासकाः
कल्पित साकारब्रह्म भजन्तश्चरमेऽहंग्रहोपासनामेवलक्षी

कुञ्चन्ते । एषां केचिद्विष्णुनव्वेण केचित्सूर्यमन्त्रेण
केचिद्वेषपन्वेण केचिच्छ किमन्त्रेण अन्ये तु शिव-
मन्त्रेण सिद्धिकामा उग्रासते । देवगन्तरपूजाऽपे पञ्चो-
पासनान्वर्गंना । इयं हि पञ्चेषपासनमूर्ता विष्णूभासमा
मायावाद एव । ईदूरेतोपासकोविश्वसिति जगदेत्र
मिथ्या । ब्रह्म मायाभिभूतं सज्जगत्यरिक्त्य स्वयं जीव-
इत्यमिमन्यते । सगुणपिष्णूग्रासनां कुञ्चतोऽस्य ध्रुमस्या-
पर्णमे ब्रह्मत्वसिद्धिरिति । एवं विश्वसन्तस्ते माया-
कल्पा ज्ञानादेत्र राधाकृष्णरो रामरूपं लक्ष्मीनारायणं
रूपे नृसिंहरूपं शालग्रामशिलादिकं पूजयत्पूर्वं पञ्चो-
पासकानामन्यतमा वैष्णवाइत्यमितीर्णते । परन्तु न
ते शुद्धवैष्णवा वक्ष्यमाणलक्षणाः । मामान्यवैष्णवाः
इति तेषां वैष्णवेषु परिवर्णः ।

शुद्धवैष्णवानान्तु स्वतन्त्र एव विचारः । प्रत्यय-
वन्त्स्ते श्रीमारतःनित्यंगुडनचिद्दन्त्वेत्रैः । प्रत्यय-
वन्तश्च ते वैश्वरिणैः श्रभगतोऽपाणिरादत्येऽर्जत्वे

“श्रीद्वाराहसनका वैष्णवः श्रिविष्णवः ।”
(प्राचीन)

चत्वार एव केवलाद्वैतवादनिरास्मकाः प्रथमा
स्तेषां विशिष्टाद्वैतवादिनोः द्वितीयस्तावच्छ द्व्युत-
वादिनस्तृतीयास्तु शुचाद्वैतवादिनश्चतुर्थो हि द्वैताद्वैत-
वादिनः श्रीमद्रामानुजमध्यविष्णुनन्याक्षरमुग्वाचार्याः ।
श्रीमन्त्तद्वैतवाचार्यर्दपि प्रागाज्ञायर्गा द्रूमे द्रूमोद्यायन
प्रभृतयोऽपि विशिष्टाद्वैतवादिन आभन ।

गौडीया हि ब्रग्रणः आन्नाय पारम्पर्यांगताः । इयं
हि तेषां प्रणार्ति आचार्यप्रधादत्तान् नाम संविलिना--

“परव्योमेश्वरस्यासीर्च्छुष्यो ब्रह्मा जगत्यतिः ।

तस्य शिष्यो नारदोऽभूद् व्यासस्तम्याप शिष्यताम् ।

शुक्रो धारमस्य शिष्यन्वं प्राप्तो जानावगेधतत् ।
 व्यासाहृष्टशुश्वरीक्षे मध्याचार्योमहायशः ॥
 तस्य शिष्यो नवरिस्तच्छिष्यो मात्रवद्विजः ।
 अक्षेष्ट्रस्तस्य शिष्योऽभूतच्छिष्योऽजयर्थकः ॥
 तस्य शिष्योजानस्तित्युन्नत्य शिष्योमहानिधिः ।
 विद्यानिधिस्तस्य शिष्यो गजेन्द्रस्तस्य मेवकः ॥
 जग्यथमांसु नित्यस्य शिष्यो यद्यगमध्यतः ।
 श्रीमद्विष्णुगुरुं यत्तु भक्तात्माहरीकृतिः ॥
 जग्यथमांसु शिष्योऽद्युद्ग्रद्वयः पुष्टं नयः ।
 व्यासनीर्पत्त्वात्य शिष्यो यश्चक विष्णुनेहिनाम् ॥
 श्रीमद्विष्णुप्रिस्तस्य शिष्योसंकल्पमात्रः ।
 तस्य शिष्यो मात्रवद्विजः यद्मांडिप्रवर्त्तिः ॥”
 श्रीमावथेन्द्रुग्निः श्रीमद्विष्णुपुरी तसेव कलि
 रावदावतारः श्रीष्टामवद्विष्णवाविहाराः श्रीश्रो
 द्विष्णुन्दरः स्वामिः ॥ यस्यानुनः श्रीन्द्रस्य
 द्विष्णवद्वयोऽप्तिः श्रीविश्र
 जायकामानाः शुद्धोऽप्तिः वहवस्तावद्विद्विष्णव
 चयाकामानाः सन्ति वैयां केचित्स्तामान्यवैष्णवः
 वद्वा व्यभिचारिणोऽप्तेष्णवः केचिद्वा तत्त्वमज्ञा
 यः सहजीप्रत्यया अविश्वासमुद्दृश्य रमिकाल्यां
 युकामाः क्रपायप्रिक्षिप्यप्राकृत्यान्मतुद्रयः जद्
 व्यादनतत्यतः केचित्पुनः शिष्यानुवर्त्तन भागवत
 ब्राह्मणेन वा निजलङ्घयोगाय कुटुम्बमणाय
 उत्तरतत्यगः परमायं पद्माकुर्वलोऽन्येतु कलक-
 भिनी प्रतिष्ठालोलुपाः काप्तये त वैष्णवोचितदेव्यादि
 ॥ रामानन्दाग्नि अन्तस्त्वयैष्णवाचाराः । सुविष
 म्मूनं वैष्णवग्रकाम्येदं ज्ञात्या शुद्धवैष्णवां रत्या
 वान्यदेष्णवान् कपटाचारान् वैष्णवास्पानवैष्णवान्
 वैर्तेऽभिज्ञाय वैष्णवावैष्णवविचारं कुर्वन्तु प्रार्थनेय-
 माकमितिशम् ।

श्रीमत्यगमहंम परिव्रजकाचार्यवर्य उँ विष्णु गाद श्रीमद्भक्तिमिद्वान्तपरस्वतीगोम्यापिवर्णाणां
चतुःपञ्चाशत्तम प्रकटोत्सवे नैमित्यागण्यस्थ परमहंम मठाश्रित सेवकवृद्ध म्यमर्पणे

नैमित्यपकृम्यम-मतवकः

जीयासुप्रेत्तरमद्गुणाद्या
हंसा: परिव्राजकवर्षरूपाः ।
श्रीमद्भिमिद्वान्तपरस्वतीति
प्रतीकृत्वामिमहायतीन्द्राः ॥ १ ॥

चतुरधिरसुपञ्चाशत्तमे व्यासपूजा
प्रकटविततभावाव्यवेत्सवे सद्गुहणाम् ।
परमपतिपठीर्पर्णमियारण्यसंस्थे
रुद्रवपदयुग्मे स्वर्पिता पुष्टगजिः ॥ २ ॥

क्षेत्रेऽस्मिन् मुरगिपुनकशुद्गात्रे
मेक्षार्थं दशशतयर्थं यज्ञम रम् ।
कुर्वन्तस्तदुदितस्तत्पत्रायितने
श्रीमद्भागवतमगुश्च शैनकाद्याः ॥ ३ ॥

सूर्यस्त्रिविलेक्ष्य ते मुनिगणा गोम्यामियर्थं तदा
पटप्रथप्रतिचादने कृत्यिष्ठत्योग्यतामाप्नुयन् ।
शुद्रस्तादृशोग्यताविरहितानस्त्रान्भवन्तोप्यहो
ज्ञात्वापारकृषाः कथाप्रचरणेऽरण्यं समासादयन् ॥ ४ ॥

हरिमकिकथाप्रचारकार्यात्
हृदयत्विविनाशनं विधाय ।
भगवां निजमक्तगक्षकाणां
महती व्यकुलयेहया सदाऽस्मान् ॥ ५ ॥

क्षेत्राधिवासी धरणीनिगूड़ं
द्रव्यं यथा ज्ञनुपर्याहशक्तः ।
अधेक्षजप्रीणनवुद्धिहीना-
स्तथा वयं नैमित्याहनोऽपि ॥ ६ ॥

कुष्णागणवैत्र पार्षदगणैस्तोर्पाटनोग्यिना
स्वर्वज्ञाभावन्तपर्व नैमित्याग्ने तर्तुप्रियम् ।
विष्णवेद्यद्वाजकर्मनिरते गवाह्नुद्विजेः श्रितं ।
भवत्यर्थमलातपेष्यमपलं प्राप्नु । प्राप्नु ॥ ३ ॥

भे वैष्णवाचार्ये गजने द्विगः
मूत्रादशीरुद्व नवंशजन्तनः ।
ते शानकाद्य इति धर्मर्थं शिता
स्त्र्यादशभूते हर्षयम्यविम्लते ॥ ४ ॥

श्रामस्य शुनिविशदकिगम्यु पूर्वे
गोम्यामी विशदयत्यस्तथैव यूपम् ।
विश्राणामपलकुलेषजलातां ते
श्रीमद्भागवतस्थापन्नामकाश्च ॥ ५ ॥

निरामकमणाद्र्वः सूतगोम्यामयभिता
गुणगणविशुगम्यमद्वार्णे ते भवन्तः ।
शमविजयविधानादवज्ज्ञानघतान
हरिचरित्कथायामेवपस्त्रानवेचन् ॥ ६ ॥

नैमित्यन्तस्त्रियमन्तेष्यम्य
स्तिकुरुठास्त्राद्विधिनेष्यमृषा ।
अद्यगद्वयं ज्ञानमुपैति सीपां
यद्यत्यच प्राकृवस्तुनो वा ॥ ७ ॥

अधेक्षजम्यामलसेवनादौ
ज्ञानं मनश्च विष्णुमुपैति ।
नैमित्यन्तस्त्रियपद्मासानां
भक्त्यादिदूरासुरनिर्मितानाम् ॥ ८ ॥

यासोनित्यकं उच्चितं प्रवेगान्
विगजये चन्द्रय चित्रवत् ।
दिव्यायहत्ता तरासंहदैरे
पत्रायमद्वक्तव्याययोऽविः ॥ १३ ॥

जिवेष्मः त्रादसुराविज्ञप्ते
भद्रमकावदैर्हण अविदैरः ।
भर्मदाजात्तं पत्रायत्तैरे ।
विनाशायामात्तं पत्रायत्तैरः ॥ १४ ॥

देवं पर्वत्यात्तं पत्रं
द्वारा तु नवैर्पत्रायत्तैरः ।
भव दृष्ट्वा त्युदात्तपत्रव
श्रवत्यत्तं पत्रायत्तैरः ॥ १५ ॥

ध्रं नद्वायत्तन्त्रनाममलं नामाद्वायत्तैरः
नाम्नात्तैरुक्तिन्द्रियं च भजत्ते भवत्यमर्हत्तत्ता ।
यन्त्रद्वयं तकोरि रात्तकट्टयैद्वच्चर्यत्तैरुद्वत्ता
वंश्य भ्रमुत्तत्ता नित्तमें गाम्नायमेद्वत्तकम् ॥ १६ ॥

महेन्द्रस्त्रे हेमपठ्यत्तिष्ठुः
श्राव्यत्तमूर्त्तिर्भिर्वत्तनश्च ।
कर्त्तुं मुदाप्तेषु भद्रत्तु निष्ठाः
पुरात्तयत्तेनात्ति तदाभ्यर्थत्तैरः ॥ १७ ॥

स्त्रमस्त्रो नैमित्तिः गजस्थ-
कृष्ण नुग्नं नभग्नाद्वस्त्रान् ।
पदात्तपः संस्थनां भरहट्टा:
पत्राक्तुवाः पुरतः प्रस्त्रुः ॥ १८ ॥

भेर्मास्त्रद्वानकवादभेदे
रन्त्रवतः परिष्ठत्तयप्रभूपाः ।
गौराङ्गमाहात्म्यमथ स्तुत्यत्तः
शरांसुस्त्र्यभेदता च कीर्त्तम् ॥ १९ ॥

भाष्टक्राम्मोजाहिर्गालिनमहामन्त्राठने
वदा दीक्षावद्वाः क्लचन जप्तादेन गगनम् ।
प्रसादस्याम्यादाद्वद्वद्वद्वद्वद्वद्वद्वद्व
दिग्नन्तं सुव्याप्तं परमसुपत्तमा विद्वधरे ॥ २० ॥

कुर्मीयाः शास्त्रज्ञाधर्तिकसुजनास्त्र भवतां
भ्रमश्रित्य दाषुश्चाणकाप्त्ये शोनकत्तले ।
परं गंगाद्वस्य प्रहृतमध्युरं प्रस्त्रं शुभदं
त्रित्यें देवतां तद्वद्वमन्त्रद्विस्पत्तम् ॥ २१ ॥

वय अुद्रा जीवा विकल्पकरणास्त्र भवतां
प्रभुवं न्द्रे दार्द्य हृदयकमालान्त्रितत्तुपः ।
सदा गंगाद्वद्वात्त्र रथमुख्यालापविवृगा:
न विद्वां प्रतात्तमें सुरांपुरद्वंसरमन्त्योः ॥ २२ ॥

राधाविनदोषवद्विवाम
कृष्णं प्रतिष्ठाप्य च नो भवत्तः ।
अनुत्तमन्त्राममत्ते तदेन्द्रू
राधाप्रदक्ष प्रणथस्य मन्त्य ॥ २३ ॥

लिता विभाति वृग्भानुमुच्च
सत्त्विभावमाप्तं समयस्मरणा ।
इति स्त्र्य तन्वमुद्वत्ते सद्वरे
वृग्भानुपुच्यपरविर्वहिभिः ॥ २४ ॥

पूज्यर्थं नमुचित्तमग्ना विहीना ।
दाना स्तो वयमपि वः प्रपूज्यत्तमादाः ।
स्वर्यस्वं ननु परिगृह्यन्तः स्वकोशं
पादाक्षं हर्च्चणश्च जोपयन्त् ॥ २५ ॥

परमहंसमठाश्रितसैवकैः
प्रचुरभक्तिभरणं सर्मद्वितः ।
प्रततन्त्रमप्यानन् पुण्यक
स्त्रवक्त एष गुरुप्रकटेत्सवं ॥ २६ ॥

ॐ विष्णुवाद परमहंस परिवाजकाचार्यवर्य अष्टोत्तरशतनश्रीश्रीमद्भूनिसिद्धान्त सरस्वती गोस्वामी महाराज के
चतुःपञ्चाशत्तम प्रकटोन्स्वोपलक्ष्मै नैमित्पारण्य श्रावणं इम मठ सेवकगण विचिन

नैमित्पकुमुमन्तवक

ॐ अहैतुक करुणानिलय ! परमहंस परिवाजकाचार्यवर्य ! इस विष्णुक्षेत्र में एक दिन प्रैनकार्द ऋषिगण ने हरिलोक लाभ के उद्देश्य से सहस्र वर्ष व्यापिनी यज्ञे श्वरगगधना में नियुक्त होकर तत्फल स्वरूप भागवतोत्तम श्रीमूरत गंस्वामी का दर्शनलाभ एवं उत्तमे परिप्रश्नाटक उपर्याप्ति करने की योग्यता का लाभ किया था । किन्तु हम जैन क्षुद्रजीवों के पक्ष में उस प्रकार यिपु उत्तरानसम्पर्क समन्वय रहना असम्भव समझ कर स्वाभाविक वरुणावश साक्षात्कार्तनभक्ति विग्रह रूप में स्वच्छाद विचरण करते करते नैमित्पारण्य में उपस्थित होकर स्वनः प्रवृत्तभाव से हमको हारन्त्य श्रवण कराकर हमार सशया का हृदय ग्रान्थ का आपने काट डाला है । आपकी अहैतुकी अमन्दोदयादया हमका व्याकुल किंग डालता है ।

हम इतने दिन से जड़ बुद्धिसे विष्णुक्षेत्र से चास करते आये हैं । अक्षेत्रज्ञ व्यक्ति जिस प्रकार सुवर्ण निधि के उपर उपर चल कर भी उसका सन्धान नहीं पाता, वेसंहो हम भी विष्णुक्षेत्र में निरास करने का अभिमान करते हुए भी विष्णुक्षेत्रस्य अधोक्षेत्र सेवा निधि का अनुपस्थान नहीं पा सकते हैं । किन्तु भगवत्प्रेरित होकर आपने तीर्थपर्यटन बहाने सपार्पद इन स्थान में आकर हम लोगों को सवेज की नरह अमूल्य भक्तिरत्न का प्रदान किया है ।

हे वैष्णवाचार्यवर ! हे गोस्वामिन् ! ब्राह्मण श्रेष्ठ सर्वयज्ञदीक्षित वेदवेदाङ्गनिपुण शैनकादि ऋषिगण-

ने श्रीमूरत गोस्वामी महाराज के निकट जिस स्थान पर भागवत धर्म में दीक्षित होने का आदर्श दिखाया है, वह यही देवता है । वह क्षेत्र अब तक दे पाई है । आप भी श्रीराम जी के प्रतापद्वारा नैमित्पकुमुमन्तवकुमुर गोस्वामी के अभिन्न विधि द्वारा में विशुद्ध ब्राह्मणस्य के तिकट नाप्रब्रह्म के मध्य ते भागवत कथा कोर्नन करने रे । किन्तु हम उन संपर्कगण के समान किमा भी योग्यता में सम्भव नहीं है । तथापि आपकी अहैतुकी कल्पा हम जैन अयोग्य व्यक्तिगण के उपर भी यथान्तर भाव से वर्षित हो रही है ।

यद्यपि हम नैमित्पारण्यवान्तियों का अभिनय करते हैं, तथापि इन्द्रिय विषयक ज्ञान में प्रश्नावित होते थे । किन्तु आपने यहां पर शुभ विजय द्वारा भागवत के इत्योर्बो की व्याख्या करते समय वह बतलाया है कि जहां ब्रह्मा के द्वारा सुषुप्त मनोमय चक्र को नैम भी कुरिएहन होता है, वही मुर्निगण पूर्जित पूत तपोमय बनभूमि नैमित्प है । मरुष वा इन्द्रिय ज्ञान जिस स्थान पर जाकर प्राकृत ज्ञानसीमा की अवधि का लाभ करता है । तत्संनिहित अयोक्षज की सेवा भूमि में मनश्वक या प्रकृति ज्ञान स्तर्य हो जाता है । जिस जगह पर कुर्दशन की नैमि कुरेठन हो जाती है, और श्रीमद्भागवत का सुर्दशन सर्वोच्चल भाव से विजित होकर चिन्मय वैचक्षण्यसम्पन्न वास्तवपदार्थानुसन्धान प्रदान करता है, उस स्थान को नैमित्पक्षेत्र कहते हैं । भगवान ने निमेषकालमें इस बन भक्ति विरोधी दानव दलका नाश किया था, इस लिये इस स्थान का नाम

नैभेयारंण्य है। यहां पर बलदेवप्रभु ने धर्मधर्वजिना का विनाश किया था। जहां पर विष्वविनाशन नूमिहंदेव का आवासक्षेत्र है वही अतिमेष्यक्षेत्र हैं। आपने यह सब बातें हमसे बताकर शराकृत विष्णुक्षेत्रका स्थलप्रकाशन कर दिया है, एवं धामाय गथयून्य होकर भावन धर्मचारणा शीनाम का अहैनुर्मी अवतारित उपासना में नियुक्त होने का उद्देश प्रदान किया है।

हे प्रभुगाद! आपने इस स्थान में जां पैदारं और अंदाय प्रकाशन किया है, वह अब तक और किसी आनादे ने तरी दिवकराया आपने इस स्थान में सद्गुनन महामहेत्सव मठ का प्रत्येष्टा और श्रीविष्वहार्भिष्यक के सम्प्रदान के लिये जब शायप्रवक्त्या नव आप इस पूतक्षेत्रके मैरुडा व्रायगो द्वारा नैमित्यन कुमुम मालाओं से विभूतिन तथा अम्बर्थैत हुए थे। आपने जब अपने प्रभु गजारुद्ध श्रीमगवान का अनुगमन किया था, तब वहुन स गज, अद्य, ऊंट, पैदल असंख्य भक्त विच्चयवर्ण की झटिगड़ों के साथ तथा नरह तरह के वाजों सहित अपने पीछे पौछ चढ़े थे। किननेही गजाओं ने आपका अभिनन्दन किया था किननेही परिणामों ने व्यागङ्गमगवान के सथ आपका भी महन्यकोर्नन किया था। वाम हजार से ज्ञा अधिक अक्षिक एकसाथ आपके ध्रुव्यमूर्ति ने निकले हुने मन्त्र से दीक्षित होरे थे। अग्रन अर्जितों ने विचित्र महाप्रसाद पाकर कण्ठ तक पूर्ण होकर गैर

कृष्ण की जयधर्वनि मे इसी विष्णुक्षेत्र में दिगन्तप्रान्तर निवादित किया था इस स्थान में किनने हो कुरीन धनी परेडेन पुष्टों ने अपने सुशील चरणच्छाया श्रेष्ठ का लाभकर गंगाकृष्ण प्रीति का मर्म जाना था। अहो, आपने इस स्थान पर त्रिम आश्वर्य का प्रकाश किया था। उम्मने देवता तक भी चमत्कृत होगये थे, अर हम शुद्धज्ञावा ने निहित होकर केवल आपके अपरिच्छिन्म महत्व विमुच्य तथा अदाय का प्रत्येक प्राण में अनुमति किया था। आपने इस स्थान पर श्रामिर गवायवनाद विश्वाम जा को अधिष्ठित करके श्रीगोरमुन्द्र के दिये हुए गथयप्रशंसा को असप्रेष्य चमत्कारता को प्रकट किया था। हमने से किसी ने भी अबने पहिये श्रामिरगङ्गा का नाम तथा उसकी कथा का अप्रण नहीं किया था। किसी को भी शीनाम का महिमा या प्रमगस चण्डिकार सीमा गथादास्य की कथा मत्कूप न थी। यहां पर जो ललितादेवी है, वे श्रामिरपार्यमानवी के लिये तनिय यद्या स्वरूप से इनने दिन से श्रोक्षा करती थीं। यह बात वार्यमानवा के अभिनव विश्रह स्वरूप आपने बनलाई है। हमारे पास एका कुछ युक्ता नहीं है जो आपका पूजा के विषय उपायन हा सकता है। हे प्रभु आप हमारा सर्वत्र अन्त्यमान् करके अपन पादाय में हमें आकृष्ट काजिदे यहा हमारी एकान्प्राप्तिना है; आप प्रसन्न हों।

श्रीनैमित्याग्नाम्भेत्रवासी सेवकवृन्द

परभांम परिवाजकाचार्य अप्येत्तरशतर्थी दीपद्रुक्ति निर्जान्न सरस्वति गोप्यामीजो महाराजके चतुःपञ्चाशत्तम
कुराविर्मावेत्सवोपलक्ष्मे श्रीव्यामपूजाकेदिन श्रीकुरुक्षेत्रस्थिति श्रीव्यामनोदीयमठाश्चताणका

कीर्तनारात्रिक

पर्वत भारत मागवत प्रसिद्ध सारांडवपार्थ मारथिते पदाङ्कु से पूत पाञ्चजन्य शहूधर्वनि निवादित श्रीगीतागान मुख्यमिति, यही प्राचीनतम धर्मक्षेत्र कुरुक्षेत्र युगयुगान्तर से विष्णु भक्तिके उपग्रान्तहृ से विग्राजित होता हुआ आ रहा है, उसको आज जिन्होंने यहां पर

प्रलुब रुप से सगम भक्ति प्रेम प्रवादिनी से प्राप्तित किया है, उन्हीं अवर्पितचर प्रेम रसस्मिन्क गैरेण्डु महाप्रभु के मनोऽभीष्ट परिपूरुष महापुरुष को कीर्तनारात्रिक द्वे द्वारा हम भजन करते हैं।

जिन्होंने स्वीकृत्प्रभु श्रीगोराङ्गमुन्द्र तथा गैराङ्ग

के अपने आदमो श्रीभक्ति विनोद प्रभु के पूनपदाङ्क का अनुसन्धान करते करते गैड्डूर्म से सपार्षद् इन्हीं दूर आकर शानीय अधिवासीगण को कुष्ठेत्र में श्रीकृष्ण चैतन्यदेव की शुभ विजय तथा उनकी महावदान्यन्त्रा की वात जनर्दन है। हम उसी महापुरुष को कीर्तनारात्रिक द्वारा भजते हैं।

कुष्ठेत्र में प्राची साम्बन्धी के तट पर श्वेतश्वर निवासी जगन्नाथ के भग्न में भक्तवत्सल श्रीकृष्ण-चैतन्य महाप्रभु ने श्रीजगन्नाथ को तीन दिन तक कृपा से संरक्षा था। यह वात यथापि प्राचीन ईतिहास ग्रन्थों में लिखी हुई तथापि अनेक इस विषयमें अझस्थे। जिन्होंने स्वीय प्रभुके प्रेम परवश होकर प्रभुके पदाङ्क का अनुसन्धान करते वरते श्वेतश्वर में आगमन कर कुष्ठेत्रवासी और तीर्थयात्रीगण को यह सब बतला कर कृतार्थ किया है, उन्होंने गैरप्रेमी महापुरुष को कीर्तनारात्रिक द्वारा भजते हैं।

जीन्होंने के प्रभुके पदाङ्क से परियून तीर्थ में महाप्रभु की विजयधर्जा गाड़ने के लिये कुष्ठेत्र में शुद्धभक्तविहार, श्रीव्यासगैड़ीप्रमठ, तथा श्रीगैर-राधाविनोद रामश्रोविग्रह को अधिष्ठित किया है। एवं सपार्षद् उपस्थित हीकर नामसङ्कीर्तन महामहेत्सव और प्रेमभक्ति सिद्धान्त सञ्ज्ञवनी धारा से सबजोवों को अभिषिक्त किया है, उग्हों गैर कृष्ण रस रसिक महापुरुष को कीर्तनारात्रिक द्वारा हम भजते हैं।

जिन्होंने अगणित भक्तगणके साथ कुष्ठेत्र में आकर असंख्य परिडत मण्डली मण्डित महासभा में श्रीकृष्ण चैतन्य देव की प्रेमधर्म की कथा का प्रचार किया है, एवं परिडत सज्जनगण के द्वारा विषुङ् भाष्य से जो पुष्ट माल्यादि द्वारा अभिनन्दित हुये हैं, उन्हीं चैतन्यमनोऽभीष्ट प्रचारक महापुरुष को कीर्तनारात्रिक द्वारा हम भजते हैं।

जिन्होंने स्वीयान्नरङ्ग भक्तगण के साथ सामन्य-पञ्चक में आकर अभिकारी भक्तगण के निकट कृष्ण-विरहविधुरा गोपिका शिरोमणि श्रीनृती राधाराती के दोर्यं विग्रह के अन्त में विनेद्रग्राम जी के साथ 'मिलने - विरहगाथा' की व्याख्या की थी और गैरप्रेमिक के हृत्य में किन प्रकार अकम्पात् राधाप्रेमांभेजसुवाम्युगाशि उद्गा होती है, उतके भी आदर्श का प्रदर्शन किया था। उन्हीं राधादयित प्रेमिक वाग्को कीर्तनारात्रिक द्वारा हम भजते हैं।

जिन्होंने मध्यवैदान्तिक व्रह्मग द्वारा धर्मक्षेत्र को फिर गीता गान से निरादित कराया था गैरागोविन्द प्रेमभजनगण के निकट सर्ववर्तनान् परित्यज्य इस श्लोक की व्याख्या की थी, और जिन्होंने फिर स्यन्तपञ्चक को विप्रलम्भ पावानु-सरणमधी भागवतीय गोपी गीतिसे मुखरित किया था, जिन्होंने राधागोविन्द प्रेमिकगण के हृत्य में कृष्ण विरहज विप्रलम्भ गीति की मूर्छना को जगा दिया था, जिन्होंने नित्यानन्द वलराम परमित तीर्थ में नाम प्रेम की वन्या लाकर गोरजन भक्तिविनोद प्रभु की मनोऽभोष्ट पूर्ति की थी, उन्हीं वदान्य शिरोमणि महापुरुष को हम कीर्तनारात्रिक द्वारा भजते हैं।

हम यथापि अत्यन्त दोन हीन हैं, तथापि चिद्विलास-सरस्वती की माहात्म्य रूप आकृत्यो विद्या ने आज हमारी जड़तायुक जिहा को चञ्चल बनाकर उसमें खुजली पैदा कर दी है। जो कोर्तनीप्रसादाहरि इस युगर्मप्रचार के लिये मूर्तकीर्तनाखण्ड-भक्ति रूप से जगन् में प्रकट हैं, उन्हीं कीर्तनभक्ति-विग्रह श्रीभक्ति सिद्धान्त सरस्वती की हम कीर्तनारात्रिक द्वारा भजते हैं।

श्रीकुष्ठेत्रस्थित श्रीव्यासगैड़ीप्रमठाश्रितगणका कीर्तनारात्रिक।

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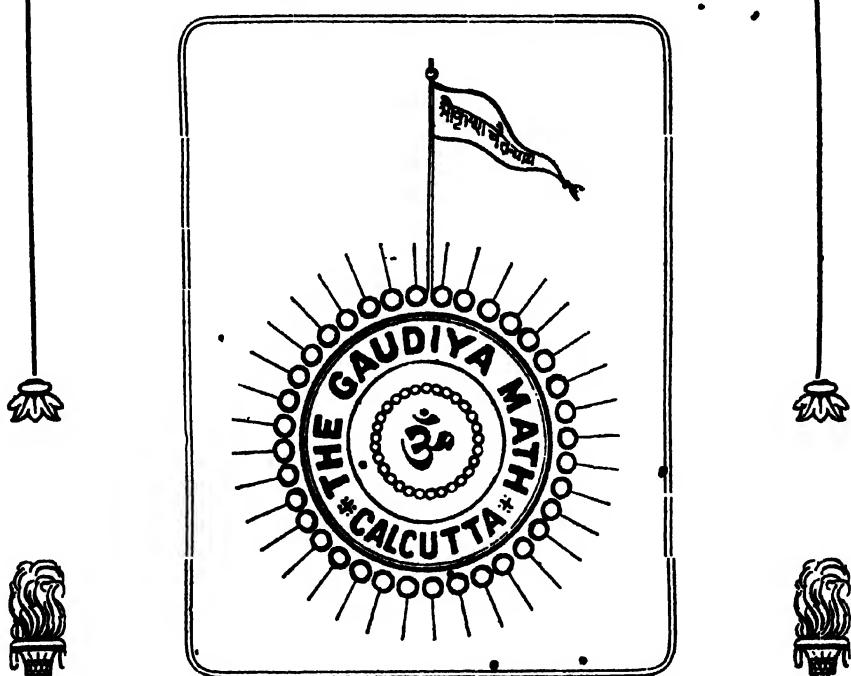
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NO. 10.

Transmigration of Souls.

(By Nimananda Das Adhikary B. Ag., B. T.)

THE theory of transmigration of soul is the special feature of Hinduism and it distinguishes it from the other two religions—Christianity and Mahomedanism. In explanation of the diversities of the world this theory is propounded. The current idea about it is incomplete and, in many respects, erroneous. To remove this wrong idea we propose to discuss it in the light of the teachings of Sri Gaur Sundar.

As the knowledge of the subject is hinged on the knowledge of the soul that is supposed to migrate, we would first endeavour to find out what this soul is.

This is the subject upon which the

philosophers of the world are racking their brains. And the result of this racking of brains is confusion. Everybody tries to interpret it in his own way, in the light of knowledge he has gathered by means of his senses, without caring at all for the श्रीतवाणी or revelation as recorded in scriptures. Then we try to bring our intellect to bear upon a region where our intellect cannot go, such a confusion is but inevitable. The result of this confusion is obvious. We have lost the substance and are running after the shadow. In German folk-lore a story is narrated about a man who lost his shadow. Ah! the man was in a bad plight. He lost all, and was deserted by his friends.

and relatives. Now what are we to think of men who have lost, not the shadow, but the substance? There may be some hope for a man who has lost the shadow and has retained the substance. But what hope can there be for a man who has lost the substance and has retained the shadow? Quite an overwhelming majority of us, consciously or unconsciously, are running after the shadow, and are suffering all the more for that. We identify ourselves with this body, and madly run after the gratification of material senses. We look upon worldly enjoyment as the only object of our life, and care to live only for it. Herein we mistake. Instead of rendering dues of Cæsar unto Cæsar and dues of God unto God, we are rendering dues of one to the other who has no claim over them. We are mistaking the pleasure of the body and the mind for that of the soul. The latter is different from and far above the former. It has pleasures of its own, and they cannot be obtained and should not be sought for in this material plane of existence. All our material quests bring untold miseries on us, and the highest good (?) that they propose to achieve defeat its own purpose. Hence in the Bible it is written, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away,

and the lust thereof: but he who doeth the will of God abideth for ever,"—Jhoa, Chap 2.

What is the revealed truth about our real self then? Vaisnavism has shown from our scriptures that our real self or the soul (आत्मा) is a differentiation of the esoteric super-*prakriti* and as such it is, in constitution, the same as his Lord Vishnu, whereas the not-self—the body, the mind etc. as they are at present, is a differentiation of the *a-chit prakriti* which is the perverted reflection of the *chit prakriti*. The former, the real self is ever spiritual and the latter, the not-self—is ever material. The difference between these two kinds of manifestations is such as admits of no mutual partnership under any law of human conception. Yet under Providential dispensation the impossible has been made possible. *Chit* and *a-chit* now function together as a single whole. But none the less the difference is there. Though ignored, it has not been obliterated so as to end in material triumph, in negation of any spiritual necessity.

The real self coming of its own accord to manifest in this *a-chit* world, has been compelled to put on two mortal garments— one physical and the other subtle ; and thus crippled by Maya, it ceases to function in the *chit* world and roams in this *a-chit* one as a helpless entity in various forms. Forgetful of its celestial character, it now runs after

material achievements that constantly allure it but fail to bring it permanent relief when obtained.

Now does the soul migrate? The answer is in the negative. It does not migrate, and it cannot migrate. 'स्वरूपेते सबार हय गोलोकेते स्थिति'—In self all exist in the *chit* world, *goloka*. As real self, the soul is ever unchangeable and cannot admit of such changes as deaths and births. The latter cannot work out any change in the spiritual character of the soul. For instance, a man in the running train is said to perform a journey from one place to another. But the man does not actually move himself to go the way. It is the train to which is due the locomotion, and the journey that it makes is simply ascribed to him. So is the case with our soul, the real self. The changes wrought by deaths and births are ascribed to the soul although it has itself nothing to do with them. And the cause of this ascription is our ignorance. Duped by Maya we forget our own self; and, in ignorance thus imposed on us, we say "I am migrating, he is migrating, the cat is migrating, the tree is migrating and so on."

But at the same time we cannot deny the existence of such phenomena as deaths and births; we cannot say we are not migrating. If our real self does not migrate, it must be something else. And what can this something else be? It is our apparent self. Our

apparent self is responsible for this function, and we wrongly hold our real self responsible for its doings. All that we do as this man and as that woman, as a Hindu and as a Mahomedan, as a cat and as a dog, as a tree and as a stone, are the doings of our apparent self, our real self having nothing to do with them.

Now what is our apparent self? It has been made clear that Maya, although she has extended her sway over the real self of a बद्धजीव (Jiva in bondage of Maya), has in no way entered into its composition. But the apparent self or rather its component factors, the present body and the mind are entirely composed of Maya or the matter. How, then, the body and the mind which are जड़ or *achit*, devoid of any animation, have come to be animated. Whence is their animation? In fact they are inanimate; and their animation comes from their being in close proximity to the real self. So long as the real self inhabits them, it animates them with its own animation. For instance, if a crystal be placed near a rose it will be tinged with the colour of the rose. Put as soon as it is removed away from the rose it assumes its own colour. In the same way the body and the mind are animated with the animation of the soul or the real self and appear as a distinct entity with an ego.

As soon as the soul is set free from

them, they return to their own nature. A further scrutiny will disclose a fact, that, of the body and the mind, the body is merely a tool in hands of the mind and enables the latter to function in this gross material world. The mind with the soul's animation is then the apparent self that migrates.

What does make it migrate? It is *jīva*'s own karma or action. The apparent self being the handi-work of Maya, falls an easy prey to her temptations, and acting up to these temptations it does certain things the resultant force of which propels it for fresh, and very often entirely new actions which necessitate new births for their accomplishment. Thus action begets action and birth begets birth, and the *jīva* is kept perpetually moving on the wheel of births and deaths. He *jīva*, who is a man now, may, by his own action, be born again as a cat, and vice versa. One birth controls another; and they are just in measure with one's own *karma*. This is the law of Nature that governs our births in this world. There is no modification of it, and there is no flying away from it. It is irrevocable and irresistible. From the highest man to the meanest protoplasm, nay, the most trifling sand grain are all bound by this law.

Now, one question that may naturally arise in our mind is--what *ka* did the soul do in its pre-mundane existence, and what bad deed could it do

then that made it fall into this unhappy realm? The existence in the soul itself, of an innate tendency to do wrong is quite incompatible with the absolute purity of the soul itself. But the cause must be there in the soul itself. There lies in the soul some constitutional defect, and not any material external circumstance that is responsible for its worldly migration made up exclusively of *chit* element or *atmic* principle, the soul is free from all material impurity. But being *anu-chit* or a minute particle of *chit* it must, like the spark of a fire, have the defect due to quantitative smallness. Owing to this permanent defect the soul may, in exercise of its own free will, come to be tempted by Maya or the *a-chit* world. It may, if it like, as well enter into *chit* world or the 'Kingdom of God' and remain there forever in the service of its Lord, Krishna, without any fear of being tempted to journey world-ward. Hence in the scriptures the *jīva* has been described as *takustha* (तकुष्ठ), capable of functioning in both the *chit* and the *a-chit* worlds, and as such, its original place of abode has been located in the meeting line of these two worlds where it gets the option of deciding for one or the other of them. When it decides for enjoyment it becomes enslaved by Maya. Its decision for enjoyment of the material world is the first crime committed by *jīva* against Krishna that earns for it

as punishment this perpetual bondage of Maya.

How does the apparent self migrate? It is clear from what has been discussed hereto that the apparent self propelled by motives commensurate with its perverted ego, establishes, as enjoyer, wrong connection with matter, which results in certain actions, on its part, to the fruit of which it is inextricably bound. It must reap as it has sown. The *karma* or action of one birth shapes and controls that of another. The subtle body or the mind stores up the seeds of actions of one birth in a subtle form and carries them over to another. These seeds of actions not only decide what sort of body the apparent self is to have in its next birth, but chalks out a new line of action to be followed by it in that birth. Thus action begets birth and birth begets actions; and there is a never ending succession of births and deaths as waves in the continuous stream of actions. This is the inexorable and inflexible law of *karma*. This apparently never-ending line of actions is arrested when the *jīva* returns to itself and takes to the service of his Lord, Krishna. Such a returning is possible only by devotion to Krishna (कृष्णभक्ति) and by no other means. On the strength of devotion he ceases to be allured by the material pleasures of the world, and follows a new line of action which, being divine in character (हृषीकेश कर्म) does

not only not become the cause of further births but automatically overcomes the intensity of actions of past births. This is called, salvation (मुक्ति). It means, on one hand, the complete dissociation of the soul from its material deflections resulting in a complete cessation from the pursuit of worldly enjoyments, and on the other, the attainment of the service of Lord Krishna eternally existing with Him as His associate in His eternal abode, *Baikuntha*.

Now, what becomes of the other people who follow religious practices other than कृष्णभक्ति? In the Geeta Lord Krishna says that the devotees of gods and goddesses attain the region where gods and goddesses live (देवलोक) the devotees of the manes (पितृ) attain the region inhabited by them (पितृलोक) the devotees of genii (भूत) attain the region inhabited by genii (भूतलोक), and His devotees attain the region where He lives (ब्रह्मलङ्घ) *. Of these four regions, the first three, the *devaloka*, the *pitriloka* and the *bhutaloka* are the subtle manifestations of matter where the denizens reside and enjoy for a time pleasures proportionate to their virtues acquired in their mundane existence. At the end of this time, however they come again to be born in

*यान्ति देवताः देवान् पितृन् यान्ति पितृवताः । १०
भूतानि यान्ति भूतेष्या यान्ति महायज्ञोऽपि मां ॥ ११
गीता

this physical world.* The other *Krishnaloka* is a *Chit* manifestation situated beyond these material regions where from no return to these material regions is possible.* With the attainment of this region all our pain and sorrow that naturally accompany our mundane lives come to a close.

About the followers of *juana* cult who call themselves Brahma Srimadbhagabat says that they, with great pains, soar upto a very high region (ब्रह्मलोक) where they, for want of *Krishnabhakti* cannot get a footing but there from they fall headlong down again to be born in this world. This time they are made to be born as apparently inanimate objects like a stone or a tree on account of the fact that they, in their endeavour to attain extinction (निर्वाण), assayed to obliterate the three eternal principles of soul-manifestation, namely, knowledge (ज्ञान), the knower (ज्ञाता) and the knowable

(ज्ञेय). The punishment thus inflicted is just commensurate with their foolish deeds.*

About the *yogins* mention is made in scriptures that one class of them, by their attachment to *Paramatma*, go to regions like *Maha* (महः), *Juana* (जनः), *Tapa* (तपः) and *Satya* (सत्यः), enjoy there for a time pleasures proportionate to the degree of their devotion, and then return to this physical world to be born again in higher circles of men;† and that a misguided class of them, aiming like the misguided class of *juanins* at extinction (निर्वाण), go to *Brahmaloka* and fall therefrom on this physical world and begin their life a new from the so called inanimate object (स्थावर) like a stone or a tree.

The popular belief current among the Christians and the Mahomedans is against such a doctrine. They commonly believe that this world has been created by God once for all. The diversities, that are visible here, are all of His

*जैविद्या मां सोमपाः पूतपाणाः
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मशन्ति दिव्यान् दिवि देवभोगान् ॥
ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणेषुप्ये मर्त्यलोकं विशन्ति ।
एवं त्रयी धर्ममनुप्रपत्ता
गतागतं कामकामा लभन्ते ॥—गीता
न तद्वास्यते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्त्तन्ते तद्वाम परमं भम ॥—गीता

*येऽन्ये उरविन्दक्ष बिमुक्तमानिन्
स्नाय्यस्तमावादविशुद्ध बुद्धयः ।
आत्मा कृच्छ्रेण परं पदं ततः
पतन्तयऽधोऽनाहृत-युभ्यदङ्गयः ॥ भागवत ।
भुक्ति मुक्ति वाष्णवे येऽ काँहा दुहार गति ।
स्थावर देह देव देह येषु अवस्थिति ॥
चैतन्यचरितामृत ।
+योगस्य तपसश्चैव न्यासस्य गतयोमलाः ।
महर्जनस्तपः सत्यं भक्तियोगस्य मद्रतिः ॥
—भागवत ।

making. *Jivas* take and can take initiative in any action only after they are born in this world. They will be made to gather the fruits of their actions done only in this life. On the day of judgment they will be called upon by God to answer for their actions in this mundane existence. They will be rewarded or punished according as they did good or bad while on earth.

If this be the fact, then there is much room to talk of divine injustice.

Equity demands that all souls ought to have been afforded, at the start of their respective mundane careers, equal opportunities to carry out the orders of God before they are called upon to answer, in common, for their violation or partial execution of them.

Again the Mahomedan *rhoo* and the Christian soul are not the equivalents of the Hindu *jiva*. The *jiva* as has been said before, is a distinct and specialised part of God and is completely free from matter which, under no condition, not even when it seemed to be bound down to this physical world by the shackles of Maya, can enter into its composition, and once elevated to that eternal region, the *Baikuntha*, it ceases to respond to the impacts of Nature (प्रकृति). The *rhoo* or the soul, on the other hand,—the *rhoo* and the soul are the samething—although a distinct entity, differs from God, its Creator, not only in quantity

but also in quality ; and carrying, as it does, the impressions of its mundane existence as a human being even after resurrection, it must be said to have, in its composition, the element of matter which only can receive and carry such impressions. The hold of matter on the *rhoo* or the soul is distinct up to the *behest* and the *dajak* or the heaven and the hell where the latter is made to enjoy or suffer according as it did good or bad actions in this physical plane. And beyond these regions there being no other region of pure consciousness, an existence of a pure, unalloyed soul is out of question. And if so, a soul can never be expected to approach and meet God in His plane of pure existence and render Him pure and unalloyed service as His eternal associate and servant.

We must, therefore, look for either imperfect revelation or wrong interpretation or for both. In fact, both are possible. The first ; because the revelation of God's wisdom is made according to the spiritual fitness of those to whom it is made. Hence Christ and Mahommed are known to have told their respective followers that there remained much more than what they were made to know. The second ; because only those, who are sufficiently spiritualised to be in direct communion with God, know "the ways of God, and can correctly interpret scriptures that embody His injunctions.

Of every religion the followers are divided into two classes, esoteric and exoteric. The esoteric section are sufficiently spiritualised to understand the prophet or the guru ; and their number is very small. Time rolls on, their number becomes still smaller and smaller till it comes to nil. And as the number decreases spiritual adulteration increases till at last the truth is entirely lost sight of, and the religion becomes irreligious. The followers now fight more for the sake of the name of the religion than for the truth it teaches ;

they fight more for the shadow than for the substance. They begin to twist and torture the sacred injunctions laid down in the holy scriptures and to serve their selfish ends, try to bring out a meaning that these do not and cannot mean.

The most astounding and inappropriate rites that are now associated with our own religion are but results of flagrant violation of sastric injunctions ; and for this none but the present so called gurus or rather the spiritual babblers are mostly responsible.

Offering for the Worship of Sri Sri Vyasadeva

(Continued from page 208, February, 1928)

MY MASTER,

But notwithstanding all this, God never for a moment abandons the *jīva* to sufferings that are brought down most deservedly upon himself by his aversion to the service of the Absolute. The sufferings themselves are a further proof of His infinite mercy and have really been ordained with the purpose of enabling the fallen *jīva* to realise once again his real nature by this experience of the logical consequences of his egoism and consequent unwillingness to recognise the superiority of the Supreme Lord in the scheme of existence formulated by himself. By such sufferings

he is mercifully reminded of his utter helplessness and insignificance in the presence of the Absolute.

MY MASTER,

God is not so cruel as to wish to end our sufferings by depriving us of our freedom and thereby transforming us into the pampered hangers-on or the slaves of despotism.

MY MASTER,

God is infinitely merciful. He is not a mere abstraction. Neither is He an object of our selfish enjoyment, that is to say, subordinate to our pleasures. Both of these views err in postulating a strictly limited existence for the unlimited. As

a matter of fact, by no process of reasoning, that is open to our limited understanding in the fallen state, can we attain to the Real and Absolute Truth. All fallen *jivas* are necessarily idolaters or worshippers of the materialistic, limited, everchanging, creations of their erring, material minds. And, therefore, we should discard once for all those inconclusive speculations that represent God as a mere abstraction or, even as a mere tool for the furtherance of our sensuous enjoyments. We are sure to fail in realising His infinite mercy if we adopt either of the above views.

MY MASTER,

God has a real Personality, a real specific form of His Own, and at the same time, He is always present in us as the All-pervading Over-soul. But He is always unlimited and, therefore, His real face is in no case visible to our limited vision. Our limited fallen state and this material world are related to God and the Kingdom of God as darkness to light. Our knowledge in the bound state is not only ignorance of the Truth, but a positive hindrance to its realisation.

MY MASTER,

God does not wish to abandon us to our self-elected sufferings. Neither does He wish to curtail our freedom. He has, therefore, desired that this limited universe itself, our prison-house, should help us in regaining our lost and for-

gotten natural state of pure spiritual existence. But He has not been content with providing only this negative help. He has also provided positive and direct assistance in the shape of the scriptures and the exponents of those scriptures in the shape of His devotees who come down to us and preach as well as live the scriptures.

MY MASTER,

The Scriptures themselves fall into two distinct and mutually exclusive classes viz., the spiritual and the non-spiritual, corresponding to the divisions of transcendental and material worlds. In the matter of the scriptures also we are, therefore, free to choose between the true and the false. The Scriptures therefore, appear to those, who cannot grasp this distinction between the spiritual and the non-spiritual, as being self-contradictory.

MY MASTER,

But the scriptures proper, the spiritual scriptures, have come down from God through Sri Brahma the first of *jivas* to receive them and Sri Narada to Sri Vyasadeva who sifted the spiritual from the non-spiritual scriptures, with which they had become mixed up.

MY MASTER,

Sri Vyasadeva teaches us to follow the श्रेत्रकथा the method of submissive acceptance of the spiritual enlightenment from the Guru if we want to really understand the spiritual scriptures. We

are directed by him to receive the Word of God from the Acharyya in the regular chain of preceptorial succession, to which he himself also belongs, by absolute submission to the preceptor. We cannot serve both God and Mammon.

MY MASTER,

The first step to be taken on the path of spiritual discipleship is to believe in these declarations of Sri Vyasa-deva. It is by no means blind faith that is demanded. The alternative methods and their rationale are placed clearly before us. The two methods are (1) the method of submission, the *श्रावण्या*, and (2) the method of empiricism, the method of working up with the help of our present limited intellect from the known to the unknown and now inaccessible from the material and limited to the spiritual and unlimited. Sri Vyasa-deva recommends and expounds the former of these two methods.

MY MASTER,

As a matter of fact the Acharyya is really the God-head manifesting Himself to "bound *jivas* in order to teach them the Truth. God Himself is the only Teacher of the Truth. God teaches us the Truth in two distinct roles, *viz.*, as Sri Krishna, the Supreme Lord Himself, Who is to be served by us, and as Sri Baladeva, the Embodiment of this service of Himself. Sri Krishna Himself is the Teacher of the Word as Supreme Lord Whom we all should serve.

Sri Baladev prabhu is the Teacher of the Word as Embodiment of the service itself. Sri Ananta is the manifestation of Sri Baladeva Prabhu eternally employed in singing the praise of the Lord. The Word of God manifested by Sri Brahma, Sri Narada and specially by Sri Vyasadeva to us, bound *jivas*, is a tiny offshoot of the mighty stream that is ever issuing out of the thousand mouths of Sri Anantadeva. Sri Nityananda Prabhu is identical with Sri Baladeva. The Acharyya is the manifestation of Sri Nityananda Prabhu; of Sri Baladeva, who is the Embodiment of the creative energy of Sri Krishna the Supreme Lord, and the Supporter of all existence.

MY MASTER,

You are the Acharyya in the preceptorial succession of the Srauta School. You are the manifestation of Sri Nityananda Prabhu Who is the same as Sri Baladeva, employing yourself in carrying out the wish of Sri Gaurasunder.

MY MASTER,

They are utterly mistaken who suppose that the Acharyya is not under the necessity of strictly following the rules that are laid down in the scriptures for the guidance of all *jivas*, that he may in fact even transgress against them at his sweet pleasure. This error is due to the fact that we bound *jivas* have absolutely no idea of the nature of the free and directly loving, service of the

Lord, which is the only eternal function of the Acharyya. The free service of Sri Krishna is in fact the perfect fulfilment of the Law. The Acharyya follows the letter as well as the spirit of the Law. He never transgresses against the Law.

MY MASTER,

There are, indeed, pseudo-acharyyas who under the pretence of the free service of the Lord actually transgress against the rules of the Scriptures.

MY MASTER,

Your life is a continuous and strict fulfilment of the spiritual scriptures. The spiritual scriptures themselves, are indeed, the best testimony of the truth of your office as the undoubted Acharyya of the Sravata School.

MY MASTER,

We, therefore, truly worship in you Sri Vyasadeva who manifests to this world the spiritual scriptures separating them from the non-spiritual scriptures.

MY MASTER,

Mahaprabhu Himself holds the worship of the Acharyya as identical with the worship of Sri Vyasadeva. But you are greater than Sri Vyasadeva.

MY MASTER,

We realise in you the Sri Gurudeva of Sripad Biswanath Chakravarti Thakur's famous octade addressed to the Guru, who is the same as Sri Nityananda Prabhu engaged in the direct service of the Lord.

MY MASTER,

But all this, although conclusive, is but external testimony regarding your transcendental nature for the purpose of convincing bound *jivas*; and this indirect method is necessary because no bound *jiva* is privileged to see you as you really are. Those alone who by the grace of Sri Krishna submit to your holy feet are thereby enabled to know truly a little, although only very little, of your real nature. The little they are enabled to know is, however, amply sufficient to clear up all their doubts. They are enabled to know that you are the manifestation of God Himself exactly as we find it laid down in the scriptures; that by serving you they serve God; and that by submitting to you they only submit to God. They are enabled to recognise that such service is the eternal function of their true selves. All this is revealed to them in such manner as to leave no doubts in their minds regarding their absolute Truth.

MY MASTER,

May we continue eternally to worship your holy feet and proclaim the constant and absolute necessity of such worship of you for all *jivas*, bound as well as free. It is the only means whereby the bound *jiva* can be freed from the fetters of Maya and so made conscious of his natural and eternal function viz. the service of God. The worship of your holy feet is no less neces-

sary for free jivas in as much as the neglect of it is sure to hurl them at once into the clutches of Maya.

MY AFFECTIONATE AND DIVINE MASTER.

It is so because you are the Associated Counterpart of the Lord Himself. You are the Embodiment of the service of the Lord. You are Sri Nityananda Prabhu, Sri Baladeva, Sri Krishna Himself in the Form of His own servitor. The Lord serves Himself in order to teach us how to serve Him. We have no power of our own wherewith we can serve God. We can only have the inclination. As soon as we are inclined to serve the Lord, the Lord at once confers His service on us by directing us to the shelter of your holy feet. We obtain the power to serve the Lord and the service itself from you because it is only you who can directly serve the Lord. You are our only Support whether we are conscious of it or not. The ignorance of this relationship is the cause of our bondage. If we want to serve the Lord without His help, is not such foolish arrogance a proof of our ignorance of the real nature of the Absolute ?

MY MASTER,

We know that you have come into this world in order to carry out the wish of Sri Goursundar who is no other than Sri Krishna Himself. It is the wish of Sri Goursundar to re-establish the Divine Varnasrama Dharma as dis-

tinguished from the system of *caste* in order to restore real harmony to this world. The whole world is sick at heart and has lost all confidence in itself and has been looking forward to the coming of the Peace-Maker

My MASTER,

The spiritual Varnasrama Dharma has nothing to do with any system, social or political, of this world. The Sanatan Varnasrama Dharma is the Divine institution established by Sri Krishna Himself for the spiritual benefit of the unslaved *jīva*. It is the theme of all the scriptures and is embodied by Sri Sanatan Goswamin under the direction of Mahaprabhu Himself in his great work treating of the rules for the guidance of the spiritual community of the Vaishnavas. The study of the works of Sri Sanatan Goswamin and Sri Rupa Goswamin Prabhus have been utterly neglected for too long a period and the so-called followers of Sriman Mahaprabhu have everywhere acquired an unenviable reputation for this utter and profane disregard of all shastric rules.

My MASTER,

It was Thakur Bhaktivinode, entered into eternal *līlā*, who, as the pioneer of the present movement for the purification of the Sanatan Dharma and making it conform to the teachings of Mahaprabhu Sri Chaitanya Deva, for the first time in the present age, drew

the pointed attention of all persons to this cause of the degeneracy of the Vaishnava communities that professed to be the followers of Sri Goursundar. Thakur Bhaktivinode gave his life to the publication of a very large number of remarkable works, in which he has described the Sanatan Dharma, both its doctrines and practices, as it is found in the writings of the associates of Mahaprabhu Sri Chaitanya and their strict followers. Thakur Bhaktivinode made the remarkable prediction that the Divine Varnasrama Dharma will be re-established in the near future by a great personage endowed for the purpose with the power of God Himself.

MY MASTER,

This prophecy is being fulfilled before our very eyes by yourself and your associates acting under your direction. It is not possible to go into further details of this great subject at this place. But we have no doubt that the institution is bound to be recognised as Divine and as offering a complete solution of all the troubles of the world, by

all impartial persons who give it a patient hearing and are prepared to recognise and accept the Truth when it actually makes its appearance, undeterred by considerations of caste, creed or colour, or by any considerations of profit and loss in the worldly sense.

MY MASTER,

The re-establishment of the Divine Varnasrama Dharma which is inevitable and is even now making rapid progress will make real spiritual society again possible in the world. There can be no real harmony except on the spiritual plane. I, therefore, lay myself completely at your holy feet to be employed in the way that is pleasing to you for the furtherance of the wish of Sri Goursundar.

I am, most affectionate and
Divine Master,
Your eternal and humble
servant.

NARAYANDAS ADHIKARI.

10-2-28.

The Special Characteristics of the Acharyya.

By PROF. NISHI KANTA SANYAL M. A.

THE practices and utterances of this truly transcendental teacher of religion are so strikingly unlike and so emphatically opposed to the spirit of all the current notions and activities of the world of today, but are withal so cautiously and so reverently broad-based on the highest teachings of the whole body of the scriptures of this country, that they have already most powerfully agitated religious opinion all over India and are bound to compel even the most thoughtless to pause and reflect. Sri Paramahansa Thakur has astounded everybody by the declaration that his practices and teachings are identical with those of the Vaishnava teachers of old and strictly in conformity with the teachings of Mahaprabhu Sri Chaitanya. Or, in other words, what appears to us to be so profoundly and aggressively original as he tells us, is nothing but the old, eternal and universal religion in its pure form.

The distinctiveness of Srila Siddhanta Saraswati Thakur's teachings and practices is all-pervasive and may be illustrated by a few concrete examples. This is, for instance, what "Paramahansa Thakur says regarding 'Truth': 'Donot try to discover the nature of 'Truth' by the exercise of

your imagination. Donot endeavour to attain to the 'Truth' through experience of this world. Donot manufacture 'Truth' in order to satisfy your erring inclinations, nor hastily accept as the truth anything for the reason that it satisfies such inclination. Do not regard as 'Truth' anything that has been 'built up' by, or has the 'support' of, a majority of people like yourself;—nor as un-Truth anything that is 'rejected' by the overwhelming *majority*. According to the scriptures there is to be found hardly one in a crore of human beings who really worships the Truth. That which is proclaimed by the united voices of all the people of this world as Truth *may* turn out to be false. Therefore, cease to confront the Truth in a challenging mood. The Truth is not brought into existence by such arrogance. One has to approach the Truth in the spirit of *absolute* submission. It is necessary to listen to Truth. Truth is self-revealing and it is only when *It* is *pleased* to reveal Itself that the real nature of the Truth can be known to us, and not otherwise'.

The conduct of this great teacher of religion corresponds to his teaching in all its minutest details. In his personal conduct he never deviates by the

breadth of an hair from the Truth of Srimad Bhagabat to please any individual or body of individuals. He always tries to please only God in the manner that is laid down in the Srimad Bhagabat. It is in this sense that his conduct is super-human. He also never countenances the slightest deviation from the Truth in the most eminent, or dearest and nearest, persons ; and holds every single word of the Bhagabat to out-weigh the opinion of all the people of the world. He does not admit that all thinkers or religionists are approaching the Truth by diverse ways. On the contrary he holds that all so-called truths that pass current in the world, point only to a limited ideal formulated by the imagination and are really *un-truths* and, as such, *positive* obstacles in the way of the realisation of the Truth. This would most certainly seem to be opposed to the judgment of the modern world.

Srila Paramahansa Thakur's teaching and practice regarding right and wrong are opposed to all accepted ethical conclusions. He says that the so-called ethics of those who are averse to God stop dead before the transcendental conduct of the devotee of God. The ethical law of the devotee is exclusive devotion to God. The moral codes of utilitarianism or idealism are made by man whereas the holy feet of the Lord are the eternal fountain-head of the law of the devotee. Our empiric

knowledge judges of right and wrong by the measure of the highest point of view that is attained by it ascertaining effort. That which is regarded by it as right or wrong from that distant point of elevation is accepted as the ethical code of this world. Such a code is liable to modification in accordance with the length of vision of the legislator. All worldly morality is confined within the four corners of human knowledge and moves up and down with the varying height of such knowledge. Too often we confuse this man-made ethics with spiritual religion. But religion is not general knowledge or mere morality. Under the impression that this morality is identical with religion we are led to regard as religious such activities as *yoga*, vowed-observances, asceticism, fruitive works, empiric knowledge—service of the poor—of society—of country—of brutes—of the body—of parents, etc. But every one of these is an instance of the moral law concocted by the imagination of man. This concocted ethical *religion* (?) bears the name of *Smartavada* (स्मार्तवाद) 'canonical creed' in this country. But the law of the devotee possesses such wonderful power that, these improvised ethical rules are completely neutralized in its presence. The devotee knows the feet of the Lord as higher than all other things. The law of the devotee may be compared to the downward rush of a mighty river that sweeps away in its

irresistible progress all the ethical speculations of this world like bits of flimsy straw lying athwart its course relegating them to their proper insignificance to an obscure corner of the vast expanse of its vivifying current. Those speculations are no longer able to assume a lofty attitude and exercise a dominating power even in their respective, limited spheres. The propounders of all changing creeds of this world have proclaimed the law of devotion as being only one among a multitude of such a miscellaneous body of rules of conduct. A few may have assigned to devotion even a slightly higher place than the rest. There are those among them who say that devotion to parents or to one's country belongs to the same category as devotion to God and are a constituent part of spiritual devotion. There are some preachers of religion who have declared that it is permissible to disregard devotion to God for the purpose of serving one's parents. Some have gone further holding that there can be no devotion to God by causing pain to the minds of parents or wife,—that the service of Krishna is not valid if it stands in the way of the service of parents or the maintenance of wife. But such is the transcendental power of the sacred stream of the super-human, non-evil-producing kindness of Sree Krishna Chaitanya Chandra that it is able to build up a stratum of the most

unflinching firmness in the hearts of all *jivas* to which He proclaims, with a deep reverberating sound like unto the blessed peal of the conch *Panchjanya*, this sublime Truth that 'there is no other rule, there can be no other land, for the *jiva* than the service of Krishna.' The only severe Truth, although it may not pass current amidst the orgy of perverted notions of a perverted world, is enshrined in such texts as 'seek only My shelter' (मामेकं शरणं वज) 'contemplate the Absolute Truth' (सत्यं परं धीमहि), 'Man is liberated by devotion to God' (भक्त्या विमुच्येन्नः)

This transcendental teacher of the spiritual religion, this great follower of Sri Rupa Goswami, has so thoroughly laid bare the utter triviality of the current conception regarding renunciation that it has administered a rude shock to the entire body of the purveyors of pseudo asceticism. Naturally enough, therefore, these latter affect to regard his discourses as 'perverse' and 'unscriptural'. The discriminative renunciation (युक्तवैराग्य) enunciated by Sri Rupa Goswami Prabhu by command of Sri Goursundar in his great devotional work, the *Bhaktirasamrita-sindhu*, has been set forth, decked out in such diverse and beautiful decorations, by this great Acharyya in his practices and discourses that to one who may have the good fortune of making its acquaintance the trivial renunciation that prevails in the world is bound to dis-

close its real face as that of the accursed goddess of destitution (अलक्ष्मी). Only those who are averse to God deceive themselves by worshipping at her shrine. It is because we cannot keep on our legs without our three meals a day that we suppose, as 'unattached to the world, one who can go without food for three days.' It is because we ourselves are so much addicted to material enjoyment that we regard as 'un-worldly' anyone who practises abstinence from such enjoyment. To the doer of evil deeds the doer of good works appears to be unselfish. The epicurean considers the pervert ascetic as one who has truly renounced the pleasures of the world. To the ignorant the learned may seem to be devoid of earthly passions. But such one-sided judgment is not the impartial verdict of the Kingdom where everything is perfect. The ideal of this sort of renunciation has a very good superficial look resembling the consistency of level, dry land. But if one looks two inches underneath the surface of this sundy film of renunciation he is sure to find the foul water, stagnant and muddy, of selfish enjoyment or the realisation of selfish desire. Our Acharyya, this great follower of Sri Rupa Goswamin, never gives the place of honour to this pervert asceticism, this embodiment of the goddess of destitution and misfortune. He says that the constant and single minded employ-

ment of oneself and of all things of the world for the gratification of the *senses* of God is the only true asceticism.

Take again the all important subject of universal concord of which the world undoubtedly stands in need. The solution offered by the non-evil-producing mercy of Sri Chaitanya Chandra is so diametrically opposed to all current ideas of comprehension as to have necessitated the addition of two most important chapters to the science of Logic entitled 'pervert interpretation' (विपरीत रूढि) and 'enlightened interpretation' (विद्वद्वृढि) of the etymology of words. Not to destroy the peace of any body, not to cause annoyance to anybody over any matter, to patch up a compromise or seeming absence of opposition between the weak points of individuals or aggregates, is the denotation of the term 'concord' in the current usage of the Age. The fear of ourselves being attacked by those whose weaknesses we are to point out recommends to our prudence the adoption of this 'convenient principle' of 'I am silent if you are also dumb' (तुम्हि चुप् हाम्हि चुप्). The so-called 'concord' of the age is only another name for drifting according to one's individual tastes with the current of laws concocted by the 'mind' and not in any way to oppose the similar efforts of others. But the power of the mercy of Sri Chaitanya Deva does not tolerate such sort of deception. The great

spiritual concord declared by Him is a wonderful instrument yielding most delightfully harmonious music charming the ears of Sri Krishna Himself. In that music there is no tendency, like that to be found in all so-called efforts at comprehension, towards the ultimate destruction of all diversity. In that harmony there is present eternal diversity but no mutual conflict ; there is variety of tune and cadence but no want of agreement. The objective of that harmony is not abstraction or neutralisation. Its goal is the Absolute Truth. This Divine instrument of harmonious music although, it may fail to gratify the senses of the *jira*, serves nevertheless to perfectly gratify all the senses of the Absolute Truth. This spiritual concord although it may not build in the empty air enchanting gardens of imagery flowers, nevertheless admits to the boundless treasures of the real Truth the knowledge of which is our highest realization. This concord is not the fictitious temporary absence of conflict brought about by law concocted by the human mind ; it is the eternal spiritual harmony. 'Sam-kirtanam' is that *kirtanam* of Hari which

is performed by many in company. These words make an offering of such concord as was never known before. In this argumentative and querulous age it provides the only never-failing weapon for imposing universal spiritual harmony. The 'rational' and 'absence of self-contradiction' of all the conclusions of the Vedas is to be found in this great spiritual synthesis. *Sarhajna-suktam*, *Parijat-shourabha*, *Sri-Bhasya* and *Sarbasambadini* which establishes the spiritual and scientific validity of *Purna-prajna-darsana*, - by lighting up the lotus feet of the Absolute Truth in the act of adoration, - scatter the fragrance of this universal spiritual concord across the infinity of worlds. The great Acharyya is proclaiming through the medium of the Harmonist this message of universal spiritual concord for the delight of the votaries of the Absolute Truth, in all parts of the civilized world. The Gaudiya founded by this great religious teacher is pointing the way to spiritual agreement by demonstrating the futility of the endeavours for non-spiritual harmony.

(To be continued)

The Supreme Lord Sri Krishna-Chaitanya

THE Supreme Lord Sri Krishna-Chaitanya manifested the *Lila* of His birth in Sridham Mayapur on the 23rd day of the month of Falgun in the year 1407 of the Saka Era corresponding to February 1486 A. D. The Lord was born in the evening with the rise of the full-moon which was then in eclipse. Mayapur is situated in the heart of old Navadwip on the eastern bank of the Ganges.* It is now represented by a few isolated mounds that have escaped the destruction that overlook this part of the old town by the shifting of the bed of the river. The summits of these mounds are now crowned by a number of beautiful shrines and other edifices that have been erected within the last fifty years by the piety of the followers of Mahaprabhu. Sridham Mayapur undoubtedly

constitutes one of the holiest of *tirthas*. Thither flock at all time of the year thousands of pilgrims from all parts for a sight of the birth-site of Mahaprabhu Sri Chaitanya. An ever-growing multitude of devotees join in the devotional functions on the day of the anniversary of the advent of the Lord. Those who have had the good fortune of once visiting the place can never shake off the profound impression that is made on the spirit by the palpable transeendence of this holiest of the holy *tirthas*.

But the eastern part of old Navadwip, although it is now so solitary and rural, was at the time of Mahaprabhu's advent the greatest centre of our ancient culture. It was a vast University town full of the *chatuspathis* of a very large number of the most eminent pundits versed in all branches of Sanskrit learning. The schools of these learned Professors were thronged by an eager crowd of inquisitive students from all parts of the country who found shelter and instruction under their roofs in return for loyal submission to their teachers. These Professors were all of them orthodox Brāhmaṇs who were universally respected for their learning, piety and high birth. These particulars are found in contemporory

* The topography of the town of Navadwip of the time of Mahaprabhu is minutely described in several old authentic works of Vaishnava authors. The site is at present identified with the help of the tomb of Chand Kazi, still existing, who was a contemporary of Mahaprabhu and the *fouzdar* of Navadwip under Alauddin Syed Hussain Shah, independent King of Bengal. A big mound and a spacious tank, neither of them being far from the tomb of Chand Kazi, still bear the historical name of Ballal Sen, the most famous of the Sen Kings of Bengal who removed their capital from Maldah to old Gaudipar Navadwip. The modern town of Navadwip occupying the site of the island of Kulia which was one of the nine islands comprised within 'the city of the nine islands' is situated on the west bank of the river. The name Navadwip came to be applied exclusively to this part of the old city after the latter was practically washed away by the Ganges which in this place has a particularly irregular and shifting course consisting of several different channels.

works from the pens of the followers of Mahaprabhu.

The Supreme Lord Sri Krishna-Chaitanya made His appearance in a cultured Brahman family of Sri Mayapur. His father Jagannath Misra was a Brahman in the real sense being a gifted scholar deeply versed in the Shastras, profoundly religious in conduct and extremely poor. Mahaprabhu's mother, Sri Sachidevi, was the daughter of Nilambar Chakravarti who was a great astronomer. Jagannath Misra bore the scholar's title of "Purandar." Sachidevi gave birth to eight daughters all of whom died in their infancy. Feeling the want of a male child Jagannath Misra worshipped Vishnu to be blessed with a son. Mahasankarsan of Vai-kuntha was thereby drawn into this world being born as the ninth issue of Purandar Misra and bore the name of Viswarup, the elder brother of Sri Chaitanya.

At Sridham Mayapur in the heart of old Nabadwip—the city of nine islands, on the full moon eve of the month of Falgun—the glorious eve of new spring immemorially consecrated to the swing-pastimes of Sri Krishna—was born Sri Chaitanya Chandra, the spotless Moon of Nabadwip, at Whose advent the spotted moon hid her face in shame under the veil of eclipse. The birth of the Supreme Lord was ushered in by a universal chant of the *samkirtan* of the Name of Hari uttered by all the

people of the great city as is the custom, at the time of an eclipse. The Lord was born at the most auspicious moment and in the first ascendant of Leo. His maternal grand father, the great astronomer Nilambar Chakravarti, on calculation discovered all the signs of the *mahapurusha* in the newly born child. The yellow complexion of the infant joined to the extraordinary circumstance that He could be quieted while crying only by the chanting of the Name of Hari led the matrons to name the Boy 'Gaur-Hari,'—and also 'Nimai' for the reason that He was born under a *nim* tree and after the pre-mature end of eight successive daughters.

The minutest details of the incidents of the infancy of the Lord have been preserved with the most loving care by His early biographers. By all accounts Sri Gaur Sundar proved to be a more than ordinarily restless child. His precocity was not less marked. At the ceremony of naming the Baby when diverse objects were held out to Him to ascertain His predilection the Boy astonished everybody by grasping the *Srimad Bhagabatam*. When He could crawl on His knees the Lord horrified everybody by catching hold of a snake and lying quietly on its coils. As He learnt to walk the Boy by begging from passers-by procured plaintain, sweet-meats, etc. and offered them to those ladies who chanted the Name of Hari. He systematically raided the

houses of friends and neighbours and ate up their curd, milk, cooked food etc. behind their backs. On one occasion He began to eat earth preferring it to fried rice and sweet-meats brought for Him by Sachi Devi, argu-

ing that there could be no difference between the two as the last were also transformations of the earth but desisted on being convinced by His mother that the difference was nevertheless great.

(*To be continued.*)

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 182, January, 1928)

[XIV]

- 1 In truth all things belong to Thee, the *jīva* is not their master ;
Wandering by reason of his error of 'I' and 'Mine' he suffers sorrow and fear.
- 2 The vanity of 'I' and 'Mine' the bound *jīva* thinks in his heart of hearts
To be the only treasure that is his own.
- 3 By reason of such vanity hurled into this worldly course
I suffer the pangs of a drowning man swimming about in the ocean of the world.
- 4 Taking refuge at Thy feet that save from all fear
This day I dedicate myself to Thee.
- 5 The vanity of 'I' and 'Mine' has left me now :
May it never find a place in my heart again.
- 6 This strength alone, O Lord, on me bestow
That may enable me to keep at a distance all egoistic pride.
- 7 May the spirit of renunciation be firmly rooted in the heart
And not prove to be momentary like the cleanliness of the elephant after bath.
- 8 Bhaktivinode at the feet of Prabhu Nityananda
Begs for the grace that delivers from all vanity.

(*To be continued.*)

Sree Sree Chaitanya Bhagabat

(Continued from P. 216, February, 1928.)

CHAPTER VI.

Summary :—In this Chapter are narrated the beginning of the studies of Nimai, His eating of the offerings prepared for Vishnu on the eleventh lunar day at the house of Jagadish and Hiranya Pandits and various wayward childish pastimes.

Sri Jagannath Misra duly performed the ceremonies of initiation (*Samskar*) of his Boy viz. placing of a piece of chalk in His hand (*i.e.* to write with auspicious beginning of studies—*Hathakhari*), perforation of the ears (*Karnavedha*) and making the tuft of hair (*Chudakarana*).

Nimai wrote all the letters of the alphabet at first sight, finished compound letters and spelling within two or three days and was constantly engaged in writing and reading aloud the series of the Names of Krishna. The Boy was unusually extravagant in His demands for impossible objects and cried persistantly if He did not get them. Chanting of the Name of Hari was the only means of quieting Him. On a certain day even this sovereign remedy failed to stop His cries. On being asked the reason the Boy gave out that He would never cease till He ate the offerings for Vishnu that had been prepared by Jagadish and Hiranya Pandits at their house, two miles away, on that day which happened to be the eleventh lunar day especially dedicated to Sri Hari (*Sri Ekadashi*). Those two Brahmins were persuaded to give the offerings prepared for Vishnu to Nimai believing Him to be more than a mortal. Whereupon Nimai was pacified.

At the head of His boy-companions Gaurangundar delighted in placing mischievous pranks indiscriminately on all, from adult males to little girls, while they bathed in the Ganges. One day the aggrieved parties made a formal complaint to Jagannath Misra and Sachi Devi respectively against the conduct of this Boy. Sachi Devi succeeded in pacifying the offended girls by presents of sweetmeats. But Jagannath Misra went down to the bathing place of the Ganges with intent to punish his Son Nimai, informed timely of the approach of His angry parent, having instructed His associates to tell him that He had not come to bathe at all, returned to the house by a different way. Misra did not find Nimai at the bathing place and also returned home. There he found Nimai un bathed and besmeared with drops of writing-ink. Misra was naturally surprised. After the Boy went out for His bath in the river giving out His intention of being avenged on His false accusers, the parents had a strong suspicion that Krishna Himself might have appeared in that hidden form in their house.

- 1 Thus played Gauranga-Gopal
- 2 Till the time arrived of the ceremony of placing chalk in the hand to write with, (*i.e. Hathakhari*)
- 3 On an auspicious day and in an auspicious moment Purandra Misra ; The revered Brahman, duly celebrated the holy rite of inauguration of the studies of his Son.
- 4 And shortly all the friends assembling together Performed the perforation of the ears (*Karnavedha*) and the ceremony of making the tuft (*Chudakarana*)
- 5 Within two or three days He read the compound letters And constantly wrote out the entire series of the Names of Krishna—
- 6 Rama, Krishna, Murari, Mukunda, Banamali Night and day He wrote those Names and read them aloud with the greatest eagerness.
- 7 The people of pious deeds dwelling in all parts of Nadia Saw the Lord of Baikuntha read and write in the company of children.
- 8 The Child transcribed all the letters of the alphabet at first sight ; Seeing this all the people were filled with astonishment.

9 Most strange, indeed, were the pastimes of Sri Gaur-sundar ;
He demanded whatever was most difficult to procure.

10 He asked to have the bird that flew across the sky,
And rolled in the dust crying if He did not get what He wanted.

11 He asked to have the moon and the stars of heaven
And cried throwing about violently His hands and feet.

12 All of them tried to console Him taking Him into their arms. Bisvambhar would not stop and kept shouting 'Give it to Me.'

13 There was one supreme remedy.
The Lord cries no more if He but hears the Name of Hari.

14 Clapping their hands all chant the Name of Hari ; Whereupon the Lord forgoes all His waywardness and can be controlled.

15 To please the Boy all constantly chant the Name of Hari ; The house of Jagannath was turned into the realm of Baikuntha.

16 One day, however, although they kept chanting the Name of Hari Yet the Lord cried again.

17 They said 'Hark, Darling Nima, Dance well, we shall sing the Name of Hari.'

18. The Lord did not mind but went on crying. Then all of them asked, 'Tell us, dear, why you cry.'

19 All pressed to know saying, 'What do you want, Dear ? I shall get whatever you may ask for so do not cry again.

20 The Lord said, 'If you want to save My life Hasten to the house of two Brahmans.

21 Jagadish Pandit and Hiranya are devotees of Vishnu, Those two alone may give what I desire.

22 'This day both will observe fast as it is *ekadasi* day, They have prepared a great variety of offerings for Vishnu.

23 If only I could eat those offerings I would be relieved and go about.'

24 The mother moaned on hearing this absurd demand, 'He always asks for that which neither men nor the Vedas know.'

25 All of them laughed on hearing these words of the Child. They said, 'We shall give it to You, do stop crying, Dear.'

26 These two Brahmans were great Vaishnavas They were great friends of Jagannath Misra and seemed to share with Him a joint life.

27 The whole frame of those good Brahmans Was filled with joy on hearing the words of the Child.

28 The two Brahmans said, 'It is most wonderful story ! We have never before heard of such pre-science in a child.'

29 'How did He know that to day is Sri Hari's day ? How also could He be aware of the great variety of offerings that have been prepared by us ?

30 'We now understand as the Child is most beautiful Therefore Gopal Himself dwells in His body.'

31 'It is Narayana Who sports in the body
of this Child,
And, from His seat in His heart, it is
God who makes Him speak !

32 Thinking thus the two Brahmans with
unbounded joy
Fetching all the offerings gave them to
Nimai.

33 Both Brahmans said, 'Eat the offerings,
Darling ;
Now at last all our endeavour for Krishna
is fulfilled.'

34 Such disposition can only be the result of
the grace of Krishna ;
Such perfect judgment exists in none but
the servants of the Lord.

35 Without devotion for God we cannot know
the Lord Chaitanya
Within Whose hair-cavity is located worlds
without number.

36 It is the Lord Himself who thus sports in
the guise of a Brahman Boy,
This is beheld only by those who are
servants of the Lord in every birth.

37 The Lord was pleased having the offerings
And ate a little of everything that was
prepared.

38 With pleasure God ate the offerings of His
devotees,
And all ill humour was cleared, such being
the will of the Lord.

39 All the people joyously chanted the Name
of Hari
The Lord danced, while He ate the offerings,
in the midst of the *kirtan* of Himself.

40 He scattered the morsels on the ground and
over their bodies ;
In this manner played the supreme Ruler
of the gods.

41 The Lord sported in the yard of Sachi
Whom all the Vedas and the Puranas acclaim.

42 Lord Bisvambhar thus gave Himself up to
childish pastimes
And all the restless Brahman boys kept
Him company ;

43 He roamed all different places in company
of all His associates ;
No one could restrain Him.

44 When He chanced to come across other
boys He poked fun at them
And they in their turn becoming joko
a quarrel would ensue.

45 The boys of the Lord's party won by the
strength of the Lord
All other boys retired discomfited.

46 The Lord, Sri Gaurasundar gray with dust,
Charmingly bespotted with drops of ink,

47 Having finished reading and writing, in the
company of all the children,
With great glee, made His way to the
Ganges for bath.

48 Immersing His body under the water of
the Ganges the eager Bisvambhar,
Throwing water at one another, played in
the company of the boys.

49 Who can describe the opulence of Nadia ?
Countless bathers crowded each and every
bathing place.

50 Among them were quiet and self-controlled
house-holders and sannyasins.
No one could count the great number of
the children that gathered there.

51 The Lord swam in the stream of the Ganges
taking all the children with Him,
Now sank, now floated and played in many
diverse ways.

(To be continued.)

श्रीश्रीगुरुगौराङ्गो जयतः

श्रीसञ्जनतीष्णी

ग्रन्थविंशः वराङ्गः } श्रीगौडोय मठः, विष्णुः, ४४२ गौग्रन्थः, १८४६ शकाब्दः } दशमी संव्या

श्रीमत्परमहंसपण्डिताजकाचार्यवर्य श्रीमद्वैतरशनश्री
ॐ विष्णुपाद-

श्रीमद्वैतसिद्धान्तसरस्वतीगोस्यामिमहाराजे-
श्रीनारदः पञ्चाशत्प्रकटोत्सववासरे सद्गुर्कवैष्णवसभायां विज्ञापितम्

प्रतिनिवेदनम्

“ॐ नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जगमुदीरयेत् ॥”

श्री

मन्त्रमहाभारतस्यादिममङ्गलाचरणपद्यं वयमेव-
मुच्चारयामः । अद्यास्मदीयत्वारम्भेऽपि
श्रीकृष्णद्वैपायनव्यासस्य जग्यगीतिरावश्यकी । श्रीमद्वै-
व्यासस्थाराध्यो भगवान्नारायणः पुरुषोत्तमो महाप्रभुः ।
एवं तदीर्थाच्चक्तिरसमग्री सरस्वतीदेवी नारायणी
चेति युगलस्य प्रणामानन्तरं गुरुदेवस्य व्यासस्य जय-
गानं सनातनरीतिप्राप्तम् । सर्वलोकपितामहस्य पुरुषो-
त्तमस्य नरमूर्तिस्तस्य प्रतिभूत्वरपश्चतुर्मुखश्च प्रपञ्च-
स्यादिमोपकरणभूतौ । एवं विष्णुस्यामिपादाधरत्तनः ।
श्रीधर आह-

वागीशा यस्य वदने लक्ष्मीर्थस्य च वक्षसि ।
यस्यान्ते हृदये संवित्तं नृसिंहं भजाम्यहम् ॥
अदिमहागुरुः श्रीचतुर्मुखः श्रीनृसिंहदेवस्य
संविच्छिकिं हृदयेन द्यार । तथा सरस्वती च चतुर्मुखं
द्वारैव वेदचतुर्ष्टयं जगो । ततो नारदः शुश्राव ।
श्रीनारद इदमेवाकर्णयामासेति त्रिया व्यासोऽप्येतदा
कर्णयामास । अश्वस्तनलोकमङ्गलाय स एव व्यासो
ऽनुकूल प्रतिकूल भावेन पुरुषोत्तमनामायणं चरणानुः
शीलनप्रणालीद्वयस्वरूपसुदायमक्षरनाम्नाऽभिधाय ततः
क्षरश्चर्मानपसारथामांस । योविष्णुगादिकिञ्चित्क्षम्य

हृदं शो चिन्मयशोभां प्रददौ तस्य लीलैव नृसिंहलीला । तत एव श्रीचिष्णुस्वामिपादानुगः श्रीधरस्तदीयाभं पृदेवस्य श्रीनारायणस्य स्वरूपनिर्णये तदनुगलोकाय श्रीनृसिंहदर्शनव्यवस्थास्यामद्यात्मिकां मूर्त्तिं प्रकाशितवान् । ॥

अथ नित्यानन्दपदानुसारिणो वयं श्रीव्यासदेव-पूजार्थार्थ्यप्रदानकार्यमधितिष्ठामः । इदमर्थ्यदानमादिगुरोव्रह्मणस्तदनुगस्य नागदस्य तदायानुगव्यासस्य तदीयप्रियश्रीमदानन्दतीर्थाचार्यस्य एवं नित्यानन्दाद्वै ताचार्यादिस्मश्रीगुरुपरिकागणां च पूजास्यम् । एकदा नवद्वीपे जगदगुरुः श्रीनित्यानन्दप्रभुर्पीमां पूजां समार्जयामास । आप्नायागमग्रया तादृशां कृत्यं प्रस्मर्दयेषु भक्तानुषानकृतयेषु मुख्यमेव ।

आचार्यास्तु व्यासमुखगितश्रुतीर्वे कीर्तयेषु । वयमप्यद्य तदनुसारेण श्रीगुरुपादपद्मं उज्जलिमात्रं समर्पयितुमुद्धताः । अपरविद्यासन्तोषाय शिशवो गौरशुक्रपञ्चम्यामञ्जिलिं समर्पयितुं प्रभवेषुः । अथ वयं प्राघकृष्णपञ्चम्यां परविद्यादेवीचरणेऽज्ञालिं कुर्महे । इयमप्यज्ञलिव्यासकरविगलितैव ।

यस्य देवे परा भक्तिर्था देवे तथा गुरौ ।

“तस्येते कथिना ह्यर्थाः प्रकाशने भहात्मनः ॥

एतन्मन्त्रवण्योग्यतालभमूलकमेव श्रीव्यास-पूजास्ययज्ञाहानम् । एकदा श्रीमदानन्दतीर्थभगवत् पादः श्रीव्यासपूजारतोभूत्वा श्रीव्यासकार्याचरणरूपं आसासनोपवेशनं चकार । एवं तदायानुगस्यप्रदाये तदीयानुगव्यपरिचयपूर्वकं वहुकालपर्यन्तमाप्नायपार्म्पर्यविधया व्यासासनोपविष्टो भूत्वा श्रीमद्वागवतात्यर्थ्यास्त्वां चकार । यद्यपि प्रापञ्चिकविचारे निजायोग्यताविचारः श्रीव्यासासनाधिगोहणं रुणद्वि । तप्रापि श्रीगुरुदेवाज्ञालहूनस्तपुष्पवृत्तिवशादस्माकं यदा कदाणि गुरुपादगमेवावैमुख्यं यथा न शट्टेतैवं

श्रीव्यासदेवस्य मध्वाचार्यपादस्य च चरणपरिसरे-स्मदीया विज्ञासिः । श्रीमध्वमुनिस्तु श्रीव्यासदेवस्य पूजाभिनयादर्शनपूर्वकमशीनिवर्षेषु गुरुलोलाभिनयं चकार । कदाचिद्यं भीमस्तपेणावतीर्य श्रीकृष्णविद्वे विसम्प्रदायिनां गदागुर्धेनाधातपूर्वकं महाभारतगुद्रे श्रीकृष्णसेवाभिनयं प्रादर्शत् । अन्यसमये स्मोऽयं वज्राङ्गहनूमद्रूपेणावतीर्य श्रीगमचन्द्रस्य प्रतिष्ठिताक्षमकुलनिर्यातनकार्ये साहाय्यं चकार । स्वयं वाग्यस्त्रेण नित्यकाले वैकुरलादिलोकधारको भूत्वाऽप्राकृतनित्यावस्थानविलोपकार्यं कर्तुं न विजहानि । मार्घीय शुक्रनवमीममाचिनिताया श्रीमध्वाचार्यप्रकटभावोत्सवपूजायाः परमद्य तदायागस्तनास्मदीय गुरुवर्गः श्रीव्यासपूजायाः पांगोहित्ये मामवृणोत् । इदन्तु तदाय भागवतानुसरणलोलामात्रम् । अहन्तु मदीयस्वरूपपरिचयं जानामि । यदहं रूपानुगवराणामसम्भाष्योऽयोग्यो नित्यदासः । अयोग्यतानिवन्धनैव तात्कालिकी विश्रृद्धलता । अद्यतनाः श्रोतारः यद्यस्मदीयधृष्टतां क्षमापयेयुस्त्वर्हेव तेषां दास्यमावे-ऽधिकारं लभेयम् । यदि मम कण्ठरोधः कियेन तर्हि महा श्रीव्यासपूजाधिकारो दत्तो न भूयात् । तदर्थं तत्र भवतां समक्षमहं सकानरभावं सम्प्रार्थ्य ज्ञापयामि । यद्वचन्तोऽसंस्यातमहापुरुषगणेभ्यो व्यासपूजाधिकारं दत्तवन्तस्तत एव महामपि क्षणकालमात्रं व्यासपूजाधिकारं ददतु ।

श्रीव्यासपूजायाः पांगोहित्ये कृच्छ्रसाधनावलम्बन-पूर्वकमहं व्यासासने नोपविशामि । किन्तु मदीयपूर्वगुरुणां तदीयपितृवर्गाणांश्च तर्पणोद्देश्येन यदागाधनं करोमि तदवतारस्य वाऽनवतारस्य वा विचार-एव प्रतिष्ठितः । अहं वाह्यजगदज्ञानप्रयासमवलम्ब्या जिनवस्तुलिप्सया प्रतारितीभवितुं नाभिलवामि । तस्मात् श्रीचतुर्मुखाग्रस्तनसम्प्रदायिनामादेशे श्रीव्यासा-

नुगजनानामनुक्षायां श्रीरूपानुगजनानामर्पारकरणायाश्च
शङ्कन्वितो भूत्वैवाद्य श्रीरूपकथितमक्तिमार्गस्य
किञ्चिद्विर्णन्पूर्वकं श्रीव्यासचरणम्भ्यामङ्गलिं सम्प्रददे ।
त केवलं व्यासचरणयोरेव किन्तु गौडीयगुरुवर्गाणां
चरणेष्वप्यञ्जलिन्दास्ये । अधिरोहवादिनां जग्नवृत्ति-
मपि गुर्वाङ्गया परिहर्तु धार्य्य प्रदर्शयितु स्माच्चरितेन
मदीयैतत्कार्यं तुणादपि सुनीच्यर्मलाभोपदेशः
भवेत्तितो न भवेत् । श्रीरूपानुगजनानां महिमावर्णेन
प्रवृत्यास्मदीयस्तर्हयत्महिष्णुनास्यगुणे व्याहनो न
भवेत् । कायाच्चिज्जङ्गप्रतिष्ठादुराशयाऽहं श्रीगुरुवाक्यं
नोहेत्त्वामि । वस्तुतः श्रीगुरुगोद्गुरुत्वान्वयन-
धर्मेषु दीक्षाभिलापी भूत्वा उपर्गमितिकृतिपूर्वकं वैकुण्ठ-
कथायाः पुनरावृत्तिं करिष्यामि । एतदनुष्टानम्य
गुणशोषयोर्नाहं फलभाक् । ननश्वाहं फलस्त्वयेण वा
दक्षिणास्त्ररूपेण वा जागनिकनिन्दाप्रशंसयोरथीं न ।
निन्यपार्पदः श्रीरूपस्तदनुगा भाविरुपानुगाश्च सर्वे-
उपर्यस्मदीयपूज्यगुरुणां श्रीव्यासानांगद्वयाम मध्वनित्यः
नन्दानामाश्रिता आश्रयसज्जातीयाश्च भगवद्विग्रहस्यः ।
अहं नित्यकाले तदीयाश्रितो भवितुं यदि पापये तद्यव-
धन्यो भवेयम् । मदीयः प्रापञ्चिको भवतोगच्छ दूरतो
उपसरेन् । भुक्तिमुक्तिस्पं पिशाचीद्वयं जननीत्वेन जान-
व्यपि परिणामे पूतनास्त्ररूपं जानीयाम् । ज्ञानवेराम्या-
दयो भक्तिजननीप्रियसुनाः यथा मातृसेवायामौदासीन्यं
नोपगच्छेयुः जननीर्मपि भक्तिं यथावा दासीं नमन्वीरक्षे
वमेवममेयमस्यर्थना ।

श्रीचैतन्यदेवः श्रीरूपगोस्वामिवर्याय यां भक्तिं
सम्बूर्पां प्रावोश्रयत् तथा श्रीसनातनवराय भक्ति-
सिद्धान्ताचार्यरूपेण यां सम्बन्धशिक्षामदात् । या
सनातनशिक्षा श्रीजीवे प्रतिकलितासती भागवता-
चार्यरूपेण देदीप्यमानाऽसीत् । या रुपानुगता सूर्ति-
मती भक्तिस्वरूपेण श्रीरघुनाथप्रभुवरे स्वरूपानुगत्य-

दोप्यमाना शोभामयाचार्यविग्रहत्वेन प्रकटिता गौडीय
हृदयसरोवरस्याशावारिपूरणमविततं विश्वते । ताः
मर्वा थपि भक्तिरसामृतजलधिरूपाः श्रीरूपानुग-
श्रीजीवहृदयटेन सुसिद्धान्तविग्रोधिभूतार्थरूपगङ्किल-
जलप्रवाहप्रतिपेधपूर्वं सुरक्षिताः प्रकाशिताश्च ।

श्रीरूपोपदिष्टा चैतन्यमन्तिः श्रीरूपकरोद्गास्तिवै ।
“दुर्गमसङ्गमनां” जीववृत्तिः पञ्चग्रामतध्वंसिनी न ।
केचिदेवं मन्यते । श्रीजीवः पाञ्चग्रामिकमतेन सह
विगोद्धोदे श्येन शौकविवारप्राप्तान्यं स्थकीय वादः
प्रभृतेः स्थापनन्तं विश्वय श्रीरूपानुगत्यस्य त्यूना-
विभावेन परिवर्त्तनं कृतवानिति । तथापि श्रीरूप-
रघुनाथानुगजनास्तंयामेतादृशनिष्ठप्रविचारणक्षणातिनो न
भवन्ति । श्रीमत्कविराजगोस्वामां तथा तरोत्तम
प्रभृति गौडीया एवैतादृशस्य धूर्णितविश्वासस्य
चिकित्सकाः । “मनःशिक्षा” “विलासकुसुमाङ्गलि”
प्रभृतयः श्रीरूपानुगत्यस्य प्रकृष्टिर्यामाः । तथाच-
वक्ष्ये । श्रीव्यासानोपविष्टश्रीरूपानुगतानामस्मांकं
शुद्धजीवानुगत्यविच्यथो भूयात् । एवं स्वरूपस्य
श्रांगघुनाथस्य चानुगत्येन व्यासासने व्यासपूजोद्देश्ये-
नोविष्टस्य मम प्राकृतचाक्षल्यमप्सरतु । अप्राकृत
प्रवृत्तेवाप्रवृत्तयश्योउपर्यन्तु । भक्तिरसामृतसिन्धोर्जीव
शटानीतं स्वरूपरघुदाम्यामृतं मम कामादिपूर्णां
दास्त्रप्रहस्ताद्रक्षां विद्यायामरसलिले खातं निवृत-
पिपासकं मां करोतु ।

गुरुं गोष्ठे गोष्ठालयिषु सुजने भूसुरगणे
स्वमन्त्रे श्रीनाम्नि व्रजनवयुवद्वस्मरणे ।
सदा दम्भं हित्वा कुरु रतिमपूर्वांमतितरा-
मये ! स्वान्तर्भातश्वद्विरभिमापे धृतपदः ॥

श्रीरूपगोस्वामी चैतन्यदेवनिकटे “अवंणतपूर्व
“द्विवरखास” इति व्यवहारेण परिचित आसीत् ।
भक्तिस्वरूपज्ञानात्परं तदनुगस्तम्भदायिनस्तं “द्विग्रावांस”

महान्वा श्रीमहाप्रभुकथितं “श्रीरूप” नामैव जानन्ति । श्रीरूपः गौणसुन्दरनिकटे भक्तिविषयकशिक्षालाभाभिनयं प्रादर्शयत् । यतेन श्रुतं तदेव तत्कृष्णावलेन तद नुगम्प्रदायिनो भक्तिरामामृतस्त्वन्यो समविगच्छन्ति । स यस्योपानं भक्तिभिन्नान्तमुपलेभे सोऽयं सम्बन्धतत्त्वश्रीकृष्ण एव श्रीकृष्णवैतन्यरूपेण “माकरमल्लिकां” सनातनविग्रहत्वेन प्रतिष्ठापयामास्त । तत एव श्रारूपः श्रीमनानन्दप्रभुं गुहं जापयति । तत एव गृहनाथदासगोस्त्वामिप्रभुः “विलासकुमुमाङ्गली” श्रीमनानन्दं कृष्णसम्बन्धकारकं वक्ति स्म । कथि राजगोस्त्वामिप्रभुश्च ततएव तं भक्तिभिन्नान्तार्थमाह । सोऽयं भक्तिभिन्नान्तः श्रीरूपकराङ्किनो भूत्वा भक्तिरसामृतस्त्विन्युधानदायिस्तरणिरूपेण श्रीरूपा नुग श्रीजीवानुगसम्प्रदायस्य सत्योज्वलहृदयमुद्वास्य गित्वा भक्तिरसामृतस्त्विन्युमपाययत् । श्रीजीवगोस्त्वामि द्वारा ये स्वस्वप्राकृतार्थसिद्धये प्रथनिवन्तस्तं दुर्गममार्गभ्रान्ताभूत्वा भक्तिरसामृतस्त्विन्युमज्जनेऽस्मर्थो अभूत्वन् । ये जीवगोस्त्वायिनं श्रीरूपानुगं वक्तुं संकुचिता अभूत्वन् तेयां रूपानुगत्वेन परिचयदानं सम्भाव नेव नास्ति । एवं श्रीदामगोस्त्वामिप्रदर्शितं रूपानुग भजनप्रणाल्यनुसरणे कदापि योग्यता न भवेत् । श्रीदासगोस्त्वामिप्रभोर्नुगतिं विना जीवानुगगणानां गत्यन्तरं नास्ति । सम्बन्धज्ञाने उदितएव भक्तः प्रवृत्तिः । एवं भक्तेस्तरोत्तरवैशिष्ट्यं वैचित्र्यं विलासश्च भक्तिमां सम्बन्धज्ञाने पारदर्शितां साधयति ।

भगवान् गसमयः । यानि भगवन्मायागचितवस्तूनि तान्यनियानि । अज्ञानमहिंडतानि निरचित्तज्ञानन्दप्रतिरोधकानि च । अनर्थसाधनस्थूलसूक्ष्मापाधि ग्रस्तोजीवः वास्तववस्तुभूते श्रीकृष्णो सम्बन्धसंस्थापना स्तम्भेण भूत्वा सहैवोपाधिभिर्मंगवन्मायारचितजड़शक्तिपरिणतैवेष्यमज्ञात्वा तत्रैवाभिनिःष्टो भवति । एवं

तदीयविवर्तं निश्चयं प्रायावैचित्र्यरहितावस्थां ब्रह्मतया तेन सह निर्भव्यमावैवाभिप्रेतयाच विचारयति । केचित् विवर्ते पूर्णिनाः सन्नः जड़भोगेन्द्रा भूत्वा निजेन्द्रियैः स्त्रीयानर्थमयावस्थायाः परिपोषका भवन्ति । एवं द्विविधमभक्तयनुष्टुतं भक्तिस्वरूपात्पृथगोव । गम समयी भक्तिर्गम्पयणिमासे विगमजानतये वा कदापि परिचिता न भवति । जीवस्य स्वरूपज्ञानाभावे भुक्तिमुक्तिश्च सर्वदा प्रयोजनतत्त्वस्ये प्रतिभावे भवतः । पुनरपि कदाचित् भक्तः स्वरूपज्ञानाभावे साधनत्वेन भक्तः साधनत्वेन भुक्तिमुक्तयोर्वो जायते । प्रकृते तु शुद्धोजीवो भजनवलेन भुक्तिमुक्ती प्राप्यन्वैनाऽज्ञान्वा तपोरेवप्रभुमूलत्वा परमेश्वर्यमयभक्तिपरिचयांगां तं निषेज्यति । भक्तिपरिच्छापकस्त्वपेषैव कर्मज्ञानयोरनुष्टुतम् । कर्मज्ञानयोर्दर्शस्त्वपेण कदापि शुद्धभक्तं गत्यज्ञानं न भवेत् । वर्मवैरस्यं ज्ञानर्नारसदाच रसमयभक्तः प्रतिकृतं । भक्तिरसामृतस्त्विन्यो भक्तिस्वरूप निर्णयानुकूलायाः कृष्णानुशीलनकथाया एव प्राधान्यम् । गोणभावेनैतत्प्रायान्यसमर्थनाय प्रतिकूलभावसमूहानां निषेद्वोर्धितः । श्रुत्यानुकूलानुशीलनविचारो विष्णो विभिन्नमेत्यपकाशसमूहः कृष्णस्यांशिकवैभवं प्रकाशयति । कृष्णस्य प्रभुन्वं विभुत्वं चापहृत्य प्रापक्षिकुद्विवृत्तिचाङ्गलयात् जीवानां द आसुगभाव उदैनि तस्मिन्बित्यक्तेवै स्वरूपं परिलक्ष्यते । ततः प्रतिकूल कृष्णानुशीलनविषयेऽस्मर्थो विवर्तवादी जीवः स्वस्य निर्भेदवृह्णानुसन्धानगतिं कुर्यात् । वस्तुतः प्रभुभक्तस्त्वपेष्यमेवकभावाभावे यादुर्गतिरूप तिष्ठेत तादूशी विष्णुतवस्तुत्वाग्णा कृष्णस्य प्रतिकूलानुशीलनपर्याये प्राधान्यं लभते । प्रपञ्चे प्रकटितानां कंसजरासन्धादिदुष्प्रवृत्तीनां गणे भक्तिरहिते भूत्वा भुक्तिमुक्तयोरेव प्रयोजनत्वेन यत्प्रतिकूलकृष्णानुशीलनं करोति तत्पूर्वकथितनिर्भेदवृह्णानुसन्धानपर्यायप्रत्यक्षस्यावतरणमात्रम् ।

गुरुगोष्ठ-धामवासि-वैष्णव-ब्राह्मण नाम मन्त्राणामानु-
कूलयैनं वज्रनवयुवद्वन्द्वमेवां कर्तुं प्रभवति । परन्तु
प्रानिकूलयैन सेव्याशया तत्तद्वन्द्वतुनां कूर्मांवैपरीतयैन
प्रतिकूलावरणस्य प्रकारभेदं स्वजनि । अनुकूलयैन
रीत्यनार्हवद्वन्द्वसकं भगवद्वक्तः सहायभूतम् । पुनदम्भ
आगत्यैतद्वन्द्वसकस्य वास्तविकनिवागमावृत्य आद्य
द्विकदर्शनानुमारणं कर्मज्ञानादिपथं नीत्वा निपथ
गामिनं कुरुते । साधन भक्तिरम्भोदयस्य पूर्वस्थितेनिदं
तामान्तरम् । गम्यस्य प्रागुदयभावमात्रम् । गमोदयं
भक्तिः “साधनभक्तिं नाम्ना अपरिजिताभर्ता भाव
भक्तिं” नाम्नाभिधीयते । स्थायिमावर्गतः प्राप्त शङ्का
नाम्ना परिचिता । स्थायिभावेनमहं स्वागत्याचनुष्टु
सम्मेलने रसोदयः । सामग्रहात्मानमित्यनेः प्राप-
दशेने वयं श्रद्धाल्लिङ्गिकाणामावरणेन प्रतारिता भूत्वा अद्व
भक्तानपि स्वात्मतः प्राकृतभक्तायाये गणयन्ति ।
भक्तिरमासून्तसिन्द्योः अवगाहनाकरणे तद्वज्ञावान्मः
स्वात्मरूपानुग्रापस्त्रियं विस्मृत्य श्रीरूपानुग्रापस्त्रियो
गनुगत्यांशत्य वाच्च । भयात् । एवं स्वानुग्रहणया
रपग्राधिरूपेण वस्ति पत्रादृशो वद्वज्ञायः स्वात्म
वृत्तिभक्तेनुमन्त्रानमप्राप्य कदाचित् श्रीजीवस्य
कुद्वचित् रूपानुग्रहनाथस्य विशेषमाल्लर्गास्तुष्टुति ।
वैष्णवानां पक्षपातदोपेस्तानि ज्ञात्वा तेपामयं विवर्त-
उपस्थीयते । इयं भान्तिरेव तान् श्रीरूपानुग्रापमया
अनस्यागल्लूपेण वाधते । कदाचित्कृष्णोत्तरामित्यापः
कदाचित्स्वभोगतात्पर्यपरकर्मावरणं कदाचित्स्वत्याग-
तात्पर्यप्रच्छन्नवैद्वादरूपो मायावादश्च भक्तयु
सन्थाने वायां विश्रते । भक्तिरमस्तरः । स प्राप
श्चिकरसवत् शुष्कीभवितुं नार्हति । नित्यरससमुद्दस्य
क्षयोनात्ति । एवं स तु सत्वसङ्कीर्णजलाशयमात्रं
रूपोपि न भवति । यतो भजनीयं वस्तु परिमितं

गज्यस्थद्वप्रविशेषस्यं न भवनीत्यदस्तस्य सेवामृते
सिन्युश्चापरिगिप्त वेकुण्ठासमुद्र एव ।

भवगोगाकान्ते भोक्तृजीवेऽनर्थमुक्तो भूत्वा भक्ति-
रसामृतमिन्द्यो” अवगुहितं यदि प्रभवत् तर्ह्येव तस्य
स्वार्थाः करगता भवेयुः । कर्मज्ञानादिनामावरणं
द्वा अन्याभिन्दापारुपस्वेच्छाचारम्यापव्यवहारम्भूहो वा
भक्तिपथस्य कण्ठस्त्रैणं समागतीन । येषां पूर्व-
द्वुष्टुपरिगिप्तकमान् भक्तिरसामृतसिन्याववगाहितं
सञ्चिन भवति । ते श्रास्त्रानुगम्य द्वयोपलब्धये नपाग-
यन्तीन वाद्वयम् । श्रीदामोदरस्यस्तपकथितं द्यानिधि
गौरसुन्दरम् कभावमङ्गीकृत्य नद्युक्तम्भुद्दम्य शोभां
प्रदर्शयन्तुमेव सेनापतिश्रीस्तपमयं प्रतिकृतानुशीलन
जनानां कल्याणविद्यानाथं श्रीव्यामासने प्रवृशं
कारणामासु । श्रीस्त्रानुगजना एव श्रीमद्भागवतस्य
पुनरग्वृत्तीं स्मर्थाः अमक्तजनोका मायामगीचिका
कदापि भक्तिरसामृतासन्द्योः पथम्यानुसन्धानदाने न
प्रभवति । तदर्थं विद्यावश्रूतावनश्रीकृष्णसङ्कीर्त्तने
स्पृशानुगत्वकमेव मार्गस्त्रैण

परावद्याश्रद्धेन भक्तिरेवोद्दिष्टा । तां भक्तिं लभ्य
मिच्छा श्रुत्वंवाद्य श्रीव्यामादिगुरुणां चरणेष्वपू-
र्वितोस्मि । तेत्यस्मदीय भक्तिरहितद्वयमस्त्वभूमोऽकृपा
वागिकणसंचरनं विश्रुतं तेषां नित्यदासस्त्वेन मां गण-
यित्वा संवाधिकारं ददतु । महाभागवतलक्षणे
श्रीचैतन्यदेवस्य कथां स्मृत्वा तावद्वहसेवं जानामि ।

येषां मुखं कृष्णनाम दृश्यने सततं स्थृतम् ।
तान्विद्वि वैष्णवव्रेष्टान् त्वं सदा विष्णुतत्परान् ॥

भवन्तः सर्वयेतादृशावत्तत्त्वद्वयतः साम्प्रतं महा-
व्यासाच्चनाधिकारं प्रायच्छन् । एतदधिकारदानपरि-
णामे वर्यमापि भवद्वशमहामागवतस्त्रामनलकालदास्य-
एव नियुक्ता भवेत् । एतद्विनाम्यतिंकमंज्यास्मृदैयं
प्रार्थनायं न विद्यते ।

“प्रनिनिवेदनस्य” परिशेषे इदमेववक्तव्यम् । अस्मद्दुदे श्येन महत्वपरिचायकानि यानि वाक्यानि भवद्विः कथितानि तेषु प्रापञ्चिकविचारेऽस्माकं कापियोग्यना नास्ति । अत एतानि सकलवाक्यान्यपि गुरुदाससूत्रे ऽस्मदीयपूर्वगुरुप्राप्याणीत्येव ज्ञात्वा ग्रहणपूर्वकं नानि श्रीगुरुकरणकम्लेषु समर्पयामः । वहिः प्रज्ञात्वालिता भूत्वा वयमेनादूशवाक्यसमुदायमात्मनात्कर्त्तुं नसमर्था

एव । “यतस्त्रूणादपि” सुनीचः क्षीणशरीरी तावदहमेताद्बुगुरुभागवहनेऽपाद्युरेव । दस्मादेतेषां सकलवचनानां श्रीमद्गुरुत्वोद्दे श्येन प्रेषणं विनाऽन्या गतिर्मम नास्त्येव । भवता महता समर्पितं नहि धर्तुः प्रभवामि वैभवम् । उच्चितं गुरुवेऽहमय तं सुवर्गकः प्रणयान्तसमर्पये ॥

श्रामनमध्याचायकृत सवमूलग्रन्थानां संक्षिप्तं

सारांशवर्गानम्

१ । श्रीमद्ब्रह्मवद्गीताभाष्यम्

प्रथमतः सर्ववेदार्थपरिवृहितत्वं महाभागतस्य प्रनिपाद्यते । भगवता वेदव्यासेन सर्ववेदेष्वप्यविद्यमानाः केवलस्यात्मदृष्टा एवार्थाः श्रीशूद्रादिवेदानधिकारि सर्वपुरुषयोग्याः विस्तरेणात्र विवृताः । अतो भागतस्य वेदोन्तम महाशास्त्रत्वं तन्मध्ये श्रीभगवद्गीता विज्ञु सहस्रनामस्तोत्रे महासागर्भूते । इत्यादिकमेण भारत गीतयोर्महात्म्यं विशेषतः प्रतिपाद्यते । प्रथमाध्याय यद्यके भगवदपरोक्षज्ञानसाधनं स्वर्वणाश्रमविहितं सर्व कर्म निष्क्रामपूर्वं अवश्यकार्यमित्येव कृष्णस्य नात्पर्य मिन्यज् बहूनि प्रमाणानि कथयन्ते । द्वितीययद्यके भगवन्माहात्म्यं नानाविधिविभूति प्रदर्शनमुलेन प्रतिपाद्यते । तृतीययद्यके भगवदुपासनाविरोधि वस्तु स्वभावधर्माणां विवरणपूर्वकं भगवद्वक्त्रेवश्यकार्यत्वं मोक्षान्तरङ्गसाप्ननत्वज्ञ स्फुटं प्रतिपादितम् । मुख्यतः गीताप्रस्तात्पर्य विवरणं कृत्वा स्वोक्तार्थं बहूनि प्रमाणानि सविस्तरं प्रतिपादितानि ।

२ । श्रीमद्ब्रह्मसूत्रभाष्यम्

अत्र श्रीवेदव्यासस्य साक्षाद्ब्रह्मवद्व रागत्वं सर्ववेदविभागेकारणं, ब्रह्मसूत्राणां सर्ववेदार्थनिर्णयस्तत्त्वज्ञ प्रतिपादितम् । समन्वयः अविरोध साधन फलरूपाध्याय चतुष्प्रयमध्ये प्रथमे समन्वयाध्याये अन्यत्र प्रसिद्धादि नामलिङ्गात्मकसर्वशब्दानां ब्रह्मणि परम-मुख्यवृत्त्या विद्वद् द्वाच ब्रह्मवाचकत्वं प्रतिपाद्यते । प्रसङ्गाद्वाचानां वेदविद्याधिकारः शूद्राणामनधिकारश्च समर्थितः । द्वितीये अध्याये युक्तिसमय श्रुतिन्यायोपेत-श्रुतिस्त्रिविरोधचतुष्प्रय परिहारः कियन्ते । तृतीये वैराग्यभक्तिउपासनाज्ञानसूप पादचतुष्प्रयेन मोक्षान्तरङ्गसाधनान्युक्त्वा अपरोक्षज्ञानस्य सवेपापादि परिहारकत्वरूपं माहात्म्यमुच्यते । चतुर्थे कर्मनाश उत्कान्ति मार्गभोगरूप पादचतुष्प्रयेन । अप्रारब्धसर्वकर्मनाशः द्वैताज्ञानिनः उत्कान्तिकमः अर्चिरादिमार्गेण मोक्षप्रकारः मोक्षे चातुर्विधकथनपूर्वकं भोगविस्तरश्च प्रतिपाद्यते । मध्यवाचार्यस्य वायुरुपत्वं चान्ते प्रतिपादितम् । एवं

च सूत्रप्रथाने स्वसिद्धान्तस्य सप्रमाणं स्फुटं विवरणं प्रसंगात्मिकाद्विवेपरवरेण्डनमत्र खण्डनम् ।

३ । अनुभाष्यम्

चतुरश्यायात्मक ब्रह्मसूत्राणां प्रत्ययिकरण तात्पर्य अति संक्षेपतो लिखितम् प्रत्ययं मध्याचार्यं पूर्वं सन्यासगुरुद्युग्मत्रेक्षाचार्यः ब्रह्मसूत्रमाण्यपठनं विना भगवन्त्रसादं न स्वीकरोति न्म । कदाचित् कलामात्र द्वादशयां सूर्योदये पालने कर्त्तव्ये सनि सूत्रमाण्यपठनं विना प्रसादस्येवने अथित आसीन । तदा मध्याचार्यः ब्रह्ममीमांसा सारं “अणुभाष्य” विद्याय गुरुं पठितुं मदात् । तत्पठित्वा प्रसादं द्वादश्यामेव स्वीकृतं रिति किंचदन्ति

४ । अनुव्याख्यानम्

मध्यशास्त्रविरुद्ध परशास्त्राणां श्रुतिस्मृति प्रतिपाद्याभिलौकिकाभिश्चयुक्तिभिन्नपैथकं ग्रन्थान्तरमवश्यं कार्यमिति प्रियशिष्येण त्रिविक्रमाचार्यं सम्प्रार्थितो मध्याचार्यः “अनुव्याख्यान” विच्चयामास्म । अत्र प्रथमतः ब्रह्मसूत्राणां प्रामाण्यं समर्थयते । ततो वन्धस्य यथार्थत्वं मिथ्यात्वनिराकरणम् । आगेपूर्वादिनां अन्यथाख्यातिवादिनां मतविवरणपूर्वकं खण्डनम् । वेदानां कार्यपरत्ववादिनां मीमांसकानां खण्डनम् । चार्वक बुद्धादीनां आसत्वानिश्चयेन तच्छास्त्रस्य त्याज्यत्वम् । ब्रह्मसूत्राणां परोक्तार्थेषु दोषोद्भावनं पूर्वकं खण्डनम् । प्रथमाध्यायं चतुर्थादस्य सांख्यमतं निरासकत्ववादिनां मतानां सविस्तरं खण्डनम् । द्वितीयाध्यायस्य प्रथमपादे परोदार्शितप्रमाणप्रक्रिया खण्डनम् । वेदप्रामाण्यं समर्थनम् । द्वितीयपादे सांख्यादि सर्वविरोधिमतानां विवरणं खण्डनम् । तृतीयाध्याये विशेषतः मायावादिमतनिराकरणम् ।

श्रौतविष्णुधर्माणां सत्यत्वस्थापनम् । साक्षिप्रत्यक्षस्य प्रवलप्रमाणत्वस्थापनम् । अभेदप्रतिपादकतथा परोदारितसर्वश्रुतीनां अनुपरत्तिप्रतिपादनपूर्वकं भेदप्रत्यक्षस्थापनम् । ब्रह्मादिदेवानां नारतम्यकृशनपूर्वकं तदीयसाधनतारतम्यनिरूपणम् । तेषां भगवदपरेक्षजानेषु विशेषकथनम् । कर्मादि साधनपरम्पराक्रीमः । द्वे पस्यदिरोधित्वस्थापनम् । शास्त्रप्रवचनफलस्योत्तरोत्तरमाधिक्यकथनम् । चतुर्थं अध्याये उपासनाक्रमः । देवानां सृज्यानां स्वप्नपु लग्नकथनम् । मनुष्याणां अर्जिरादिमार्गनिरूपणम् । अन्यमतोक्तानां मोक्षक्रमस्त्राणां सविस्तरं निराकरणम् । मांसे सायुज्य सास्त्रसालोक्य सामीक्ष्यादि प्रकारचतुर्ष्यकथनपूर्वकमानन्दतारतम्यकथनं अनेक प्रमाणोस्तस्यसाधनश्च । मुक्तानां पुनरावृत्तिनिराकरणम् । ब्रह्मादिदेवानां मोक्षेतारतम्येनवानन्द भोगकथनम् ।

५ । प्रमाणलक्षणम्

प्रत्यक्षानुमानागमरूप प्रमाणत्रयरूपकथनम् । प्रत्यक्षादीनां विमागपूर्वकं तदीय विषयनिरूपणम् । प्रत्यक्षादिप्रतिवन्धकदोपाणामुक्तिः । परोक्तप्रमाणत्वस्थायाः संक्षेपतो निराकरणम् ।

६ । कथालक्षणम्

चाद जल्प वितरणात्मक कथात्रय स्वरूपनिरूपणम् । तदधिकारिनिरूपणश्च प्राश्रिकस्यरूपविचारः । प्राश्निकाभावे कथाकरणदोषः । पराजय जयनिर्णयप्रकारः । निग्रहस्यान निरूपणम् ।

७ । उपार्धरखण्डनम्

मायावादिना ब्रह्मणि प्रतिपादितस्याङ्गान्वादिरूपौ पादेः स्वरूप खण्डनम् । अज्ञानस्य ब्रह्मण्यसम्बन्धप्रतिपादनम् । भेदानामौपाधिकत्वं निराकरणश्च ।

८ । मायावादरवणदनम्

ऐक्षस्य ब्रह्मस्वरूपन्वास्यस्यन्वयिक्यनिगकरण-पूर्वकं याथार्थ्यनिराकरणम् । अयथार्थ्यभूतैक्यं प्रतिपादकत्वेन अप्रामाण्यान् मायावादस्यास्मीकायेता निरूपणम् ।

९ । प्रपञ्चामर्थ्यात्वानुमानरवणदनम्

मायावादिभिः प्रपञ्चस्य मिथ्यात्वप्रतिपादनाय कथितानुमानानां सक्षेपतां दोषोद्भावनम् । अनुमानं प्रक्रियायाः सक्षेपतः कथनम् ।

१० । तत्त्वसंख्यानम्

१. तत्त्वविभागः । चेतनानां विभागः । मुकुर्वननविभागः । तमोयोग्यचेतनविभागः । नित्यवस्तुविभागः । अनित्यवस्तुविभागः । संसृष्टामसंसृष्टिविभागः । जीवेषु प्राप्तमोक्षाप्राप्तमोक्षविभागोक्तिः ।

११ । तत्त्वाववेकः

तन्य संख्यानेत्कायांतां प्रमाणस्वप्नतया वेदव्याप्तेन तत्त्वविवेकग्रन्थस्य श्लोकानामेवात्रोदाहरणम् । विषयस्तत्त्वसंख्यानोक्तं पञ्च ।

१२ । तत्त्वोद्योतः

मायावादिप्रचण्डस्य पुण्डरीकपुरीनामकस्य मध्याकार्यस्य च वादावसरे मध्याचार्योक्तानां प्रमाणयुक्तीनामेव ग्रन्थस्वप्नेण लेखनम् । अत्र मायावादिमोक्तसर्वं प्रमेयानां संयुक्तिकं निराकरणम् । विशेषतः भेदमिथ्यात्वं जगन्मिथ्यात्वत्त्वं निराकृतम् । मायावादिनां देत्यराक्षसजातीयत्वे प्रमाणोक्तिः । वौद्धमायावादिनोऽसाम्यं प्रतिपादनम् । मध्याचार्यशिष्यशृन्ताः मायावादिनां अपहासोक्त्यश्च ।

१३ । कर्मनिर्णयः

वेदेषु कर्मपरतया प्रसिद्धानां भागानां भगवत्

स्वरूप परत्वनिरूपणम् । एवं दुर्बुद्धार्थानां वेदप्राप्तानां अर्थविवरणपूर्वकं तेषां विष्णो महातात्पर्यकथनम् । एवं निष्कामं इनांतां कर्मणां भगवदज्ञानसाधनतत्वकथन-पूर्वकं तेषामवश्यकार्यत्वं प्रतिपादनम् । एवं मेयगर्जितं गणगम्भगाद् स्ववेद्यनीनां भगवत्स्वरूपगरत्वं कथनम् ।

१४ । श्रीमद्विष्णुतत्त्वावविनिर्णयः

अत्र प्रथमतः विष्णोः सदागममात्रवेदत्वं प्रतिपाद्यने । ऋगादिवेदानां मूलगमायणं भागत्सान्त्विकपुराणं पञ्चरात्राणां सदागमत्वम् । एतद्विरुद्धानां दूरागमत्वश्च । ततो वेदस्यापौर्वेयत्वसमर्थनम् । वर्णानां नित्यत्वसमर्थनम् । पुराणानां कल्पे कल्पे क्रमभेदेनानित्यक्रमवन्यात्पौर्वेयत्वनिरूपणम् । वेदानां कार्यपागत्वेनैव प्रामाण्यवादिनां सीमांमकनां मत निराकरणम् । दिशांस्वाभाविकत्वनिरूपणम् । प्रत्यक्षानुमानागमनिरूपणपूर्वकं तेषां स्वरूपविभागः । ब्रह्मादिसर्वजीवानां प्रत्यक्षादि स्वरूपविवरणम् । वेदानां भेदपत्वसमर्थनम् । अनुवादकत्वेति अतत्वावेदकत्वं निगकरणम् । जीवेश्वरादि भेदविषये पगेदारितदोषाणां परिहारः । वहुतप्रमाणकथनश्च । वेदानां विष्णुसर्वोत्तमत्वपरावरसमर्थनम् । छान्दोग्यवश्टाध्यायोक्तनवद्वृत्तोपदेशानामभेदपत्वं पूर्वोत्तरविगेधोद्भावनम् । नवदृष्टान्तानां भेदपत्वसाधनम् । जगन्मिथ्यात्वपत्वया परादाहनं श्रुतीनामर्थान्तरकथनपूर्वकं सत्यत्वार्थपरत्वकथनम् । मायावादिषु एकं जीववादिनामनेकजीववादिनां मतविवरणपूर्वकं खण्डनम् । भेदविषये जगत्सत्यत्वविषये अनेकप्रमाणोक्तिः । द्वितीयपरिच्छेदे विष्णुस्वरूपं जीवस्वरूपयोर्विचारः । तृतीयपरिच्छेदे विष्णोर्जन्माद्यभावप्रतिपादनम् । सर्वाविताराणां मूलगम्भगस्य सर्वमायाभेदकथनम् । दुःखाद्वानादिनिरासः । तदीय दास्येनैव सर्वेषां मोक्षोक्तिः ।

(क्रमशः)

श्रीश्रीगुरुराजूर्जै जयतः ।

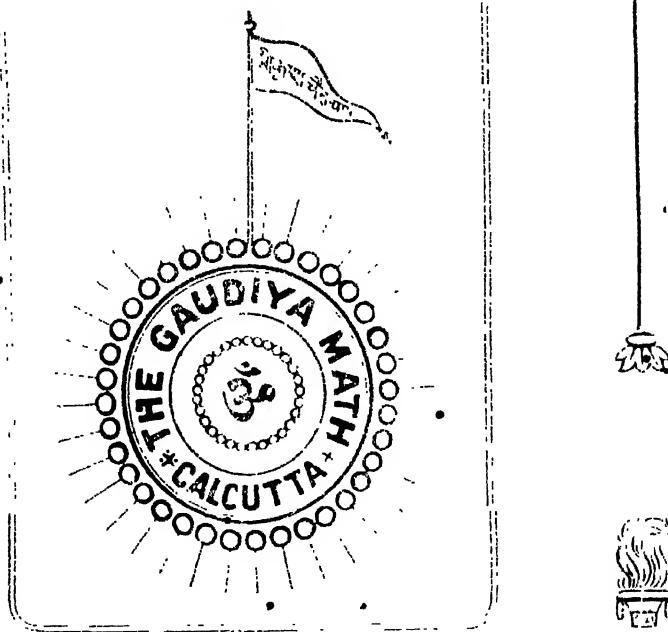
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ज्ञायदेवा परा पत्री सच्च-सञ्जनतोषणी ॥

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHKANI
OR
THE HARMONIST

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NO. 11. •

Sree Radhica

THE acme of Divine conception is centered in the all loving Krishna along with Sree Radhica. Radhica is the highest transcendental embodiment of grace, softness and selfless love. She is all love, all sweetness, and all sacrifice and she lives entirely for and in Her Divine Lover—Sree Krishna. Earth or heaven cannot find her equal nor impersonal region. She is the unique being fit only for Krishna's love attended by her eternal paraphernalia.

Yet Sree Radhica is not an abstract Deity of the phenomenal world—a mere poetic conception, or a philosophical idea, but a spiritual concrete entity, having her permanent abode in the highest of spiritual realms yet manifest.

ing her identity of serving counterpart of Krishna through every face or phenomenon of nature. Both Sree Radhica and Sree Krishna are the very fountain-head of all ever-existing, all-pervading real and concrete beings and are inseparable from all that is infinitely noble, sublime and beautiful. Our material eyes which are meant for accuring transitory selfish enjoyments cannot, therefore, see them, nor can we conceive them intellectually. One must immensely develop one's Spiritual sight before one can possibly come up to the range of their beatific vision. Such vision is possible only when we have wholly purged off our sensuous element and have attained the highest stage of spiritual develop-

ment, by our natural unceasing practice of selfless loving and devotional service.

Sree Radhica is something so subtle and transcendental that she cannot at all be conceived by any man or woman of the material plane nor can she at all be described by human language or by sensuous images. Yet her super-sensuous eternal love is often attempted to be made conceivable to frail and gross human beings when they prove themselves free from fetters of mundane senses arriving at the region of devotional love, otherwise the huge misconception about her true nature and essence prevent to have an access to her eternal services.

Sree Radhica may, however, be considered from at least four different aspects. Let me first of all view her from psychic aspect.

Psychically Sree Radhica is identical with the counterpart of Krishna. The yearnings of love, the joys of unions, the pangs of separation, which are the characteristics of love are all vividly discernible in Sree Radhica for Krishna only whereas we have got a distorted reflection in the human soul. Sree Radhica is identically the Divine Soul proving herself as the Divine Consort of her lover—the Divine or Universal Soul Krishna.

From the intellectual aspect, Sree Radhica is the centre of all devotional manifestations towards Krishna. Sree

Krishna is often described as singing the name of Sree Radhica through His lute to show His spontaneous affinity towards His Counterpart.

I may also see Sree Radhica from her moral aspect. Morally she is the personification of all tender virtues and super-human attributes. The love, bliss and mercy of Sree Krishna are represented by Sree Radhica. Without Sree Radhica Sree Krishna is a dry, cold, philosophic Deity, devoid of accepting services from devotees. As all finite souls are parts of this fountain-head of love, bliss and peace, we, therefore, owe all our serving faculties to Sree Radhica.

Again I may view Sree Radhica from Her physical aspect. Whatever is beautiful in nature is from Sree Radhica. The soft and silvery rays of the autumnal moon, the "sweet south that breathes upon a bank of violets, stealing and giving odour," the fresh and green foliage of the trees and plants clad in the loveliest attire of vernal beauty, the gurgling music of the flowing river, the snow-clad summits of cloud-cleaving mountains, all represent one or other of the several physical emanations of Sree Radhica to interrupt the devotional activities of the enslaved souls.

Sree Radhica is pervertedly represented in our hemelife and amidst our domestic scenes. The lovely countenance of the smiling bride, the beauty

and blush of youthful love, the loving tenderness of the affectionate mother, the warmth and zeal of the sincere friend, the charity and kindness of the generous patron all represent the different manifestations of Maya to prevent us from offering service to Krishna.

Thus the true devotees with their soul's eyes can realise the presence of Sree Radhica here, there, and everywhere. Wherever there is love, grace or sweetness in connection with Sree Krishna ignoring all sensuous adventures there is Sree Radhica—wherever there is any manifestation of bliss or joy arising from Krishna's love there is Sree Radhica. Indeed, Sree Radhica is love or bliss incarnate of Krishna. She truly represents the loving and blissful aspects of Sree Krishna.

By the constant offering of true services to Sree Radhica, the devotee rises above the sordid atmosphere of this sinful and sorrowful world and lives in a region "where all liberated souls serve Krishna incessantly and uninterruptedly".

Sing, therefore, the glory of Sree Radhica night and day, and if you are ambitious enough to be blessed with the lotus feet of Sree Krishna, try to approach that Lord, only through His beloved Sree Radhica's grace for she is the path, way and end of all aspiration of a devotee

[BISWESWAR DAS, B. A., SANTIPUR]

[The article has been thoroughly recast in the spirit of a true Chaitanyaite for which the writer may be pleased to excuse us.—E. H.]

The Supreme Lord Sri Krishna-Chaitanya

(Continued from P. 237, March, 1928.)

ON a certain day He ate up several times the cooked rice of a pilgrim Brahman who happened to be a guest at the house while the latter was absorbed in meditation in the act of offering it to Sri Krishna. On another day the Lord was stolen by two thieves who attempted to rob the ornaments

worn by the Child but was brought back to His father's house by those very thieves through a curious mistake on their part. He induced His father to fetch the offering to Sri Krishna prepared on the *Ekadasi* day at the house of Pundits Jagadish and Hiranya which was two miles distant from the house

of Misra, although, by reason of the distance, a boy of His tender age could have ordinarily no means of knowing what was going on at the Pundits' house.

He played many a prank on little girls. He would forcibly take away their flowers, garlands, sandal-paste and offerings accepting those Himself. He used to tell them that Ganga and Durga were His maid-servants and Siva His servant.

He was often angry, broke everything in the house and beat His mother. When one day Sachi Devi had fainted away He procured cocoanuts, scarce in that season, to aid her recovery. Viswarup, the elder brother of Goursundar, who was deeply versed in all the shastras cultivated constant association with the Vaishnavas whose meeting-place was the house of Advaita and was so unmindful of everything else that he had to be fetched home for his meals. Sri Goursundar often went up to the *tol* of Advaitacharyya on this errand when all present would be invariably struck with His extraordinary beauty. After Viswarup renounced the world and became a *saunyasi* Nimai became restrained in His conduct and devoted Himself wholly to His studies. Deeply shocked by the *saunyas* of Viswarup Jagannath Misra was frightened by this sudden change in Nimai and altogether stopped His studies. This made the Boy more turbulent than ever. One day He seated Himself on

the top of a pile of discarded, used-up, cooking pots which are regarded as unclean by the *smarta* Brahmins, and, when his mother asked Him to come away from that foul place maintained that the earthen pots having been used in cooking offerings for Vishnu can never be unclean and the spot where God Himself is seated is the meeting place of all the holy *tirthas*.

The *upanayana* ceremony of Nimai was duly performed and the Boy was sent to the *chatuspathi* of the great teacher Gangadas Pandit of Ganganagar very close to Sri Mayapur quarters to study Sanskrit Grammar. The extraordinary intelligence of the Boy astonished and baffled everybody. Nimai persuaded His mother, by falling at her feet, to give up eating cooked rice on the *Eka-lashi* day. Jagannath Misra was upset by being apprized in a dream of the future *saunyas* of Nimai and shortly afterwards left the world. Nimai consoled His mother with great tenderness. But He continued to be unreasonable in His demands to His mother and was often angry. One day on learning that there was no money in the house He procured from some-where two tolas of gold and gave it to her.

Sri Gaur Narayan now entered upon the *lila* of a house-holder's life. Sri Banamali Ghatak proposed to Sachi Devi the marriage of Sri Goursundar with Lakshmi Devi, the daughter of Ballavacharyya. On an auspicious day

and in an auspicious moment the nuptial ceremony, laden with every blessing of Gaur and Lakshmi was duly consummated.

Sri Isvara-puri, the disciple of Sri Madhabendra-puri at this time arrived at Navadwip and stayed as guest at the house of Advaita Prabhu. Meeting him on the way Gaur-sundar invited him to meal at His house. One day Sri Isvara-puri asked Mahaprabhu to correct the errors of 'Sri Krishna-lilamrita' a work composed by Puri himself. Mahaprabhu declined to do this giving as His reason that there can be no defect in the inspired writings or utterances of the Gurudeva and the Vaishnavas belonging to the *sevanta* school and that those persons who, actuated by pride of worldly knowledge point out any defects in their words or writings undoubtedly belong to the class of 'pasandis'.

It was at this time that Sri Gaur-sundar manifested the love of God in the guise of nervous malady.

Mahaprabhu showered His mercy on all by accepting the offerings of weavers, cow-herds, grocers, garland-makers, betel sellers, conch dealers and the other people resident in the town, presenting Himself at their houses. Mahaprabhu in this manner visited an astrologer in the latter's house and asked him to calculate His previous birth. Whereupon as the latter, having repeated the *mantra* of Gopal, engaged

in the calculation he had forthwith the beatific vision of the four-armed and two-armed Forms of the Divinity. Mahaprabhu also visited the house of Sridhar who sold small pieces of the plantain-bark being called 'plantain-bark seller Sridhar.' On this occasion Mahaprabhu made Sridhar promise Him a free supply of the core, bark and fruit of the plantain, radishes etc. from his garden.

During this period Mahaprabhu became renowned as the leading Professor of Navadwip. He defeated in controversy a certain famous Pundit who had acquired the title of 'Conqueror of all quarters' (दिव्यजयी) by his victories in learned contests over the scholars of all parts. The goddess of worldly learning whom the vanquished conquering Pundit worshipped, disclosing in a dream the cause of his discomfiture on this occasion, told her votary that she herself 'has not the power of confronting Narayana and advised him to make his submission to Gaur-Narayana without delay. Thus enlightened the defeated Pundit in the early dawn next day hastened to Mahaprabhu and having made his submission informed Him of what had happened. Mahaprabhu instructed the fortunate Pundit in the service of Krishna and enabled him to realise that the service of Vishnu and Vaishnavas is the goal of all learning. The disciple of this defeated savant Ganguly Bhatta had a disciple after

wards named Keshab Bhatta of Kashmere who is alleged to have figured well and revived the Modern Nimbarka school according to Maiaprabhu's views of worship.

The great professor Nima Pundit now went out on a peripatetic tour in Eastern Bengal ostensibly for the purpose of earning money by teaching pupils, and established everywhere the *sankirtan* of the holy Name. The fame of His great learning soon attracted hundreds of scholars to His feet. At this time a Brahman named Tapan Misra, directed by a dream, came to Mahaprabhu to obtain from Him the solution of his doubts regarding spiritual method and object having become perplexed by the conflicting interpretations of different *manis* (mentalists). The Lord told him that the *sankirtan* of the Name of Hari is the only method as well as the object and also commanded him to proceed to Benares.

On His return from East Bengal He was informed of the departure of Lakshmi Devi to Baikuntha Dhama. The manifested grief after the manner of mortals suited to the occasion and instructed His mother about the transitoriness of the worldly sojourn.

Whenever Mahaprabhu detected any of His pupils without the *tilaka* mark the very first thing He did was to send the student back to his home to attend to *tilaka* observing that the forehead

unmarked with the *tilaka* sign is like the charnal ground.

The *lila* of the marriage of Mahaprabhu with Sri Vishnupriya Devi, the Daughter of the Rajpundit Sri Sanatan Misra who also resided at Navadvip, was celebrated on an auspicious day and in an auspicious moment. A most fortunate person, Buddhimanta Khan, as the fruit of many good deeds performed by him, undertook voluntarily to bear all the expenses of this *lila* of the marriage of Lakshmi and Narayana.

Gaurasundar drank the washing of the feet of Brahmins during His illness after the manner of elevationists who are the seekers of the fruits of their works. He made His way to Gaya where He offered *pinda* and visited the the lotus feet of Gadadhar. It was here that He met Sri Isvara-puri and submitted to be his disciple receiving from him the ten-lettered *mantram*. Everyone of these acts have a deep significance.

At last the time of manifesting Himself arrived. After His return from Gaya Mahaprabhu's mood underwent a complete change. The restlessness, the arrogance and pride of the great scholar, the turbulence, of the past suddenly disappeared. Attempting to communicate in strictest privacy to a few select devotees the happenings at Gaya He was drenched in a torrent of tears continuing to repeat the Name of Krishna. He was found frequently to

shiver, to sigh incessantly and utter no words except those about Krishna. He explained to His pupils, as the meaning of every passage of text, commentary and annotation, the Name of Krishna telling all persons that in the whole of the *shastras* there is no other word except the Name of Krishna. Once, after the manner of Kapila, He described to Sachi Devi the sorrows of the *jiva* during confinement within the mother's womb and instructed her as to the advisability of constantly taking the Name of Krishna in the company of *sadhus*. When His pupils ask Him the meaning of 'dhatu' (शब्द) 'the verbal root' the Lord explains that the verbal root is the power of Krishna. The Lord commands His pupils to listen to and chant constantly the Name of Krishna giving up all other endeavours and Himself teaches them *sankirtan*.

In order to teach people to serve the Vaishnavas He performs with His own hands humble menial work for the Vaishnavas. Sometimes He receives on His head the dust of the feet of the devotees and their blessings proclaiming that the service of Krishna can only be gained through the mercy of the Vaishnavas.

One day, seated on the couch of Vishnu, the Lord declared that Sachi Devi had offended against Sri Advaita Acharyya, and, for that reason not till her offence against a Vaishnava was pardoned would she attain the loving

devotion of God. Sri Sachi Devi, under the influence of pure maternal affection, had attributed the *satyayogas* of Visvarup to the prompting of Advaita Acharyya. Thereupon, as the devotees fetched Advaita Prabhu to the spot the latter began to dilate on the great qualities of the 'Mother' (आमा) and soon lapsed into the exclusive mood of loving devotion. Availing of this opportunity Sachi Devi begged for and obtained his pardon receiving on her head the dust of the feet of Sri Advaita Acharyya. By this act Mahaprabhu made it perfectly clear that no one can attain loving devotion to God if his offence against the Vaishnavas remains un-pardoned.

Being entreated by Advaita Acharyya Mahaprabhu showed him the Cosmic Form of the Krishna-Lila in the courtyard of Sribash's house. On another occasion the devotees met together in the house of Sribash and performed the installation ceremony of Mahaprabhu. The Lord, seated on the couch of Vishnu, made manifest His majesty as Supreme Ruler. Mahaprabhu, on this occasion, freely gave away whatever boon was desired by any supplicants.

• Mahaprabhu sent for Nityananda who was at this time staying in seclusion at the house of Nandan Acharyya. Sri Nityananda, the prime representative of the Supreme Lord, the same as the son of Rohini, made his appearance at the house of Hadai Pandit from the womb of Padmavati at the village of

Ekebaka in the District of Birbhum A Vaishnava *sannyasin* Lakshmi pati Tirtha begged for Nityananda from his father and took him away when he was a child. From that time Nityananda travelled to many countries in the company of the *sannyasin* and resided for a long time in the region of Mathura from where he was drawn to Navadwip by Mahaprabhu. Mahaprabhu now employed Thakur Haridas and Prabhu Nityananda in preaching the Name of Krishna to each and every household over the whole of Navadwip.

One day as Prabhu Nityananda having preached the Name from door to door was returning at night-fall to Mahaprabhu's residence he fell in with two drunkards, Jagai and Madhai. These two persons, born in a hereditary Brahman family, were engaged in all possible forms of sinful acts in the shape of drinking, eating beef, robbery, adultery etc. But as they spent their whole time in the society of drunkards these two worthless Brahmins had yet had no opportunity of committing the offence of maligning the Vaishnavas. Nityananda, full of boundless sympathy for the sufferings of others, the Saviour of the fallen, and Thakur Haridas made up their minds to bestow their grace

on Jagai and Madhai. It was as if for the purpose of showing them his favour that Prabhu Nityananda was out that night. Jagai and Madhai met Prabhu Nityananda. No sooner did he hear the name '*abuvalhuta*' 'super-ascetic', mad-dened with anger, Madhai struck a blow with his strong fist on the head of Prabhu Nityananda. Noticing this Jagai tried to prevent Madhai from persisting in such offence. At this moment Mahaprabhu Himself with His associates and followers appeared on the spot and in His anger summoned the *Sudarsanachakra* whereupon Nityananda said to Mahaprabhu that Jagai defended him, and therefore, it was necessary to pardon him. Mahaprabhu was propitiated towards Jagai. At this the mind of Madhai also was changed. Nityananda Prabhu pardoned Madhai. Both of them being deeply repentant and having promised never again in life to do any other thing except service of Krishna, Mahaprabhu and the devotees were moved to be merciful to them. By the mercy of Mahapraphu even those two robbers become eminent Vaishnavas. Mahaprabhu commanded His followers not to show any disrespect for them in future remembering their past sinful deeds. (*To be continued*).

Taking Refuge in God (श्रोत्वा गमनि)

(Continued from P. 237, March, 1928)

[XV]

- 1 Lord, this I lay at Thy feet :
I am fallen and most vile, this the three worlds know.
- 2 There is no sinner so base as myself in the whole world ;
In the universe there is no one whose offence equals mine.
- 3 Those sins and offences as Thou know'st
I feel ashamed even to disown.
- 4 Whither shall I betake myself for shelter except to Thee ?
Thou art the Ruler of all the powers that be, Darling of the Lord of Braga.
- 5 This world is Thine, Thou permeatest all things,
Thou wear'st out the offence that is committed towards Thyself.
- 6 Thou, indeed, art the Refuge of those whose steps have gone astray.
What else is there beside Thyself ?
- 7 Even so all who offend against Thee
Will ever seek Thy Refuge.
- 8 Bhaktivinode seeking the shelter of Thy feet
At Thy feet surrenders himself this day.

[XVI]

- 1 Having surrendered Myself at Thy feet
I feel supremely happy.
Sorrow has departed, There are no cares,
I find joy on all sides.
- 2 Free from all sorrows and fears, Ever the seat of unalloyed bliss,
Are those twin feet of Thine.
In them even now Resting in repose
I give up all worldly fear.

3 Thy household I shall serve,
I shall not enjoy the fruit.
For what-so-ever pleases Thee I shall endeavour
Being enamoured of Thy feet.

4 In Thy service The sorrows that befall
Verily are the highest bliss.
The sorrows and joys of Thy service Are the best of estates,
They destroy the misery of ignorance.

5 My past history I have completely forgot
In my mind experiencing the joy of Thy service.
I am, indeed, Thine Thou art truly my own,
What other treasure I need ?

6 Bhakti vinode, Unto Thy service
Immersed in joy,
Devotes all his efforts, In pursuance of Thy will,
Living in Thy house.

(To be continued.)

Thakur Haridas.

(Continued from P. 211, February 1928.)

In order to effect the boundless good of *jivas* Sri Gaurasundar has promulgated specific doctrines by the agencies of particular devotees. He employed Sri Sanatan Goswamin to expound the logic of devotion and also to make known the transcendental realm of Brindabhu etc.; caused Sri Ramananda Rai to explain the nature of the mellowing quality (स्तुतिः) of devotion and to define the obligations of the Vaishnava;

Sei Rupa Goswamin was authorized to unfold the mystery of devotion; Gopal Bhatta Goswamin was commanded to formulate the rules for regulating the conduct (आचार) of the Vaishnavas; and Prabhu Haridas was empowered to proclaim the glory of the holy Name.

It was only after the great Thakur had made known the glories of the Name that the bound *jivas* of this world became aware of the fact that the object

of which they stood in need was not virtue, wealth, enjoyment or freedom from misery ; that Krishna is not served by the physical body and mind or by words that have a reference to the physical mind and body ; that, on the contrary, the Divine Logos or the holy Name manifests itself only when such words are prompted by the spiritual body and mind in the act of serving Krishna.

The holy Name, which is identical with Krishna, does not manifest itself through the physical organs of sense. The Divine Logos is generated by the vibration of the tongue and the lips when such vibration is caused by the mind that has been liberated from all inclination to physical enjoyment. Such activity of the mind is due to the spiritual impulse that transcends all selfish enjoyment. This impulse comes from the immaculate soul as soon as it begins to function untrammeled by the physical mind and body. As soon as the Divine Logos is generated it dispels the darkness of the state of bondage of the hearers and brings about the rise of the Sun of the holy Name. The domination of the physical body and mind is strengthened if the Sun of the holy Name is shut out by the intervening screen of the mirage of the physical body, earthly treasures, great assemblies of men, greed for material objects, the erroneous notion that the Name of Krishna is on a level with names of

objects other than Krishna due to the belief that Krishna or the Divinity can be equalled by objects other than Krishna, etc. But as soon as this interval is eliminated the self-fulgent Sun of the holy Name stands manifest as the object of the perennial devotion of the *jīva* who is in his true nature the eternal servant of Krishna.

The holy Name and the dim reflection of the Name, although they are in essence the same thing, are nevertheless different in manifestation. The holy Name gives rise to love for Krishna ; the dim glow of the Name removes aversion to Krishna. The realised form of the holy Name is Sri Krishna ; the realisation of the dim glow of the Name is the Incarnation of the Omnipotent imperfectly manifested delivering from aversion to Hari.

In like manner the Name in association with offence is also different from the holy Name. If the holy Name appears in association with offence it makes the *jīva* serve the physical body and mind cutting him off from love for Krishna. By the Name associated with offence only trivial fruits are obtained, but the eternal object is never realised.

The holy Name is Krishna Himself, the fundamental Reality underlying Divinity. Due to ignorance of our relationship with Krishna we are liable to commit ten different varieties of offence at the feet of Divinity in the form of the holy Name. The following

extract from the pen of Sri Thakur Haridas may help one in guard against the ten offences.

"The first offence is slandering *sadhaks*. The holy Name has to be taken without committing this grave offence. The second offence is committed if we suppose that the other gods exist independently of Sri Krishna! The third offence arises if Sri Gurudeva who knows Sri Krishna is disregarded in any way. The fourth offence is the fatal consequence of deigning the holy Scriptures. The fifth offence is caused if one supposes that the glories of the holy Name are merely eulogistic and also by incredulity in regard to the infinite results, mentioned in the Scriptures, that flow from the holy Name. The sixth offence occurs if sin is committed through confidence in the power of the holy Name to save from the consequences of sinful acts. The seventh offence is committed by instructing a disbeliever in the mystery of the holy Name. The holy Name should never be considered as being on a level with other good deeds. Such attitude is held by experienced devotees to constitute the eighth offence. The ninth offence is inattentiveness. It is a very great obstacle and effectively prevents the attainment of loving devotion with the mighty 'obstructive' force of an infuriated elephant. The tenth offence is very difficult to get rid of. It prevents the very beginnings of the love

for the Name. The apostle of the holy Name, Brahma Haridas, calls it the offence of 'I' and "Mine". By serving the holy Name avoiding carefully these ten offences the dim glow of the Name manifests itself. The dim glow of the Name removes all sinfulness whereupon the unalloyed Name makes its appearance and bestows love for God."

The Name associated with offence and the dim glow of the Name are both adulterated with this difference that the latter is free from offence. The holy Name is not a thing that can be associated with offence neither is it liable to any obscuration like the dim glow which is free from offence. In service performed with the knowledge of one's relationship with God it is the holy Name that is the object of adoration. In worship devoid of the knowledge of such relationship the object worshipped is either the dim glow of the Name or the Name associated with offence. In Name associated with offence there is deception and the consequent attainment of the material in place of the spiritual. In the dim glow of the Name which frees from offence there is no deception and there is consequent realisation of the Pure Intelligence as an abstraction. In the holy Name is present love for Krishna or the mellowing quality resulting from the concrete play of the Pure Intelligence. Those alone in whom the desire for the attainment of the material is

strong offend through ignorance of the spiritual. Thus offending they are liable to be confirmed in their aversion against Hari being able to secure those trivial objects that are the rewards of un-Godliness. Those, however, whose sole object is to serve Hari should carefully abstain from all offence. It is only when the offence against the Name is fully given up that the dim glow of the Name makes its appearance. The dim glow may lead the *jīva* even to Baikuntha.

The great Thakur exhibited to the world the glory of the holy Name up to the very last day of his manifest existence. When on that day Sriman Mahaprabhu enquired about the nature of his illness the Thakur, the Acharyya of the holy Name, attributed his dis temper to failure in telling the full number of the Name. Noticing his eagerness to finish the full number Sri Gaur Sundar besought him to reduce the number as he had already realised his spiritual body.

Thereupon having seated Mahaprabhu in front of himself Sri Haridas said, 'With my hands I shall hold Thy lotus feet to my bosom, with my eyes behold Thy moon-like face, utter Thy holy Name Krishna-Chaitanya with my tongue and in this manner I shall give up my life. May this base body of mine fall before Thee. Be Thou pleased to fulfil this desire of mine.'

'Haridas then seated the Lord in

front of himself, fixed his two eyes bee-like on His lotus face, clasping the Lord's feet to his bosom, wearing on his head the ornament of the dust of the feet of all the devotees, in the very act of uttering the Name, Sri Krishna-Chaitanya, with the holy Name gave up his life.'

On the departure of Sri Thakur Haridas, who quitted his *paramānanda* body on the fourteenth lunar day of the dark fortnight of the month of Bhadra, Mahaprabhu lifted up the body and holding it in His arms began to dance. Then He placed the body on a conveyance and took it to the sea-shore singing *kirtan*. Having washed the body lay immersing it into the sea He deposited it inside the sand and with His own hand covered the body with sand. That bathing place of the sea has become famous since then and bears the name of Mahatirtha ghat. On the site of the grave has been established, since more than a hundred years the eternal service of Sri Gauranga. Mahaprabhu then perambulated the great Thakur and commanded *maha-prasadam* to be brought from the Lion Gate and Himself Distributed it to the devotees.

Regarding the disappearance of Haridas Sriman Mahaprabhu said, 'Let all sing the Name of Hari with the words 'All glory to Haridas.' Haridas was the crest-jewel of the world. By his departure the earth is bereft of her

treasure. Let all sing 'All glory to Haridas! Glory to Haridas who made manifest the glories of the holy Name. Krishna out of mercy had given Me his company. The will of Krishna prevails ; it has now severed the bond of that com-

panionship. When Haridas wished to leave this world My power failed to hold him back. He gave up his life at his own will just as we hear Bhishma did of old'.

(Concluded.)

Birth of Sree Krishna

(Translated from the *Nreemad Bhagabat*—Sk. X, Ch. 3)

(Continued from P. 102, October, 1927)

Sri Suka said—

20. Then finding the signs of the great being in that Child born from herself Devaki, transported with wonder, afraid of Kamsa, addressed Him with this hymn of praise :

Sri Devaki said—

21. Thou—Whose form has been spoken of as the Inexpressible, Primeval, Radiance that is the Brahman, transcending all quality—all change, The pure Essence, Immortal, Free from effort—art even Vishnu Himself, the Light of the soul.

22. At the end of the period of two *parardhas*, all the worlds being destroyed, as the different elements are re-absorbed into the one primary element, And the manifest re-enters the non-manifest by the power of time, Thou alone exist, whence Thou art called Ananta, the Endless.

23. Thou art the Lord of Nature ; yea even Time which moulds the world, in all its divisions from the minute to the complete year, Is called Thy agent ; Supreme Lord, with Thee, the Abode of safety from all fear, I seek refuge.

24. Mortals fleeing for fear of the serpent Death through all the worlds find no place of safety, But if by chance they attain Thy lotus feet that scare away death they repose in perfect security,

25. Destroyer of the fears of Thy servants, save us, living in great fear, from the terrible son of Ugrasena.
Oh, let not fleshly eyes look upon this Divine form seen only in meditation !

26. May that great scoundrel never know of Thy birth from me, Slayer of the demon Madhu!
Distracted by anxieties on Thy account I am, indeed greatly afraid of Kamsa !
Soul of the Universe, with-hold this transcendental Form—four-armed and adorned
with the beautiful conch, disc, club and lotus.

27. The Supreme Being, Who after the great Cataclysm easily accommodates this world in
His own body,
Has been born from my womb : this, alas, must also be a matter of ridicule to
mortal men !

The Lord said—

28. In your former birth, during the regime of Sayambhava manu, thou wert called Prisni,
good lady,
And this sin-less Vasudeva was then the *prajapati*, Sutapa.

29. Commanded by Brahma to procreate offspring both of you restraining all your senses,
practised the highest asceticism, and enduring patiently the inclemencies of
the seasons—rain, storm, scorching rays of the sun, cold, summer heat,—
Being fully cleansed of all impurities of the mind by controlling the breath, feeding on
withered leaves of trees and the air,—with a mind be calmed ye engaged
in worshipping Me with the object of obtaining from Me the fulfilment of
your desires.

30. Lady, in this manner, both of you practised the severest *tapas*,
Thinking only on Me, for the space of twelve thousand years of heavenly measure.

31. Thereupon having been thus meditated upon with self-restraint, reverence and constant
devotion of heart, being pleased with both of you, in this very Form,
sinless one,
I, Who am truly royal in bestowing boons, appeared before you, wishing to grant the
desire of both and said, 'Ask from Me whatever boon you desire': when
both of you asked for the boon of having a son like Myself.

32. Although you had eschewed all vulgar pleasures—but, as husband and wife, being childless
You did not ask from Me the boon of emancipation overpowered by My illusory power.

33. After I was gone, thus obtaining the boon of a son like Myself, having gained what you
longed for, you betook yourselves to youthful enjoyments.
Finding no other persons in all the world equal to you in virtue and nobility of character
I chose to be born as your son known as Prisni-garbha (i.e. born in the
womb of Prisni).

34. It was also from you, as Aditi and Kasyapa, that I was born again, when I became
known as Upendra and also as Bambha being of dwarfish stature;
Then in this third birth also I am thus born of you again and in the same Form; My
words, virtuous lady, are true.

35. I have shown you this Form in order to remind you to My first appearance at birth.
As I can never be recognised by My human likeness.

36. Thinking of Me as the Brahman or loving Me as your son, only for once, both will attain the supreme goal which is Myself.

Sri Suka said –

Having spoken thus Parvati became silent, and the Supreme Lord in the view of the parents forthwith became a human child.

37. Thereupon as Shauri by command of God taking up his Son prepared to go out of the lying-in chamber,
That very moment *yoga-maya* who has no birth was born of the wife of Nanda ;

38. And the guards at the gates and the citizens being asleep, robbed by her of all powers of understanding,
All the impassable gates whose massive folds were strongly secured by bolts and chains of iron

39. Opened wide of themselves, as darkness before the sun, on the approach of Vasudeva carrying Krishna ;
Rained the slow-muttering clouds, Shesha followed with his hoods sheltering Him from the rain water.

40. The god of rain sending down incessant showers, the river, younger sister of Yama,— frothy with the violence of the waves of her deep waters,
Agitated by hundreds of fearful whirl-pools,—made way, as did the ocean for the Lord of Sree,

41. Reaching the cow-herd settlement of Nanda, aware that the cow-herds of the place were all sleep,
He placed the Boy in the bed of Yasoda and taking away her daughter returned to his room.

42. Then Vasudeva laying down the girl in the bed of Devaki,
Having bound his own feet with iron-chains, remained fettered as before.

43. Yasoda the wife of Nanda was aware only of the birth of her Child
But not its sex, rendered oblivious of everything by sleep due to exhaustion, that came upon her immediately after delivery.

Here ends the third chapter, entitled 'The Appearance of Sree Krishna', in the tenth *skandha* of the Mahapurana paramahansya sambhita Sree Bhagabat by Bainsiki.

To Love God

(Reprinted from a journal of Tajpur, dated Friday, 25th August, 1871.)

IT was Christ Jesus who first said "Love God with all thy *heart*, with all thy *mind*, with all thy *soul*, and with all thy *strength*, and love man as thy brother." This is an absolute truth indeed; but different men put different interpretations to this noble expression. The expressions of all great men are nice but somewhat mysterious—when understood they bring the truth nearest to the heart otherwise they remain mere *letters* that "kill." The reason of the mystery is that men, advanced in their inward approach to the Deity, are in the habit of receiving revelations which are but mysteries to those that are behind them. The stages of progress are very much the same as the circles of spiritualism which, though not true themselves, explain a great deal about the gradual developement of the soul. We have understood some spiritualists to maintain that matter when sublimated converts itself to spirit. This theory is indeed against any inward conviction. Matter is matter, and Spirit is Spirit: one of them cannot form the other. Spirit is certainly of a superior existence; though we cannot fully understand in our present state of material imprisonment, what relation Spirit does exactly bear to matter, space and time. Metaphysics apart, we decide that the human soul rises higher and higher and can understand things of which we have no idea at present. Subject to this important rule, Christ Jesus of Nazareth received and uttered the words quoted above. To readers who are a little above the scale of ordinary men, these expressions of Jesus teach, that man should *love* God with all his *heart*, (meaning

the affections of the heart perceiveable in all children as opposed to *hate*, with all his *mind*, (meaning the intellect which *knows* as opposed to ignorance of good things) with all his *soul*, (meaning that principle of the human constitution which worships the Almighty and feels its own immortality) and with all his *strength*, (meaning all *active* work). To the inspired, however, more things and better and sublimer meanings appear beneath these holy words of the Inspired Jesus. He teaches man to *love* God and not to *know*, *infer*, *hate*, or *think* of God. He tells us that man in his *absolute* state is not the *intellect* or the *body* but is the pure Soul itself. The *essence* of the soul is wisdom and its *action* is *love absolute*. The absolute condition of man is his absolute relation to the Deity in pure *love*. Love then alone is the religion of the Soul and consequently of the whole man. The pupil asks here "What have I to do with the heart?—my heart loves to see the 'sun' to smile', 'to eat the sweetest dish and to see a dance'. Jesus profoundly replies "yes, you must *love* God with all thy *heart*, your heart now runs to other things than God, but you must, as you train a bad horse, make your feelings run to the loving God." This is one of the four principles of worship or what they call in *Vaishnava* Literature, *Shanta Rasa*. Then the pupil says "my Lord, the intellect takes me elsewhere from God, *i.e.*, it wants to take me to *Positivism*; please instruct me what am I to do?" "Yes", replies Jesus "you must *love* God with all your mind, *i.e.* when you perceive, conceive, remember, imagine.

and reason, you must not allow yourself to be a dry thinker but must *love*. Love alone can soften the dryness of the intellect, you must develop the intellect *da* all good and holy things by means of love of truth, spiritual beauty and harmony." This is the second phase of *Vaishnava* developement which passes by the name of *Dashya Rasa*. The pupil then enquires whether the developement of the affections and the intellect is quite enough for him. Then says the Lord "you must love God with thy *soul* also, i. e., you must perceive yourself in spiritual communication with the Deity and receive holy revelations in your sublimest hours of worship." This is called the *Sakhya Rasa* of the *Vaishnavas*,—the Soul approaching the Deity in holy and fearless service. The disciple apprehends that he will be lost in such a position and will be unable to act. Then the Saviour tells him these words "you must love God with all thy strength or will,—you are wrong in concluding that you will loose your active existence—you will get it the more. Work *for* God and work *to* God, proceeding from no interested views but from a holy free will (which is alone the strength of man) and identifying itself with pure love, will fully engross your attention." This description is of *Bhakti* in general. Then Jesus proceeds to tell us "You must love man as thy brother." From this is inferred the fourth phase of *love* which

is a feeling that all men are brothers and God is their common Father. This is *Batshalya Rasa* in its first stage of developement.

Bhakti (love) is thus perceived in the very first developement of the man in the shape of *heart*, then in the shape of *mind*, then in the shape of *soul* and lastly in the shape of *will*. These shapes do not destroy each other but beautifully harmonize themselves into a pure construction of what we call the spiritual man or the *Ekanta* of *Vaishnava* Literature. But there is another sublimer truth behind this fact which is revealed to a few that are prepared for it. We mean the spiritual conversion of the Soul into a woman. It is in that sublime and lofty state in which the soul can taste the sweets of an indissoluble marriage with God of Love. The fifth or the highest stage of *Vaishnava* developement is *this*, which we call *Madhura Rasa*, and on this alone the most beautiful portion of the *Vaishnava* Literature so ably expatiates. This phase of human life, mysterious as it is, is not attainable by all, nay, we should say, by any but "God's own." It is so very beyond the reach of common men that the rationalists and even the ordinary theists cannot understand it, nay, they go so far as to sneer a tit as something *unnatural*. Oh God ! Reveal Thy most valuable truths to all so that Your own may not be numbered with the fanatics and the crazed and that the whole of mankind may be admitted as "Your own."

Sree Sree Chaitanya Bhagabat

(Continued from P. 240, March, 1928.)

52 Thus sported in the water the beautiful figure of Gaur, The water from His feet sprinkled the bodies of all the bathers.

53 Though all forbade He paid no heed to them But nowhere could any of them catch Him.

54 The Lord made all the people bathe over and over again, Touched the bodies of some after their bath, with His mouth sprouted the water at others.

55 Unable to catch hold of the Lord the Brahmins in a body Presented themselves before the father.

56 'Misra, best of friends, listen well, We want to tell you all the vagaries of your Boy.

57 'It is impossible to bathe in the Ganges in the proper manner.' One of them said, 'He interrupts my meditations by throwing water at me.'

58 'And says further, 'Behold Him on Whom you meditate ; In the *kali* age I am Narayana manifest.'

59 Some one said, 'He steals my symbol of Siva'; Said another, 'He bolts with my upper cloth'.

60 And yet another complained, 'Flowers, *durba* grass, offerings, sandal-paste, All requisites arranged for the worship of Vishnu, the seat of Vishnu,—

61 'As I perform my bath, He there sits on the *asana*, And having eaten and worn all things, makes off,—

62 'Saying, 'Why do you feel sorry in mind ? He has eaten for whom you prepared.'

63 Some said, 'As I perform my *sandhya* standing up in the water, Making His way under water, pulls me away by the feet'.

64 Some said, 'My flower-basket and clothes are never to be found.' Some said, 'He steals my *puthi*, the Geeta.'

65 Some complained, 'My son is a mere baby He makes him cry violently by putting water into his ear.'

66 Some informed, 'He climbs by the back to my shoulders, And leaping down cries 'I am Maliesha'.

67 Some said, 'He places Himself on my seat made for worship, Having eaten the offerings, Himself worships Vishnu'.

68 'After I have bathed He throws sand at me With all the turbulent boys at His heels ;

69 'Puts the clothes of females in the place of those of males ; All go mad with shame as they put on wrong cloths ;

70 'You are the best of friends, Misra Jagannath, I tell you He does this every day.'

71 He does not get out of the water even
when it is past mid-day.
So how will His body keep its health ?

72 Just at that moment all the girls of the
neighbour-hood
With angry minds, came to the presence
of Sachî Devî.

73 With great respect they spoke to her—
'Lady, be pleased to listen to the deeds
of your Son ;

74 'He steals our clothes, abuses us,
He gets up a quarrel and throws water
at us if we protest.

75 'All the flowers and fruits that we bring
with us for performing *bhârat*
He forcibly takes away and scatters in
all directions.

76 'As we come out of the water after bath
He throws sand at us,
And with Him are all the wayward boys.'

77 'Coming up un-noticed shouts loudly into
our ears'
One said, 'With His mouth He sprouted
water into my face.'

78 'Puts the seed of *akhra* into my hair.'
'He wants to wed me,' said another.

79 'What is He ?—to behave like this
every day ?
Is your Nînai the King's Son ?'

80 'Your Nînai behaves exactly like what
We hear the Son of Nanda did formerly.'

81 'Being surely grieved when we shall inform
our parents
That day they will have a sure quarrel
with you.'

82 'So be pleased to restrain your Son at once.
Such behaviour is not at all proper at
Nadia.'

83 On hearing this the mother of Mahâjrabhu
laughed
And taking all of them on her lap said
sweet words—

84 'When Nînai comes back to day I shall
bind and beat Him
That He may not trouble you again.'

85 Taking the dust of Sachî's feet on their
heads
They went back to the Ganges to bathe
again.

86 Notwithstanding any frolics that the
Lord played toward any one,
All were inwardly pleased in their souls.

87 They came to Misra to complain for pure fun
On hearing which the Misra sterned and
threatened violence—

88 'Thus does He behave constantly to all,—
He does not allow them even to bathe
properly !

89 'I must go at once and punish Him severely,
Not all their efforts could hold him back.'

90 As the Misra hastened towards the spot
in great anger,
The Supreme Lord of all beings was
aware of it.

91 In the stream of the Ganges sported
Sri Gaurunder,
The most charming figure amidst all the boys

92 All the girls said, 'Hear Bisvambhar,
Fly at once, the Misra is coming just now.'

93 Whereupon as the Lord ran after them
with His companions
The Brahman girls scattered in a fright.

94 He now instructed every one to say to Misra,
'Your Son has not come to bathe.'

95 'He went home the other way after school
was over ;
All of us are also waiting for Him.'

96 Having thus coached them the Lord
returned home by a different road
Just as the Misra appeared at the bathing
place of the Ganges.

97 Arrived there Misra looked about in
all directions.
But did not find his Son in the midst of
the children.

98 The Misra asked them, 'Whither has
Bisvambhar gone?'
The children replied, 'He has not come
to bathe to-day ;

99 'He went the other way after school
was over ;
We are all waiting for Him.'

100 The Misra looked about with stick in hand,
Stormed and raged violently not being
able to catch Him.

101 Those Brahmins who for fun had complained
Now arrived and said once again.—

102 'Afraid of you Bisvambhar has left and
gone back home ;
So return to your house but do not say
anything to Him.

103 'If He does any mischief again
Ourselves will catch and take Him to you.'

104 'Those words that we spoke to you were
said in fun ;
There is no one in all the three worlds so
fortunate as thyself.'

105 'In whose house there is such a Darling,
What can hunger, thirst and grief do to
such a one ?

106 'You indeed served truly the feet of the Lord
He is most fortunate who has such a Son.—

107 'If Bisvambhar commits crores of offences
Yet is He ever the Darling of our hearts.'

108 All these persons are verily the devotees
of Krishna at each birth ;
Therefore they have such excellent
judgment.

109 Thus in the company of His own servants
The Lord ever sports in many diverse
ways, but no one can know.

110 The Misra said, 'He is the Son of you all ;
Do not take any offence for my sake.'

111 Having embraced all of them the Misra
Came home with a light heart.

112 Lord Bisvambhar had returned by
another road
With the beautiful *puthi* in His hand
resembling the Moon ;

113 Drops of ink adorned the body of Gaur,
As if black bees clung to all sides of the
champaka flower.

114 The Lord called shouting 'Mother !'
'Give Me oil, I shall go to bathe.'

115 Sachi was delighted hearing the voice
of her Son ;
She did not find on His body any sign
of bath.

116 Sachi Devi was filled with doubts and
reflected in her mind,
'What is this that the girls say and
the Brahmins ?'

117 Dots of ink are still all over His body,
He is wearing the same cloth and has
the same *puthi*.

118 In another moment arrived the great
Misra Jagannath
Catching sight of the Misra Bisvambhar
climbed into his arms.

119 By that embrace Misra forgot everything
of the world ;
He was completely filled with joy on
beholding his Son.

120 Misra noticed that His whole body was covered with dust,
And was astonished discovering no sign of bath.

121 The Misra said, 'Bisvambhar, how is this reasonable ? Why dost thou prevent the bath of the people ?

122 'Why dost thou spoil the things for the worship of Vishnu ? Art thou not afraid even of Vishnu ?'

123 The Lord said, 'I did not go to bathe to-day. My companions have gone in advance.'

124 'They mis-behave to all persons. But those people blame Me even when I am not there.'

125 'If they thus accuse Me for what happens in My absence I say truly I will certainly treat them ill.'

126 So-saying the Lord went off laughing to bathe in the Ganges And merrily once more joined the band of children. On seeing Bisvambhar all of them embraced Him ; And all the children burst into laughter on hearing of His trick.

128 All praised ; Well done, clever Nimi ! Thou hast very well escaped very sound beating to-day.'

129 Thus the Lord sported in the stream of the Ganges in the company of all the children. Here Sachi and Jagannath thus thought in their minds,—

130 Those things that they have said cannot be false,— But how is it that we found no sign of bath on His body ?

131 There was the same dust all over His body, the same unbathed appearance, The very same *puthi*, the same cloth, hair.

132 The Divine Bisvambhar is no mortal ; By His own eternal power Krishna Himself may have been born in our house ;

133 'Or some other great Being, —it passes my understanding'— Thus thought the best of the twice-born.

134 These thoughts were banished by joy at the sight of the face of their Son, Both were filled with great happiness and there remained no trace of other thought

135 Those two *praharas* while the Lord was away to school Were even as two ages to those two.

136 Even if the Vedas declare in crores of ways and with crores of mouths The good fortune of these two cannot be fully expressed.

137 Mani-fold obeisance at the feet of Sachi and Jagannath In the form of whose Son appeared the Supreme Lord of all the countless worlds !

138 In this manner played the Lord of Baikuntha No one understood deluded by His illusive energy.

139 Sri Krishna-Chaitanya is the life of Nityananda-chand, At Whose twin feet sings Brindabandas.

Here ends Chapter 8th entitled 'The begining of studies and the story of the pastimes of childhood' in Part First of Sri Chaitanya Bhagabat.

(To be continued.)

The Harmonist or Sree Sajjanatoshani

(Reprinted from "Lakshmi's Fort-nightly" Bombay, Dated 11-28.)

FOR years and years the Hindus, Vaishnavites as well as Sivaites, preferred to remain with their folded hands merely as spectators of the revolutionary propaganda work carried on in matters religious by Christian Missionaries, who had come down to this country from foreign lands such as England, Germany and America. They were so much confused at the activities of the foreign religious agents that they knew not how to end them.

They knew they were a subject race and had no weapons with which they could fight the growing evil out. Before their very eyes their brethren were being dragged out of their religious fold they saw their own sisters were made aliens to them ; they saw their Krishna and Siva were displaced by Christ and others. They saw Christian Churches and other foreign houses of worship forcing themselves into existence side by side by their temples in Baranasi and Rameswar, and yet they could not, they would not, do anything to save themselves and their religion. They were as they are to-day a philosophical lot and they conveniently resigned themselves to their karma. As time went on a wave of a religious revival rose up producing many an avatharpurusha, to save the Hindu religion from its impending grave.

During the present day as in the past Hinduism has produced great many religious men each doing his selfless work, in the cause of the hoary-headed Hinduism. Among such men *Sreemad Bhakti-Siddhanta Saraswati Goswami Maharaja*, who is the Editor of the journal under review, occupies a place which is admittedly the highest place a real Bhakta can ever aspire to. *Bhakti Siddhanta Saraswati* is a living exponent of Vaishnavism. Suppose some asks Bhakti Siddhanta Saraswati what is a Vaishnava ? Possibly he may refer him to the following stanza which in a way explains what a Vaishnava is or should be :

Naham vipra nacha narapati-
rnapi Vaishyo na shadro,
Naham varnee nacha grihapati-
rna banastho yatiyva,
Kintu pradyannikhila paramananda
pooraramritabdnar-
Gopinathartha padakamalayordasa
dasanudhasaha.

Thakur Bhakti-vinode as the head of the devotees of the Supreme Lord Sree Krishna Chaitanya is an ocean of love and his magazine the Harmonist containing as it does very many learned thesis on the religion of Bhakti is an ocean of Bhakti literature. We have before us Nos. 1 to 5, Vol. 25 of the Harmonist. They contain a serial translation of Sri Chaitanya's doctrines, a Study of Bhakti-vinode, history of the birth of Bhagawan Sri Krishna and so many other interesting items which every Hindu would do well to make a careful study of as much for the elevation of his own soul as for the elevation of the soul of India. Under the management of Mr. M. S. G. Aiyar, a young Brahmin of the South the magazine is issued punctually and is made up in a manner to reflect great credit to him. The annual subscription of the magazine is only Rs. 3-8 the cost of specimen copy being annas 5. The printing is good and so is the get up. A few pages in every issue are set apart for the publication of contributions in Sanskrit, a portion known as "Sajjanatoshani". The contributions appearing under "Vritta-brahmanata", "Vaishnavamata", "Sikshadasmulam", Sri man Madhwacharya and others show an amount of scholarship of their authors. They are well worth a perusal as such serious articles on serious subjects can hardly be found elsewhere. We wish the journal a glorious career in its noble mission which is to make Vaishnavism the universal religion of India.

Sri Chaitanya Anniversary at Sri Mayapur

(Forward, Thursday, 15th March, 1928)

The advent anniversary of Sri Chaitanya Deva is being celebrated from the 6th instant at the house of Srila Jagatnath Misra at Sri Mayapur near the historical lake-like Ballal-dighi. Pilgrims are highly interested to see the remaining off-shoot of the Nim-tree under which Sriman Mahaprabhu was born. Many highly respectable gentlemen, both officials and public, from every part of Bengal, U. P., Bihar and Orissa, Madras and the Punjab joined in large numbers. Not less than six to seven thousand people were treated with Sri Mahaprasad each mealtime every day. It is roughly estimated that about sixty thousand people visited this holy place in course of the last four days. The members of the Sridham Pracharini Sabha, with the help of a large number of volunteers prevented rush and jostled the crowd tactfully and politely so that no pilgrim had to suffer any trouble what-

soever. The Mela around the Gourkunda is still continuing.

The Annual General Meeting of the Sridham Pracharini Sabha was held on the 7th inst. with Paramahansa Srila Bhakti Siddhanta Saraswati Goswami Thakur in the chair. His Highness the present Maharajahiraj Bir Bikram Manikya Bahadur of Tipperah was elected the President of the Sridham Pracharini Sabha in place of the late Maharaja. Many new members were enlisted and office bearers were elected. Amongst others a resolution for the expenditure of up to one lac of rupees for the purpose of accommodation of pilgrims was passed.

The bad condition of roads and the irregularity of the Ferry Service at Swarupganj were keenly felt by pilgrims. The members of the Local Board and the District Board of Krishnagar should be well advised to take proper care.

Birth-place of Sri Gauranga

(Quoted from *Forward and a leader in the Basumati Daily English Edition, of 7th April, 1928*)

A 'special' meeting of the Viswa-Vaishnabaji-Raj-Sabha was held at the Calcutta Gaudiya Math on Thursday last at 6.30 P.M. Many respectable gentlemen of Calcutta and a large number of Sudha Bhaktas were present there. The following resolutions were passed :

1. In view of the fact that 40 years ago the site of the birth-place of Sri Chaitanya Dev was definitely ascertained to be Sri Mayapur near Ballal Dighi (on the eastern bank of the Ganges opposite to the present Nabadwip town), and accepted by Government records, and persons like the late Sir Guru Das Banerjee, Mahatma Bishir Kuznar Ghose, M. M. Dr. Satish Chandra Vidyabhusan, and many other respectable persons and antiquarians leaving no reasonable

ground of doubt, this Sabha condemns the activities of some interested parties of the town of Nabadwip who being prompted by malice and selfishness are trying to dupe the public by raising a new plea of ascertaining over again another birth-place of Mahaprabhu wherewith to discredit the activities of the Gaudiya Math and thereby lending support to the various forms of perversions and distortions of the sublime religion of Sri Chaitanya Dev against which a systematic attempt of wholesale purification is adumbrated by the preachers of this organisation.

2. This Sabha further urges on all true followers of Mahaprabhu to dissociate themselves with all such activities.

श्रीश्रीगुरुगौराङ्गे जयतः

श्रीसञ्जनतीषणी

पञ्चविंश: खण्डः

श्रीगौड़ेश मठः, मध्यसूदनः, ४४२ गौराङ्गः, १८५० शकाब्दः

एकादशी संव्या

श्रीनवद्वीप परिक्रम

निरम्भरप्रवाहतरङ्गसन्ततायाः सुरनरङ्गिण्याः पूर्व-
द्वीपाल्यप्रत्यवहार भाजनस्य श्रीमायापुरस्थाण्ये शाखा-
द्वीपाः दीव्यन्ती । परितः प्रकाशिताष्ट्रदीपमहिंडतोय-
मन्तद्वीपो “नवद्वीप” इति लोके शास्त्रे च प्रतीत
आसीत् ।

अन्तद्वीपपरिक्रमः

तंशायं मध्यवर्त्यन्तद्वीपः श्रीकृष्णचैतन्यमहाशयस्या-
वतारभूमिः । अत्र महाप्रभोरनवरत कीर्तनैकायनतलं
श्रीवास्त्राङ्गणमिति भण्यते । अस्यैव परिसरे पुरा
गौडसाम्भाज्याधिपस्य बलालस्य नगरं विव्यानमासीत् ।
इदानामपि तह्लक्षणस्मारकः बलालदीर्घकाल्योऽति-
गमीर जलाशयो विभासते । विश्वरूप-हरिदास-श्रीवास-
चन्द्रशेखरमुखानामनुक्षण-हरिकथापरिपाटीशलक्ष्माद्वैत-
भवनमिति रूपानम् । अत्र किल महाप्रभोरनुगवरो
अद्वैताचार्यनामा-भक्तुग्रणीरूपास । प्रभुवरणाः फालगुने
मासे निखिलयात्रिकमण्डलग्रे सरामूल्या नवान्यतमन्त-

द्वीपे परिकममुच्चकमिरे । पुरा गौराङ्गचन्द्रश्चन्द्रशेखरा-
लये निजैकान्तपरिवारैः सह दिव्यनाटकवैभवं प्रकटया-
मास । तत्रैवेदार्नीं चैतन्यमठाभिधाकरमठो विराजते ।
प्रथमं चन्द्रशेखराल्य प्रतिष्ठिताच्चैतन्यमठात्प्रस्थान-
मभिनीय गान्धर्विकागिरिधारि राधाकृष्णस्य गौराङ्गस्य
च प्रणतिमारच्य चतुर्वेष्णवाचार्यपदावलोकनपूर्वक-
मद्वैतभवनं श्रीवासाङ्गं महाप्रभुजन्मस्थलज्ञ सकरताल
मृदग्नवाद्यशेषवैभवं सूच्यन्वरनृत्यं कुर्वत्तोऽयुताधिका
भक्तजनाः । स्थानप्राहात्यविशेषप्रचारमाचरन्त एव
पुनोऽधिवासमुपासदन् ।

सीमन्तद्वीपे

द्वितीयदिवसे प्रभुचरणकिङ्गराः ब्राह्मेमुहूर्ते समु-
त्थितास्तारस्वरेणानेके मिलित्वा विजयध्वनिमाकलयः ।
दिव्यन्तरमपि विदारयामासुः । तनः सवैजयन्ती समु-
दयालङ्काराः सपार्षदाः भूमुवरा उत्तराशुक्रतनिलः ।
सीमन्तद्वीपमुपासदन् । अत्र किल महावैषः समः ।
दयितया भगवद्वैराङ्गाराधनं विधाय तदीयमाहात्म्य-

मुलालयवाग्मीत् । भगवद्विषयकिताद्वां स्वनता-
नन्द धारादी दाशाशर्णी गीत्यन्ते गाङ्गाङ्गाचरणः युद्धी-
पद्ममालेषाप्रामास । गुणाकृत्याः स्वयं वमालस्या-
वाममासेतुः ।

५. भद्रोप

प्रभुचरणदास्त्रगाम्नुतीर्थदिवसे गोदूमद्वीपे द्वार-
नामकीर्तनपूर्वके पांकमं चक्रुः । अत्र किल पुणे
माकण्डेश सुरभिनाम्न्या गोः श्वावदेव हरिभिन्नः
शुभमन्तिमधिन्नी चक्रः । विन्नुत शाश्वप्रसरम्या
श्वथद्वम्प्याध्मने सुरभिर्मार्कण्डेयनुपदात्यगन्यन्या
तदीन् । अत्र प्रभुचरणपूर्वगुरु भक्तिविनोद महाराजाः
स्वयं नित्यविलासमामन्नाः श्वन्मार्यिं विद्यते ।
भन्नास्तस्मिन् गोदूमे हरिविलासमालस्याः कथा
प्रचारोन्मवादविभवमुद्गोप्यत्वोऽविवामं विद्यते ।

मध्यद्वैपे

सप्तप्रथम्भूम्भादेशाद्व गीत्यमजनानन्दमनुभवन्ति
स्मि । ते किल कदाचिन्मव्याहृत्यमये शताश्रिकम्भूर्य
प्रभाविभास्तिं पञ्चतन्वान्मकं गांगाङ्गमाश्यन् । तत्रा-
धारापे त्वांपे तपस्यास्थलो भ्यानांधवार्त्तिभूपदिश्यन्ते ।
तस्य दक्षेणतः प्रभुर्गिणां नदा गोमतीं काननश्च नैमय-
भुपर्वर्णन्ति । श्रुतोऽप्यत्राद्वयो गांगभागवतं शेषं
कांदम्य उपादशतान् कवदन्ता । अत्र सुप्राचान्ते
महाप्रन्दिर् सदेष्वत्तिभूविनाशको तरमितो भागवतं
वन्दनीयमूल्त्वेषाजते । ततः पद्मास्य प्रदेशस्य
नृसंहप्लुतिसज्जा । द्वारकांत्तिगानपर्याणां गोग-कानां
चतुर्थादवसपरिक्रमविसर्गोऽप्नीपः ।

कालद्वापरारक्रमः

पञ्चमेऽहनि यात्रिक भागवताः सजययोपं गङ्गा-
मुक्तीर्थं कोलद्वीपमध्यतिष्ठु । कर्तिप्रयवर्येभ्यः पुरा-
वासुदेवाल्यविप्रस्य तपस्यया प्रसन्नो भगवान्नारयणः
पवनाभं वाराहं रुपं तस्मै दर्शयामास । अत एवायं ग्रामः
कुलिये याप्तप्रसंबंधाभाजनो वभूव । ममप्रतीयमेव

जगत्यावनहरिकीर्तनप्रचारकार्यमम्बहमानाः हरिगुरु-
वैष्णवद्वैहिणो द्रानवापमदाः वेनराजभट्टा इव विचित्रा-
न्तरायमानेतुः । जगदानन्दकरोऽदितिनन्दतः समुदितः
पश्चपशुभानुपाणां विकामाचरन्नपि दिवान्धृकव्योर-
कुमुदानां विपादमेयोपजनयनि । कलिमूलकामादि-
दोपक्षणात्मं कारकीर्तनं भान्तिकमनोनयनः नन्ददमपि
कालभट्टकर्दैत्याच्चिनां विद्यमेवाकलयनि । एते धूतां-
व्रतवन्न्यवृत्त्य व्ययं शक्तिप्रभृतिद्वैवताः समाराध्य प्राकृत-
मृद्गजनेभ्यः पूजाच्चाजेन द्रव्यमार्जयन्ति । सद्यमाला-
विगणित्यव द्वैवालयेष्वपि तार्थमालागन्धादीन्
विकलयनि । सद्गुरुक हृदयगोचरदैवताव्यपि शुल्क
मारोपयन्ति । एवं सर्वशास्त्रनिर्विद्या देवलकवृन्या
द्वैर्यप्रार्जयन्त्या नजोदरकुट्ट्य भरणेत्वात्मनोवन्या
नप्यन्ते । केनचाद्वागवतपुराणंप्रेण द्रव्यार्जनं विधायापि
शिष्येषु गुरुत्वं रुपापयन्ति । अन्तर्यहिरपि दुष्टता
उभयथांपि शिक्षणं न्यायं पन्यमानंगुरुत्वंधेनगर्जिता-
दम्यर हरिकीर्तनादेनान्तर्मशक्षा गजर्याय भट्टशास्त्र
थातं वाह्यशिशा च व्यर्थाय । सद्यमेवीमुद्गु-
डम्यरविजृमिता भक्तमहोदया गङ्गां वृहत्तर्गनोकाभि-
रुत्तायांपागतं गांगाङ्गन्तव्यांव्यप्तिरप्यन्वृहिताङ्गुहिन्दी-
संस्कृतभाषापाण्यासान् रचयामासुः । द्वाजनेश्वानन्द-
निमत्तंश्वतरस्तुररीतिनादाः विचयाम्बभूवर्त । पास्मर-
जनास्त भीषणहरिन्मस्वरेण भीताः घनाघनगर्जितेन
दन्दशुका इव गुहाः प्रपंदित । अस्मिन् किलद्वीपे पुरा-
वासुदेवाल्यविप्रस्य तपस्यया प्रसन्नो भगवान्नारयणः
पवनाभं वाराहं रुपं तस्मै दर्शयामास । अत एवायं ग्रामः
कुलिये याप्तप्रसंबंधाभाजनो वभूव । ममप्रतीयमेव
ग्रामं वहुतरलोकाधिवाससनायं नवद्वीपं व्यवहरन्ति ।
प्रभुचरणं गुरुर्गविक्षणगम्भाराजोऽत्र चिरं हरिचरण-
परायणं आसीत् । महाप्रभोः प्रतिमाससमयेऽत्र
देवानन्दनामा दाम्भिक परिषिद्ध आसीत् । स च

निजः पुराणश्वरणजनित गोपालाश्रुधारादिभक्तिनिकासं
श्रीवासं सभायाः शिष्येनिष्कामितवान् । चापाल
गोपालाल्प्यः शान्तः विशुद्ध भक्तया कृष्णागाथनप्रवृत्तनस्य
श्रीदासस्म्योपरि मध्यमांसादि शक्तिदेवीयोगं प्राप्नेत् ।
नेत्रेवमहावैष्णवद्वेषपरिगाकेन स्वाद्वृं पु कुष्ठी संवृत्तः ।
ततः परं महाप्रभोगाक्षया श्रीवासं स्वात्मकुतागाथ
द्वमास्थर्थनापूर्वकं भक्तिमांगमाललक्ष्मये । ततः प्रवासया
पराधर्माभूतनवभिन्नयिः प्राचीकर्मान् । वैष्णवगज-
मठास्तमेतं द्वायं निगतद्वाः परिक्षम्य अतुर्द्वापमगमन् ।

४४. द्वीपः

एतद्वीपे पद्मतः स्वदा स्वभम्मानुपदर्शयन्ति ।
अत्र श्रीगौरसुन्दर भक्तेन वाणीनाशांद्रजेन गोपगदाधार
विश्रितो प्रतिष्ठितः प्रपूजितः च विराजेत् । गैर्जार्द्धियानु
चरस्य गदाधरस्य हर्षकथामुगायम्येदं नदनम् ।
जयदेवनामा व्रात्यजक्तिः श्रीकृष्णं लक्ष्यकाकुमुमे
र्वन्द्वासांत् । तदा किल भगवान् चार्येयस्याम गैर
स्पैण तद्वृष्टिप्रथमगात् । स्वयम्भूं गैरस्त्वेणाचाय-
तरिष्य इत्याजापयन् । अत्र प्रभुचरणामनु भक्तेभ्यो
निष्कपट भावमात्माद्वाक्षमं स्फुटं साध्यामासुः ।
यात्रिकाः पष्टे द्विवर्सं नमिमं द्वीपं परिक्षम्य सप्तमेऽहि
जहु द्वीपमुपाक्रमन् ।

जहु द्वीपपरिव्रमः

अत्र पुरा जहु मुनिश्चिरं तपस्या महर्णी योग
सम्पत्तिमार्जयामास । तद्वान्वा गद्वा प्रवाहावलेप
भरेण जहोगाथमुन्मूली चकार । मुनिः परमकोपनस्तां
सपरिकरामपिवन् । पुनर्भगीरथर्थितयोपसत्या तां जहु-
देशद्वुत्सर्ज । एवं महिमोपवृंहितस्य मुनेश्चिर्वास-
पूतोऽयं जहु द्वीप इति प्राचीनेः शास्त्रैश्चोपर्यर्थितः ।

एतदन्तरिते विद्यानगरं वृहस्पतेरवतागो मायावादीः
श्रीवासुदेवसार्वभौम भद्राचार्यः शुश्रुषो महाप्रभो-

र्निकर्ते व्रहस्पूर्वं व्याख्यापयन किमप्यवदन्ते गैराङ्गमेवं
प्रपूमारंभे । अये । मदयो वाक्यायः किं वृद्धं
मवतेनि । तदा प्रभुः सत्राणरथिगतार्थानि माष्ठन्
विमद्वं नार्थगतामन्यवदान् । ततः स्वदैवसंपूर्वे
सह वादमारन्यं गद्वाचारणकुतभाष्मयेव युक्तामिति
साध्यामास । सावर्णेयमद्वाचार्योऽपि पराजितस्य
दामो वभूव । मर्पिकाः गोस्त्रामिषादास्त्वं परिक्षम्य
पुनर्भावं लभ्यान् एवं भवासदन् ।

मेद्दु. मर्दीपपरिव्रमः

त्रेतायां भगवान् दाशरथिगमः कर्नप्रहर्षी
वक्ष्मितस्य विनुरनुद्वया चन्द्रशेषांवर्त्ति सृगव्यालन्यवृ-
गतं विपिने वासद्व दीपित आसीन् । मोऽयं
नारथिप्रपूर्वकुलपरिव्रतार्थामगिरिषु भ्रममाणः साधु-
उनकाटकान् पिशिनशिगणान् परंतराणगगतिर्थां
श्चकार । एकदा लर्सीनालद्वयाणः शभलश्वर्णो गमः
मलाद्वृमन्तल्द्विमन् द्वायं लमोदमुवास । तदोय
चरणरणं परिपूतस्यास्य साद्वाद्वशं गमारमण
भक्तपु दिव्यनिवेदेव उद्देति । पुरा कांपय वप्तभ्य
श्वेतन्यभागवतरूपत्रिकाटिनव्यामस्त्वो वृन्दावनदाम
महेद्वयोऽत्रोत्क्षोभूत्वा गैरकथानाट्यवृत्त्यारीभयात्र
शुभमनिमानेने । अद्यात्यत्र वृक्षगजिपरिक्षितं
तस्यामनं व्यामवीठपिति भक्तेर्गतिं नैषायनं
संपादयनि । प्रभुचरणमहोदयास्तदेवदनिर्जीर्णं स्थान
मन्त्रिगदेवोद्गरणीश्चिति भक्तव्य स्वकरेणैव भिन्नि-
निमाणमूलेष्टकांसंस्थापने हरिकृनंनजयतादादिकोला-
हलेन सदैवाकार्यः । समेभक्तव्येन्न एविक्षम्य चैतन्य-
भागवतग्रंथं सवेसारभावमुपवण्यामासुः

स्तु. द्वीपपारकमः

नवमे दिवसे प्रभुचरणमहोदयानां लभन्ति गरि-
कराणां लद्वापे परिक्षम्य सम्भूतः । अत्र भगवान्

गांरीमनोहरः स्वगमेकादशस्तुपी भूत्वा भगवद्भजन-
परायणो वरीवर्त्ति । तत एवेमं कैलाससुपवर्णयन्ति ।
अष्टावक्प्रसुवायोगिनोऽत्र, महापराधमयाद्वैत्युद्दिः
विसूज्य श्रीकृष्णादगद्यामुपने प्रवृत्ताः । शुद्धाद्वैतवाद-
गुरुर्विष्णुस्त्रामी स्वद्वयामुपलभ्यात्रैव सम्प्रदायप्रवर्त्तका
चार्यो व्यूथ । श्रीभगवनव्याख्याप्रतीतिकीर्त्तिः शास्त्र-
स्वाम्यत्र गांरकृष्णाद्विषिष्य आसीत् । अत्र सिद्धान्त-
मगस्त्वतीगोस्यामिनः द्विषिष्येत्प्रमहत्वं सवित्तर-
मुपवर्ण्य सर्वयात्रिकमक्तव्यः सहैयानगत्यमन्दर्दीप-
मेवाभजन । । ।

एवं भगवता वादंगयणेन भागवते स्फुटोकात्याः
श्रवणकीर्तन-स्मरण-पादसंयन-अर्चन-चन्दन-दास्य-स्वाद्य
आत्मनिवदनात्म्य नवनियमकिप्रतिसंपुष्ट नवद्वापेषु
आदावलदीपं प्रधानमात्मनिवदनात्म्यं परिक्रम्य क्रमेण
श्रवणादि सल्लान्तानप्यदद्वापान् सभन्नरिवागः
प्रभुपादः हरिकीर्तिगानपरायणाः सुखेन परिचक्षुः ।

यात्राप्रमद्वै भक्तजनाधिवासशश्यासाप्तनानि, ब्रह्म-
चार्गम्भिनेकागेश सद्गुणा द्वौपादद्वोपमनीयन्ति । प्रभु-
चरणपादपद्मै कावलम्बनो निर्याजवैष्णवमूलनिदर्शस्तु
विनयदाक्षिण्यमुव्युगुणपुङ्गवितः कुञ्जिहारी विष्णा-
भूपवणस्तरहायिनात्यपि दुःखान्यगणणक्षात्ममुख्यत्वं
तृणीकृत्य विगतनिद्रालम्भाविद्याम एव यत्क्रियेभ्यो
भगवन्प्रसादममानं पदे पदे यथाकालं कल्यापामास्त ।

विगतनिद्राभगवतोद्याः शमदमवेगयम्भूपृष्ठात्तर्ग
न्मगदलोद्वागद्वत्तदाक्षास्तृणकाटेष्वपि विनीताः प्रभु-
चरणकामकुम्भानाः परमहस्ममहाराजाः स्वयं हर-
नामकीर्तननृत्यक्षयाप्रचारमृद्वनमेष पवित्रं चकिरं ।
अपरस्परमन्तर व्रह्मचारि गृहस्थवन्यर्थति सद्गुलं
मर्चनः श्रूयथाण हरिकथानामशब्दं गुरुभन्तिमुक्तिहारं
कलिशमल्लादन्तंद्वत्तत्र भगवन्त्यावलेषोपक्रमं नव-
द्वीपपरिक्रमं युगमडकमानं वर्णयितुमुपकमन्तोऽपि
नक्षयाः ।

श्रीमन्मध्याचार्यकृत सर्वमूलग्रन्थानां संक्षिप्तं

सारांशवर्णनम्

(पूर्वानुवृत्तम्)

१५। ऋग्मात्यम्

मायाद्वादिनान्यथा ग्रन्थानांशमात्रस्यैवापव्याख्या
निरस्तप्तपूर्वकं भाष्यं कृतम् । धादितस्त्वयोऽध्यायाः
मायिनादूपिनाः । अत्रादौ वेदमन्त्रानां श्रुष्यादिकम-
वर्णनम् । भगवान् लक्ष्मीः लक्ष्मीविष्णवेण वेदोप-

देशकाः सर्वेऽपि श्रुष्यिदव्याच्याः । अनुष्टुपुष्टिणगादि
छन्दांसि च देवानां भायांस्तुपाः । मन्त्रेषु विष्णोर्वहु-
रुपाणि पृथक्पृथगुद्वत्तानि । सर्वाणि च वेद-
मन्त्रादीनि अर्थत्रयवत्ति । वैदिक जपादिकलं योग्यता-
तारतस्येन लभ्यते । तत्र देवा एवोत्तमाधिकारिणः ।
ततो ऋग्यः, ततः पितरः, अतो राजानः, ततो मनुष्यो-

त्तमाः । अनश्चिकारिणार्थात्तर्णदन्त्यकारी भवते । भन्त्यादिपूर्वकं सर्वकर्माण्येव समाचरितानि विष्णु-प्रीतिकरणि भवतीत्यादि ।

१५ । पैनर्गय भाष्यम्

निशान्तनामकम्य चतुर्भुजपूतम्य पत्न्याः इति देव्यास्त्वम् भगवान् विष्णु वैदिकास्त्रास्त्रावतनाम् । म किंल चतुर्भुजज्ञम्यम् । चतुर्भुजेन्द्रियः मन रमाय इमामृष्णिर्दं ज्ञादेति उपेक्षा आदावुकः । ततः ऐक्यपूर्वतयाम् नवानामपापानां शृनोति भेदवर्त्त्वं व्यवहनम् । एवं हेतानां कथं यम्य अस्य वर्त्तन्ते भगवद्गुणाः उपासनार्हामनेषां सविकरणमुक्तिः । तदृशस्याद्दानां सर्वाद्युत्तम् उपास्य भगवद्गुणानां प्रगङ्गनम् । भगवद्गुणोद्यिता देव्यादीनां स्वभावविष्णुदि तिष्ठत्यगम् । मध्याचार्यस्वरूपविष्णुराम् ।

१६ । ब्रह्मदारग्रायक भाष्यम्

अग्न्या उपनिषदः हयं ग्रायः प्रथमाप्तः । ततो लक्ष्मीचतुर्गननः सूर्याज्ञवल्य कण्वः एते क्रमेण शृष्टयः । प्रथमं अश्वमेघाल्यवस्त्रपरतया प्रतीयमानानां शृच्चां भगवन्स्वरूपपरत्वं प्रतिपादितम् । ततः पर मैक्यवचनतया प्रतीतानां वाक्यानां सविस्तरं भेदपरत्वं व्यवस्थापनम् । अभेदस्य सविचारं व्यगडनश्च । वाद जल्यवितर्णादिकथासु जयपराज्यादिनिर्णयप्रकारः । मध्यस्य वायुरुपत्वप्रतिनिधिदनश्च ।

१७ । लान्दोग्य भाष्यम्

अत्र हेतानां तारनम्य विशेषेण ऋश्यने । उँकारस्य सर्ववेदोत्तमत्वं सर्ववेदमूलत्वं सर्वसामन्तत्वं चोक्त्वते । जीवानां पापादिनाधप्रगतिः सुशृनेनोऽवेगतिः व्रद्यानेनैवमोक्षसार्तिरिति च प्रतिपाद्यते । शूद्राणां वेदा-

नविकारः गुरुप्राप्तः परमपुरुषार्थमाध्यन्तवश्च विवृतम् । एवं आदित्यमण्डले विशमानानां वासुदेव-सङ्कुर्यण-प्रथुस्त्रानिष्ठदस्त्राणां वर्णांक राष्ट्रानपदानां विशेषाः वश्यत्वं । मध्यविद्युतिकारिणां वेदवादीनां उपास्यस्त्राणि आश्रितपूर्वतानानि अवान्तरस्त्रपविशेषाश्च व्यविस्तरं प्रतिगातिनाः । जीवत्रिदाभेदपराणां वाक्यानां उपर्यन्तिर्णिर्णेन भेदावत्वं व्यवस्था न । देवंपु कमतारनम्यम् । गोग्यायोग्ययोर्मध्ये शोग्यम्यैत्र उपदेशार्थत्वम् । अयोग्योहृष्णेनोपदेशं महानिष्ठप्राप्तस्थेन्द्रियं । एवं वैकुण्ठादि विष्णुदोक्षमाहस्यं लक्ष्मीविलासश्च वद्युत्यावर्णत्वं । तत्र प्रतिष्ठानामपुनरावृत्तिश्च ।

१८ । तंत्रिग्योपनिषद्भाष्यम्

अत्र प्रथमं गुरुकार्यमाणोशिक्षाकमः । शिष्यं प्रत्यान्तार्थकार्योपदेशश्च । ततः परं वासुदेवादि पञ्चमूलोनामश्यान्तमाप्रिदैवाग्निभूताग्निप्रजाग्न्यं प्रकरणेषु प्रवृत्त्वाश्च । अन्नमयादि पञ्चप्रकरणानां वासुदेवादि पञ्चस्वरूपपरत्वव्यवस्था । मामान्ततः प्रमाणस्वरूपविचारः । ब्रह्मजानस्य मोक्षस्यावतन्त्वम् । व्रद्यान्तर्णाम् । तत्रासि प्रकारः । अधिकारिणामानन्दतारनम्यविचारः । मोक्ष आनन्दभोगप्रकारः । तत्र मुक्तानां गायत्रादि लीलावर्णनम् । मध्याचार्यस्य स्वरूपविचारश्च ।

१९ । ईशावास्योपनिषद्भाष्यम्

अत्र वेदाग्निहितानि स्वर्वर्णाश्चमोक्षिति नित्यनेमान्तिक-सर्वकर्माणि सर्वथा कर्त्तव्यानीति सप्रमाणं निगदितम् । एवं भगवद्गुणानां चिन्तनं दोपरादित्यचिन्तनं शृष्टिकर्तृत्वं संहर्तृत्वादिं चिन्तनं ग्रहेजानं अत्यथाज्ञानिनिदा च मोक्षहेतुरिति तोषपत्तिकमुदाहित्वं ।

२१ । काठकोपनिषद् अयम्

अत्र नच्चिकेत सम्प्रनि यमेनोक्तानां प्रश्नत्रयानां
मध्ये पूर्वं पितॄमैप्यमस्य विद्यायावाशेषप्रश्नद्युम्य भगवत्
स्वरूपपरत्वसमर्थनम् । तत्त्वं केवु दृश्यमान भगवद्
स्वप्रकाशविशेषाः प्रनिष्ठानं । आत्मान्तर्मने
स्वप्नद्युम्य स्वरूपस्थानादि विवरणम् ।

२२ । आर्थर्वणोपनिषद् अयम्

अथमनः अर्पीणमुन्यन्तिक्षमः । अग्नादिविद्यानां
पर्वप्रगन्वव्यवस्था । विष्णोः सर्वनामवाल्यन्तम् ।
युगादिभेदेन गगवदागव्यवस्थेदः । अक्षगद्यव्यवस्था ।
जीवेश्वरभेदानां साश्रनम् । ऐक्यप्रत्यया प्रत्यान-
वचनानां सर्वाक्षिकं सर्वांकरणम् ।

२३ । माण्डूकापानपिषद् अयम्

जाग्रत्तन्त्रप्रसुपुस्तिमोक्षस्वप्नाव्यवस्थाप्रेरक भगवद् पाणां
नामाकारादि भेदविषये प्रमाणोक्तिः । प्रणवस्याकारा
दीनां केवल विष्णुरूपार्थवाचकत्वं प्रमाणोक्तिः । तेषां
पृथगर्थविवरणम् ।

२४ । षट्प्रश्नोपनिषद् अयम्

इमत्योर्मध्ये प्राणोभागतीत्र स्थित्वा प्रजोत्पादं
कुरुत इत्यत्र प्रमाणोक्तिः । देवानां स्वरूप संख्योक्तिः ।
पोडशक्तिरानां निरूपणम् । विशेषाद्वे दम्पर्थनम् ।

२५ । तत्त्वकारोपनिषद् अयम्

भगवतः सर्वेन्द्रियप्रंगक्त्वं निरूपणम् । देवान्
मोहिनं शक्तिरूपेण प्राप्तस्य भगवत्त्वसमर्थनम् । तत्त्व-
शक्तिर्विषये स्वस्त्रयोग्यगुरुस्तिः ॥२॥

एवं इशोपनिषद् भाष्येष्वपि आपानतः अभेद-
परत्यया भगवद्गुणविग्रोत्परतयाच प्रतीक्षमान वाक्यानां
स्वप्रमाणं पारमार्थिकं भेदपरत्वं व्यवस्थापूर्वकं सर्वा-

नमनाविष्णुसर्वोक्तमन्यं परत्वं व्यवस्थापितम् । प्रसङ्गा-
दन्येऽपिविषयाः समर्थिनाः । अनिविश्वद्वार्थवादिनां
परन्वादिनामापानाथांश्च व्यहिताः ।

२६ । श्रामद्गवद्गतानां पर्यनिषयः

आदीं गीताभाष्ये गीतायाः पदानुकरणं पदार्थे
विवरणञ्च कुनम् । एवं कचित्कचिद्गुर्वोक्तव्यापि
व्याख्यानम् । तात्पर्यनिषयं तु प्रायः गीतायाः पदानु-
करण नास्ति । श्लोकानां तात्पर्यमात्रं विलक्ष्य तत्र
वहनि प्रमाणानि निर्दिष्टानि । पर्वतादिदूषणञ्च प्रका-
रान्तरं विषयते । एकास्मन्तेव भाष्ये सर्ववार्तादिना
मुष्मि सर्वदूषणोक्तो पाठ्यानां तुङ्गयागोहो न भवतीति
प्रत्यया ग्रन्थान्तरं कांश्चिदोपान् कथयन्ति । एवं
गीतायाः प्रकारान्तरेणापिव्याख्याकृता । भाष्यादपि
तात्पर्यनिषयो लक्षितः । भाष्ये यत्र संक्षेपः कृत्स्तत्र
तात्पर्ये विशेषप्रयाख्या कृता यत्र विस्तरं भाष्यं तत्र
तात्पर्यं तात्पर्यमात्रं लिख्यते मूल्यविषयस्त्वेकं पव ।
अवान्तरविषयान्तु भिन्ना एव । महाभागतस्य दशायां
तत्त्वान्ते तन्मध्ये द्वावर्थो अन्यद्वयेन सङ्कल्पयोक्तां श्रीः ।

२७ । श्रीमन्त्यायविवरणम्

त्रिवृत्तमाष्ये अनुव्याख्याने च विस्तरेणोपपादितानां
पूर्वपश्चात्कीलानां सिद्धान्तयुक्तीनां निष्ठाण्य सुषुप्तं
विवरणं कियते । प्रत्यधिकरणानां स्पष्टं तात्पर्यं
विवरणं संक्षेपतः कियते । रुद्धिमहारुद्धियोगादयः
शब्दवृत्तयः विशिष्यात्र प्रतिषादिताः ।

२८ । नरसिंहनखस्तोत्रम्

त्रिविक्तमण्डिताचार्यः कदाचिन्मध्याचार्यस्य भग-
वत्पूजावेत्यां वद्वक्तव्यत्विवरणं हनुमद्वीममध्याचार्य-
स्वपत्रयं प्रत्यक्षीकृत्य तत्रैव वायोरेवतारणाञ्च स्तुतिरूपां
वायुसुर्तां विरक्तं मध्याचार्यस्य पूजासमाप्तो समर्पया-

मासे । तदा मध्याचार्यः भगवत्स्तोत्ररहितामात्मस्तुनि
मात्रपूर्णां दृष्ट्वा स्वयं नगस्त्रित्स्तोत्रस्यं प्रतीकद्वयं
विरच्य तस्यादौ द्वितीये ।

३६ । यमकभारतम्

अत्र तु भारतकथा एवं श्रीकृष्णकथाच लंकेषणते
निरूपता । नवायप्यपि पद्मानि यमकपूर्णानि महा
जटिलानि सामुद्राम्बालकुमाराणि माध्यकायेषु वा अन्य
कायेषु वा गतादूशं कठिनकाल्यं नाम्नयेद ।

३० । द्वादशमनोदयम्

द्वादशाध्यायात्मकं लक्ष्मिने श्वरिष्युस्तोत्रम् । अत्र
द्वादशायागणां केशवादि द्वादशमनीनां माहात्म्यं
ऐकालिनं भक्तिरसपूर्वं प्रत्यते पठनार्हं दृश्यते । माध्य
सम्प्रदायिषु प्रत्यानमिदं स्तोत्रम् ।

३१ । श्रीकृष्णाचृतमहार्णवः

मध्याचार्येषुनोपदेशामृतरूपैः उत्यं ग्रन्थः । अत्र
विष्णुसक्तमाहात्म्यम् । वैष्णवमन्तुमाहात्म्यम् । हरि
नामोच्चारणमाहात्म्यम् । ऊर्ध्वपुण्ड्रव्यारणमाहात्म्यम् ।
चक्रशङ्खादिव्यारणमाहात्म्यम् । एकादशगुप्तार्णविधिः ।
विद्वैकादशीत्यागविधिः । विशेषतो नवमज्ञानमकं
रवशयकर्त्तव्यता च प्रतिपादिताः ।

३२ । तन्त्रसारभंगहः

अत्र व्यासकृत तन्त्रसारात्म्यं ग्रन्थोक्तानां मन्द्वाणां
उद्धारः कृतः । भगवनः यावन्निरूपाणि विद्यन्ते
तावतां रूपाणां मूलमन्त्राः ध्यानं पड़द्वन्नामाकारादि
प्रतिपादनपूर्वकं विवृताः । प्रतिपार्चनविधिः । विग्रहः
प्रतिष्ठाविधिः । विग्रहाणां भद्रे प्रायश्चित्तम् । देवालय
निर्माणक्रमः । विष्णुमन्त्राणां जपक्रमः । तर्णक्रमः ।

होमक्रमः । कलश प्रतिष्ठाविधिः । मन्द्वाणां सर्व-
पापगोगादिपरिहारकल्वरूप माहात्म्यकथनम् ।

३३ । सदाचारमस्ति:

सूर्योदयात्पूर्वं ब्राह्मसमयमागम्य पुनः परदिवसे
ब्राह्ममुहूर्तपर्यन्तं ब्राह्मणानां चतुर्ग्राह्मणानि कर्त्तव्यानि
कर्माणि विस्तरं नात्र प्रांतपादितानि एवं सन्ध्या-
वन्दनादिषु पठनीयवद्मन्त्राणां यूचतम् । व्रत्यज्ञ
नेश्वदेवादिविधिः । चतुर्ग्राह्मणामात्रामेदाश्च ।

३४ । श्रीमद्भगवततात्पर्यम्

इदं संक्षेपेण भागवतस्य व्याख्यानम् । आपातनूद्या
यत्र पूर्वोन्नतिरिदो दृश्यन्ते तस्य सत्रमाणं परिव्वागः ।
अमेदप्रत्यया प्रत्यायमान वाक्यानां भेदप्रत्ययाप्ननम् ।
भागवतस्थानां कठिनशब्दानां गुकार्थवर्णनपूर्वकं तत्र
प्रमाणोक्तः । भूतस्त्रियलग्नादिक्रमः । प्राप्तः प्रत्यं ग्रन्थः
माध्यशास्त्रं प्रमयानां काशस्त्रः ।

३५ । श्रीमन्महाभारततात्पर्यनिणयः

अत्र प्रथमतः जीवस्तुष्टिक्रमः । देवता तागतम्यं
मंक्षेपेण भगवदवतागणां व्यस्तगनिणयः । स्तुष्टि-
स्थितमंहारमाद्वदानक्रमः । विष्णोः सर्वोन्मत्वे
प्रमाणानां । देवेषु चतुर्मुखव्याप्त्वेन्नमन्तम् । भारते
भीमस्मैनस्य ज्ञानवलाभाणां सर्वतोऽप्यायिक्यं कथनम् ।
वायोर्महिमः महाभारते विश्वदत्तया श्रूतमाणश्लोकाभा-
मुहारः । विष्णोर्प्रगहाक्रमः । विष्णोर्मन्त्रादि परशु-
रामान्नावतागणां संक्षेपतो वर्णणम् । श्रीगमावताग-
वतार्णवं कपीनां स्वरूपकथनम् । व्यासायताप्रत्यश्चित्तम् ।
व्यासावतागकारणकथनम् । व्यासायताप्रत्यश्चित्तम् । देव-
विभागः । चन्द्रवंशदर्शनम् । यदुवंशवर्णनम् । पुरुषंश-
वर्णनम् । भाष्मोत्पत्तिकथा । धृतराष्ट्राद्युत्पत्तिकथा ।
कणोदर्शिः । पारद्वावतारद्वार्गनम् । तसुदेवादिकथा ।

श्रीकृष्णवल्लभावनागवर्णनं । महाभागतप्रधानपुश्याणां
निजस्वरूपावेशादिकथनम् । नन्दगोकुले वृन्दावने च ।
श्रीकृष्णलीलावर्णनम् । दैत्यवधः । कंसवधः । यादव-
तोषणम् । जरासन्धयुद्धम् । पाण्डवकथा । द्वौषिदीस्वयं-
वरकथा । इन्द्रपर्वताज्याधिकारः । द्वारकानिर्माणम् ।
रुक्मिण्यादिपरिणयकथा । विग्रहार्पकथा । भागतयुद्ध-
वर्णनम् । युधिष्ठिरगाज्यप्राप्तिः । अश्वमेधयागः । यादव-
शापः । यादवनाशः । श्रीकृष्णलीलाविरामः । पाण्डव-
स्वर्गार्गेणम् । वुद्धावतारकथा । कलिकर्त्तवर्णनम् ।
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प्रतिपादिताः ।

३६ । यतिप्रणवकल्पः

अत्र सन्यासस्वीकारक्रमः । मन्त्रोपदेशक्रमः ।
शिष्यशिक्षाक्रमः, यतीनां आचाराश्च । मन्त्रजपसंख्या-
निर्णयः । अन्यमन्त्राणांश्च जपक्रमः ।

३७ । जयन्तीनिणयः

भाद्रपदमासे श्रीकृष्णजन्माष्टमीदिवसनिर्णयः । तत्रा-
वतारकाले कर्तव्यपूजाचित्रिः । प्रातरारभ्यकर्तव्या-
चारः । तेषु विशेषतः पठनीया मन्त्राः । श्रीकृष्णा-
वतारसमये पूजनीयदेवताः । अर्घदानमन्त्रः । चन्द्र-
पूजा । चन्द्रार्घदानम् । म्वापचित्रिः । परदिने कर्तव्य-
क्रम । पारणक्रमः ।

३८ । श्रोकृष्णम्तुताः

श्रीमध्याचार्यः श्रीकृष्णप्रेरणया श्रीकृष्णप्रीतये सर्वे
शास्त्रार्थनिर्णयात्मकान् ग्रन्थान्विरच्यान्ते सर्वान्
श्रीकृष्णाय समर्प्य श्रीकृष्णचित्रगुणानुस्मरणपूर्वकं
भक्त्यास्तौति ।

इन श्रीमन्मध्याचार्यकृत सर्वमूलग्रन्थ
सारांशः समाप्तः ।

श्रीमायापुरयोगपीठे गौराङ्गजन्मोत्सवः

एवं निरन्तराहोगात्रं नवदिनेषु नवद्वीपान् परिक्रम्य
श्रीकृष्णचैतन्यावतारं पूते मोक्षदायिकान्यतमे
मायापुरे महीत्सवाधिवासोत्सवप्राकलयितुं चिचित्र-
तरवाद्यसेरो मृदङ्गानकगोमुखपटहङ्गमरुकाशङ्गनाद-
चिभवैर्वहुतर हस्तितुरगरथोष्टपदतिवैजयन्ती पटलैः
लक्ष्माधिकवालबृहद्युवक्खीपुरुषभक्तजनेश्वरनिःगम्यमानाः
प्रभुवादाः पादरजसा धरणीतलं पावयन्तो मुहुर्मुहु-
रुपतिर्भक्तजनं जयनादनरङ्गैराप्यायिताः सकुतूहलं
सुशीतलं गौराङ्गजन्मनिष्ठवत्तलम् अङ्कुः । तत्राग्राथ-
सौन्दर्यमन्दिरं राधागोविन्दं पञ्चतत्वात्मकं गोराङ्ग-
कुमुदवन्धुं श्रीलक्ष्मीप्रिया विष्णुप्रिया परिगृहं निमाय-

पद्मवन्धुं निष्ठतलयाटिकान्दोलिकाशयनं परितोपित
शच्चीजगन्नाथमनोनयनं निमायतनयश्च निशाम भक्त्या
वेशविवशं साक्षात्कृत्य तदीयाप्राकृतप्रेममयामृतसरसी-
विहाराङ्गादस्वदानन्दधाराः परिस्फुटितरोमाश्चा मुहूर्तं
कालान्तं निश्चला अभूयन् । फलगुणं शुद्धपौरीमायः
निष्ठवृक्षाग्रस्तलविराजिनस्य शच्चीदैवीसूतिकासदनस्य
पुरः ग्राङ्मो नमुपचिष्टाः श्रीगोरस्वरूपतत्वकुत्केष्यः
सादरेभ्यो गौराङ्गमकेष्य इत्थं सुरुचिरपश्यविन्यास-
मधुरां श्रीगोराङ्गसुधालहरीं छन्दोलङ्गारलग्रभा-
मुण्ड्याससरणाववक्षन् ।
(आगामिनि संख्यायां ‘श्रीगोराङ्गसुधालहरी’
प्रकाशितो भविष्यति) ।

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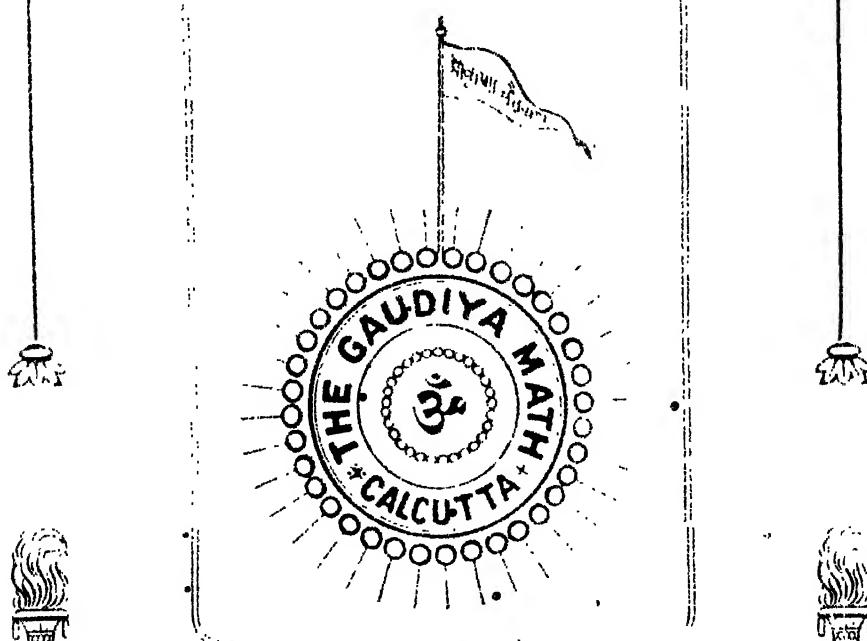
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Idolatry

[By Sj. Nimananda Das Adhikary, B. Ag., B. T.]

GOD has been proclaimed as the highest unchallengeable truth by all the three great religions of the world,—Hinduism, Mahomedanism and Christianity. The followers of these religions believe in the existence of a personal God, and look upon Him as the creator, the maintainer and the destroyer of the world. The difference between Hinduism and the other religions—Christianity and Mahomedanism, lies in the fact that the former preaches worship of God under a definite form, whereas the latter do not. But nevertheless it is not right to say that the scriptures of these religions, namely the Bible and the Koran entertain an idea of a formless God. It is fallacious to think that because God is not worshipped under a perishable form that therefore He must be formless. It is a matter of great regret that generally the followers of these two religions show a lamentable lack of information revealed in their own scriptures when they taunt Hindus, for their conception

of a definite form of God and their worship of Him in that form, as idolaters and their religion as idolatry. Insinuations of this nature are but the natural outcome of a dogmatic mind, that is addicted more to the form than to the spirit of a religion. Such execrable adherence to form so dwarfs the vision that it totally incapacitates one to appreciate the comparative beauty of religions. The minds of such people are ever impervious to education. The well-known maxim 'strike but hear,' bears no weight with them. Now the people who have made it their business to attack, to vilify, to insinuate, it is no use to argue with them. Let them remain alone. Approach must be made to a less dogmatic section of the people who lend ears, and refer them to a comparative study of the philosophies of the different religions, which will certainly, if they happen to be unbiased, enable them to discern one sublime truth that pervades all these religions that are fundamentally not different.

but are the different phases of the one and the same religion that governs the universe. There will then be no room for these aeronautous assertions hitherto so lavishly made about a most important religion, namely, Hinduism.

There is however no denying of the fact that among the Hindus there are certain sects that do practise idolatry. Their profession has however no *locus standi* as a revealed religion. And the less we take notice of it the better. It is not to be mistaken for Vaisnavism that the Vedas and the Puranas unequivocally preach. Vaisnavism is a soul's religion, to be grasped and practised by the soul only. Mental speculation has no room in it. It is above the body, and above the mind. It is devotion to One Supreme Being, Who is One without a second. Hindus know Him as Krishna or Vishnu. The worshipper of Vishnu is generally known as a Vaisnava. Krishna eternally reigns in Vaikuntha ; but He sometimes manifests Himself on this earth, when all see Him, but none knows Him, save His devotees to whom however He ever remains manifested. The vision of the worldly people, accustomed to view things through time, space and causality, is obstructed, but that of His devotees, who have been favoured with the transcendental knowledge of Him, is never obstructed. Vaisnavism is not Sectarianism as it is generally regarded by the people whose minds are not sufficiently trained so as to penetrate into the depth of its subtle philosophy. It is the Universal Religion. All other religions, that preach God in one form or another, are part and parcel of it. The nearer they approach towards the attainment of the service to one God-head, the more akin do they become to Vaisnavism. Vaisnavism reconciles them all, and all are reconciled in Vaisnavism. All our Scriptures that, at first sight, appear to strike discordant notes, do but record the different view-points of the same

truth that Vaisnavism reveals in full. Sri Gour Sundar, the greatest and undisputed exponent of our Sastras, has made such a clear exposition of them as can admit of no secondary meaning. Any one who is fortunate enough to associate himself with His real followers and discuss with them His teachings, is sure to be drawn to think with Him, to feel with Him, and hail Vaisnavism, as preached by Him, as the only acceptable form of faith. It is being revealed to devotees from time to time, and the flow has thus been kept untainted by the realisation of the never-ending line of the successive devotees.

All other faiths that also go by the name of Hinduism, and that can hardly venture to cross the narrow limits of Sectarianism, are but doctrines of the Elevationists who, in the matter of investigation after truth, rely more on their intellect than on the grace of God. It has been discussed in these pages that the speculations even of a giant mind can hardly reach God. He defies all our intellectual achievements, and ever remains unexplainable. A mind, however trained it may be, cannot assert anything positively about the Absolute Truth, which it is entirely the soul's duty to do. The scriptures of all these three religions are one in condemning such doctrines of the non-conformists. Truth is transcendental, eternal and unchangeable. All, that these people have to say about it cannot claim a higher place than the prattlings of a child. God cannot be what they want to make Him ; but He is what He is. He is His own explanation, and only he, to whom He wants to be known, knows what He is. These doctrines of the different schools of elevationists are the same in the different religions.

The elevationists do practise idolatry. Anything concocted by the mind is idolatry, and nothing but idolatry. But the Vaisnavism is not idolatry. And why ? A peep into the history of idolatry as it obtained in Arabia

and Palestine before the advent of Muhammad and Christ will enable any one to see the difference between it and Vaishnavism, and convince him at once of the injustice of calling the latter idolatry. In Kaba at Mecca there were originally three idols named Lat, Monat and Gora worshipped as gods. These three soon grew into three hundred and sixty. Muhammad had to wage war against these three hundred and sixty gods. They were entirely of human making, and their worship was not based on any revelation recorded in scriptures then existing. These idols were looked upon as national gods by the people of whole Arabia, and were held in such a high esteem by them that damage to any part of any of these idols used to send the whole nation into mourning. The particular idol, thus damaged, was not replaced, but was allowed to continue its existence with the deformed body. Matter was thus being deified as spirit. Things continued in this way for a very long time, when Muhammad appeared on the scene, and his preaching against the worship of the idols so enraged the people of Arabia that they arrayed themselves against him, and Muhammad had to fight many a deadly battle with them. They were at last vanquished and compelled to bow before the superior strength of Muhammad. With the breaking of their physical power their age-long superstition also broke. Truth triumphed over fiction ; and Muhammad soon succeeded in mustering a strong army of believers who were ready to live by his faith and die for his faith. The aversion for idol worship ran so strong in the minds of his followers, that they, soon after his ascension, began to enforce conversion by means of the sword ; and slaughtering of men, instead of being looked upon as a crime, came to be regarded by his followers as a pious act that immediately earned for the slaughterer a place in the Behest. They extended this indiscriminate slaughtering even to the door of Hinduism, which to them appear-

ed as nothing but idolatry. Roughly the history of idolatry in the neighbouring district of Palestine had been the same. And Christ attempted to obtain its eradication by love and not hatred of its followers.

But Vaishnavism does not deify matter. Neither does it deny form to the spirit. On the contrary it holds that the spirit is identical with and inseparable from, its form. In this physical world there is a difference between the spirit and the matter with which the former is clad. But in the spiritual world there is no material body. There the entity is not made up of different elements like spirit and matter as it is here. The spirit and its form are but differentiations of the same element called *Chit*. A careful study of the problem will make clear the distinction between the soul in its natural condition in Vaikuntha and encaged in a material body.

First let us take God. Is He personal or impersonal ? None of the three religions call Him impersonal. When a Mahomedan chants "*La ilâ ilillâho Muhammed rasul allâhô*," he speaks of a personal God. When Christ to his disciples said "He that receiveth me receiveth Him that sent me," he spoke of a personal God. When Sri Gaur Sundar preaches "**जीवेर स्वरूप
हय कृष्णेर नित्यदाता**," He speaks of a personal God, Whose eternal servant is the *jîva*.

The next question is "Has God any definite form ?" The answer is in the positive. But the issue is controversial. Some among the empiricists maintain that God cannot have any definite form. He however can assume any form when there is a need for Him to be manifest in this physical world. The form or forms that He thus assumes are as material and transitory as ours. In support of their view they too quote Scriptures. Even devils quote Scriptures and no one need deprive them of the right of doing so. But they twist and torture the Scriptures and make them mean a thing which they do not and cannot mean. This class of thinkers are not wanting among the Mahomedans and Chris-

tians. Nay, they go a degree a-head of their Hindu compeers, and maintain that God can neither have a form, nor can He assume any. They thus put limitation upon the Unlimited, and deny a certain power to the Almighty. God, is what He is, and not what we want Him to be. We cannot give Him a form, if He has it not, and we cannot deny Him one if He have it.

Now let us see what the Scriptures have to say. We shall take up the Bible first. What does Christ say about the form of God? His teachings disclose a definite form of God. In his conference with Nicodemus he said "Except a man be born again, he cannot see the Kingdom of God". Being asked what he meant by man being born again, he said "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." What part of a man is then born of the flesh, and what part of the Spirit? Obviously our body is born of the flesh and is flesh, and our soul is born of the Spirit and is spirit. Spirit has the right to see Spirit and feel Him; and so long as the man does not return to the Spirit, he must remain blind to the splendours of the Kingdom of God. This returning to the spirit to the spiritual realm has been called the second birth by Christ. This is exactly what we also say. Our Scriptures reveal that man is an infinitessimally small fraction of the Supreme Spirit encaged in a physical body. So long as the man whose real nature is pure spiritual goes on identifying himself with his physical body, he is evidently ignorant of his true self, and consequently of God, his Father. But as soon as he realises his self, he realises God, and he is then said to be born again. This does not, however, mean that a man, after this spiritual birth, ceases to live in the body and take cognisance of things of this phenomenal world. He may live in this body, and may take cognisance of earthly things. His physical senses now being completely subject to

his spiritual ones although he happens to live in the body and perceive things of the earth he neither lives nor perceives in the way he did formerly. His spiritual or angelic life begins even while he walks in this material plane, and his physical death does not in any way, affect the continuity of his actual life. He is an angel on the earth while he lives, and is the same angel in Vaikuntha after he ceases to live in the body. These angels are separate souls and have definite spiritual forms to distinguish one from another, and all from God, their Lord in Heaven. A definite spiritual form likewise, belongs to God. Had there been no specific form of God, His fractional parts could have no existence distinguishable from His, in which case the idea of differentiation of the Sipirit as the Father, the Son, the Holy Ghost and the host of angels would have been absolutely meaningless. So these denizens of heaven must have each his own definite spiritual form. The only difference between the forms of these heaven-born and these of the earth-born is that while the external forms of the latter are material and transitory, those of the former are purely spiritual and eternal.

But what about the forms visible to us of those Pure Spirits that appear on the earth?—Do they retain their own spiritual forms, or put on transitory forms of flesh and blood like the earth-born? Certainly not the latter. In the same conference Christ said to Nicodemus "If I have told you earthly things, and you believe not, how shal' you believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Here Christ makes reference to his own self saying that he existed in heaven as the Son of man, and that as the Son of God he had not a different form from what he has now as the Son of David. In one and the same form he exists in the heaven as well as on the earth.

In one place of the Bible it has been written that when the people talked of Christ as the Son of David, Christ said, "How then doth David in spirit call him Lord saying,—The Lord said unto my Lord (Christ), sit thou on my right hand, till I make thine enemies thy foot stool"?—St. Matthew. In fact he, being of heaven-born, cannot be born of flesh as the son of this man and that woman. To designate him as the son of such and such a man is to ignore his heavenly nature that suffers neither reflection nor suppression on account of his working on a material plane. He was unearthly throughout even when he appeared earthly. He looked earthly to those who did not develop spiritual eyes to witness the spirit. Once Christ went to Jerusalem where the Jews said to him "What sign shewest thou unto us, seeing that thou doest these things?" To this Christ answered saying, "Destroy this temple (his own body), and in three days I will raise it up." Accordingly on the third day Jesus rose from the dead, and appeared before Magdalene who was weeping when she could not find his body in the sepulchre. He likewise appeared before his eleven apostles, Thomas having been absent. When informed, Thomas doubted their report, and said that he would not believe unless he felt him. One day when all the twelve disciples assembled to confer in a house with doors shut, Christ stood in the midst of them and said to Thomas "Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing" ; when Thomas felt him and believed. Jesus said to him, "Thomas because thou hast seen me, thou hast believed ; blessed are they that have not seen, and yet believed." One thing that needs mentioning here is that the disciples of Christ were not to be much credited with this vision of Christ. It is only by believing and doing the will of God under the direction of the Prophet or the Guru that a disciple can develop spiritual eyes by which not Christ alone but God with all the

splendours of heaven are seen. Not endowed with such eyes the body of Christ was to them still material, and they were, after they had seen him the same as they had been before they saw him. They saw him and believed him,—that is all, and, nothing more. But one thing that concerns us the most is that his disciples saw him, felt him and recognised him. He was evidently recognised by the same form in which he had been known to them while living. Now if his form after his death exactly resembles his form before it, if his form before his birth is the same as that after it, then it must be supposed that he was neither born nor dead. He was one thing throughout, unaffected by so called birth and death. He is eternal and changeless. This is the nature of every heaven-born. Birth and death that affect the material form of an ordinary mortal cannot reach him. He is cap-a-pie immaterial : he is spirit, body and soul. That he appears to us to be born and to die, is due to the defect of matter, through which we see him, and, which cannot present things to us without giving them its own colour. One way it is however greatly advantageous to us, the bound *jivas*. It is by appearing as a man that a divine teacher can infuse into the heart of his followers a noble zeal to love God, which, in the full, characterises his own. His followers, attracted by his wonderful human career at once take themselves to his practices, and endeavour to emulate them in their own lives. Without this co operation, on the basis of equality, the mission of divine messenger is foredoomed to failure. Unable to gauge his own spiritual depth, a mortal is sure to look upon the spiritual endeavours of a divine entity as wholly impracticable for him. He may altogether give up the pursuit as a hopeless job.

The earth-born have, likewise, angelic forms in the kingdom of heaven, though these forms are at present actually covered up with flesh and blood. Hence Christ advised his disciples not to offend the people who believe in him saying

"Despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven"—St. Matthew.

Koran, that acknowledges Isa or Christ as one of the Nabis, must necessarily agree with the teachings of the Bible. Muhammad, on the day of his *qeraj* or ascension, told his disciples that all, that do the will of God expressed through the mouth of His prophet, will see Him. At the close of his earthly career he at once went to Behest without having to wait, along with these of flesh and blood, till the day of judgment. On the day of judgment Muhammad will have to plead before God for those who believed in him. Muhammad, then, like Christ is a distinct heavenly entity, and has a definite form to distinguish him from God That sent him. Nay, the host of 'ferestas' that reside in Behest must have each a form to distinguish one from another, and all from God.

Now the question is—What does the form of God resemble ? Does it resemble that of a man ? Yes it does. "God has created man after His own image says the Bible, God's form then must be accepted as the prototype of the human form. In fact He can assume any form He likes. But the human form is His own real form.

If this our interpretation of the Christian and the Mahomedan scriptures is correct,—in fact it cannot be otherwise—then the followers of these religions cannot have any quarrel with their Hindu brothers when the latter conceive a form of God. If the former glorify God for His sending His Son and a prophet to proclaim Him in this world, the latter glorify Him for His own manifestation. God's manifestation in His own form is equally reasonable. If it is possible for the Son to come down into this world, it is still more possible for his Father to do so. If it is possible for the prophet to be visible to us, it is still more possible for God That sends him to be so. His manifestation is necessary when His devotees want to see Him and love

Him—a boon which it is not in the power of His Son or of the prophet to confer.

People are very often heard to say that God cannot be visible to mortal eyes. These people at once forget that He is all-powerful. To say He can do this and not that, is to put His power under a certain limitations. Certainly God, thus reduced to the position of a constitutional monarch, will not be very proud of exercising these powers that the members of His constitution are pleased to empower Him with. Such a conception of God is merely a mockery of Him. The people of this mentality do not deify Him but defy Him. Their homage, their offerings, their prayers are all directed to Him only to make Him pander to their tastes. Worship of such a God manufactured in one's own factory can hardly work out one's salvation.

God can make Himself visible to us ; He does manifest Himself. He did and, will again and again appear in world. Our Lord Krishna is God who manifested Himself in this world. He is the Supreme Lord. There are none equal to Him and there are none superior to Him. Him all our Sastras directly or indirectly refer to. Him Christ calls Father and Muhammad calls Allah. If they saw God, they saw Krishna, and if they heard God, they heard Krishna. If they did not describe Him, it was because the people, to whom they preached, were not in a stage of spiritual evolution to understand the subtle philosophy of such preaching. Preaching of a form would have been to these people an addition to the number of idols, already existing, at least, in their mind, and their mission would have been then a complete failure. Again descriptions are always defective. They are more so, when transcendental things become their subjects. This defect is due to the fact that human language is ever imperfect and material and hence cannot act as a medium of expression for spiritual things. Thus any attempt to interpret God in human language is to give Him human colour, is to bring the Unlimit-

ed under limitation. This is the danger of description. It becomes still more dangerous when people attempt to understand Him in the measure of the language employed to describe Him. It is therefore found in Scripture that a description of God is invariably concluded with an apology, that He pardons the humble describer for his inordinate attempt to describe Him Who is indescribable. Sri Gaur Sundar has repeatedly warned His disciples against the danger, and exhorted them not to study Scripture without the assistance of the Guru Who only knows the meaning of Scripture, and can enlighten His disciple on It. It is the duty of every man, that wants to knock at the door of heaven, to find out such a man first who, having in his possession the key, can open it and admit him into the kingdom of heaven. This is the way, and the only way out of the danger, Christ and Muhammad avoided the danger by not describing Him at all. And they, whose mission was to inculcate into the heart of their disciples a belief in one God,—merely a belief and nothing more, could do without a description of Him. But the Hindu Sages or the Mahajans, whose mission was to enkindle in the mind of their followers a fire of passionate love for God, could not avoid describing Him. The mind of such people, who are bent on loving Him, caressing Him and serving Him, could not have been captivated by anything short of the most beautiful, ever-smiling ever-young Krishna with a flute in His hand. While the followers of the teachers of Arabia and Palestine are required to prostrate before God at a respectable distance, and beg Him to be merciful to forgive their sins ; those of the Hindu Sages are required to run to Him to embrace Him, to kiss Him, and, to curse their own lot that hitherto kept them away from their Beloved. These minds then necessitate His description which encourages them, allures them and, in the long run, satisfies them. Revelation

is made in just proportion to the spiritual fitness of the people or it is sure to produce, in their mind, a degree of spiritual languor that will soon drive them into the fold of atheists. This is the only reason for the differences between two scriptures. God knows how to deal with us, and whatever He does He does for our spiritual welfare. Going to understand His ways in our own light, we sometimes find fault with these, and sometimes our faith so degenerates into rank bigotry that it renders our heart impervious to education, and reduces it to a breeding ground of the spirit of intolerance to the faiths and customs of other people. Lord Krishna is not the creation of any body but He is the creator of all. All the wild vituperations, that we direct against Him, while they do not bring about any change in His eternal nature, bring us to woe all the more for these, "God reveals Himself as Krishna" says our Scripture. Krishna calls Himself God, and shows Himself as such. He was Krishna before He appeared on the Earth, He is Krishna in His visible earthly manifestation, and He will be Krishna after He ceased to be visible. Manifestation does not bring Him under limitation. His mundane existence is but a part of His one continuous, eternal existence. Or in other words time, space and causality are in Him and not above Him. He is above all and beyond all : He is End-All and Be-All. He is the Eternal Truth : He is the Absolute Truth. ••

In Brahmasanghita He has been described as the Supreme Lord having an *Apakrita* or transcendental form made up of *Sat*, *Chit* and *Ananda*.

१३२० एवमः कृष्ण सच्चिदानन्दविग्रहः ।

अनादिरादि गोविन्दः सर्वकारणकारणम् ॥

About the reason of His being manifested it has been stated in Srimat Bhagavat that when His devotees such as Vasudev and others are oppressed by Asuras like Kansa and others, He, the Lord of the physical and spiritual

worlds, although birthless, out of mercy, becomes manifest, in the same manner as fire manifests from wood.

स्वशान्तरपेष्वितरः स्वरूपे-
रभ्यर्थं मानेष्वनुकम्पितात्मा ।
परावरेशो महदंशयुतो
हृषोऽपि जातो भगवान् यथाप्निः ॥

This however does not mean, as some people understand, that He was at first formless and now has assumed this form which is as material and transitory as theirs. In the Geeta Krishna cautions Arjuna not to entertain such an idea. He tells him, "the people who think that I am in reality impersonal and formless, but have, for some purpose, manifested Myself in this, forms are fools. They do not know that I am, in this form, ever unchangeable and the most excellent."

अव्यक्तं व्यक्तिमापन्त्रं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ गीता

One may reasonably ask, if Krishna, in that form, is ever existent, then why it is that we do not see "Him always. To this Krishna replies saying, I am, in this form, ever existent and ever visible. But I have a power called *Yogamaya** which so blinds the eyes of the ordinary mortal that I do not become visible to them, and hence the latter cannot know that I am, in this form, birthless and eternal."

नाहं प्रकाशः सर्वस्य योगमाया समावृतः ।
मृद्गोऽप्यं नाभिजानाति लोकोमामजमव्ययम् ॥ गीता

It may be illustrated by a clouded sun. The sun is ever there in the sky. It is made invisible by a patch of cloud coming between it and ourselves. We must not however understand that the cloud has hid the sun. In fact it is not possible for a small patch of cloud to cover so huge a thing as the sun. The cloud has covered our eyes and thereby made the sun invisible to us. This cloud is the *Maya*.

Remove the cloud and there is the sun. In the same way overcome the *Maya* and there you see Krishna ever existing. How to overcome this *Maya*? Krishna says, "My *Maya* is imbued with the properties of matter, and it is very difficult to overcome her. It is only those who take shelter in Me that are set free by *Maya*."

देवी हृषो गुणमयी मममाया दुरत्यया ।
मामेव ये प्रपृष्ठन्ते मायामेतां तरन्ति ते ॥ गीता

People, labouring under the influence of this *Maya*, think, Krishna is a man; and can He be God? Krishna tells Arjuna "These people are awfully ignorant. They do not know that I have the power to manifest My form in this physical world as well, and that I am, in this form, the Lord of all My created beings."

अवजानन्ति मां मृद्गा मानुषीं तनुमाधितम् ।
परम्भावमजानन्तो ममभुतमहेश्वरम् ॥ गीता

In Geeta when Arjuna wants to see Krishna in His divine glory, Krishna tells him that he will not see Him with his present eyes. He will give him spiritual eyes, wherewith he will see Him and understand Him.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चश्चुः पश्य मे योगमैश्वरम् ॥ गीता

Endowed with spiritual vision Arjuna saw in Krishna first *Rudrarupa*, then *Viswarupa*, next, *Chaturbhuj Narayanarupa*, and last of all, *Krishnarupa* which has been called by Him, His own *Rupa*. Appearing before him again in *Krishnarupa*, He tells Arjuna, Even the Devas, O, Arjuna always long to see My this beautiful form which you see now.

इत्यर्जुनं वासुदैवस्त्योक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेन
भृत्वा पुनः सौम्यधुर्महात्मा ॥

सुर्दर्शनमिदं रूपं दृष्ट्वानसि यन्मम ।
देखी अप्यस्य रूपस्य नित्यं दर्शनं काङ्क्षिणः ॥ गीता

Now the Question is, did not Arjuna see this form before? Yes he did. Not he alone, even His worst enemies like Kansa and Jarasanda saw Him in that very form. If so, then what makes Him say that even the Devas long to see Him in this form but do not see. The reason, as has been advanced before, is the same here also. To the material eyes of Arjuna and all He appeared as one of flesh and blood. But now endowed as he is with spiritual eyes, Krishna appears to him as one of heaven.

Among the educated mass there is a class of people who think that God, when He appears in flesh and blood is also subject to the influence of matter, and shares the frailties of the mortal. Srimat Bhagabat tells them, Godliness of God lies in the fact that He, although manifested in matter, is not however influenced by it.

एतदीशनमीशस्य प्रकृतिस्तोऽपि तद्गुणः ।
न युज्यते * * * * * ॥

About the birth and death of Krishna Srimat Bhagabat says, "They, like the tricks of a magician, play deception upon the mortal."

राजन परस्य तद्गुणाननाप्ययेह
मायादिग्म्बनमवेहि यथा नदस्य । भा:

• Skandapurana says, "By death of Hari His leaving of this world is meant. He is Eternal Bliss ; His death means nothing else. His form is transcendental and is made up of *Chit* and hence cannot be subject to death. But that He dies is nothing but a trick, which, He, like a magician, plays for the deception of the ordinary mortals."

पृथिवी लोकसंत्यागो द्वैत्यागो हरे: स्मृतः ।
नित्यानन्दस्वरूपस्वादन्यज्ञैवोपलभ्यते ॥
दर्शयेज्ञनमोहाय सद्गुरीं मृत्यिकाङ्क्षितम् ।
नदभगवान् विष्णुः परदानाकृतिः स्वयम् ॥ स्फन्द

Sri Gaur Sundar, in a controversy with the Mayabadi Sanyasins who do not allow Brahma to have any form, says Krishna has a form made up of *Sat*, *Chit* and *Ananda*. The people who do not believe this, and think that His body, as manifested in this world, is material, a handwork of *Satwaguna*, are heretic, and are, therefore, ever subject to death.

विष्णुनिन्दा आर नाहि इहार उपर ।
प्राकृत करिया माने विष्णु कलेशर ॥
ईश्वरे श्रीविग्रह सचिदानन्दाकार ।
से विग्रह कह सत्त्वंगुणेर विकार ॥
श्रीविग्रह ये ना माने सेइ 'माषलडी ।
अस्पृश्य अहृश्य सेइ हय बमदलडी ॥ चः चः

There are innumerable statements of the like in our Scriptures to which reference may be made on the subject. They are one in declaring Krishna as Parabrahma. Brahma is idea and Krishna its expression : it is not that. The people, who think so, are wrong, terribly wrong. He is Brahma, and albeit Brahma, nothing but Brahma, and nothing short of Him. His Upnishads call Brahma, Yogins call Paramatma, and Bhaktas call Bhagavan. He is one, but appears in three aspects to three classes of His devotees. Sadhus, who have realised Him, corroborate the scriptural evidence, and accept Him as the Supreme Lord, and make obeisance before Him.

Krishna, as has been said above, is cap-a-pie God. The body of Krishna and Krishna are one and the same thing. The distinction between the body and the soul, as obtains in us, does not exist in Him. He has nothing to die, but every thing to live, when He left this world, He left it body and soul. Sri Gaur Sundar, likewise, left nothing behind Him, when He left this world. Like God He angles have forms which are like His eternal and ever celestial. They cannot be thought of without these

forms ; and when they come to this world they do so with their forms. A rigid adherence to formworship then does not constitute any fault on the part of its votaries. On the contrary, those, who are angry to be called a form-worshipper, are all the more unhappy for their belief that is neither warranted by Scriptures nor corroborated by other sages. They will reap as they sow. If they deny God any form, God to them will remain formless. They will not see Him. And it is not very encouraging for a servant who wants to serve his master but cannot see him.

As regards image-worship, one may do it and may not do it. It makes no difference. Forms of worship are merely means whereby to develop our spiritual eyes, and that is all. They are never the ends themselves. To the spiritual eyes, if developed, the image will have no significance as matter, but will be transformed into God. And before the development of such eyes, obeisance to God in the form of Krishna or to Christ in the form of Son of man means the samething as obeisance to God in the form of an image. For did not Kansa see Krishna, and yet wanted to kill Him ? Did not Caiaphas see Christ, and yet charged him as a heretic ? When different religious methods are judged on their own merit, then it may be that one method is found more efficient than another. But when they are judged in reference to the people for whom they are prescribed, then such comparison is inadmissible. For then they will be found equally efficient. As for instance, food nourishes our system, nourishment is the end for which food is taken ; and so, long as it fulfils this end it is considered the best. But there is a great difference between the stuff that is given to an adult and the stuff that is given to a child. Now if both are served with the same stuff, then what will be the result ? Why, they both will not have nourishment. Like our systems our minds also differ, and hence need differential treatment.

A method, which is suitable to the mentality of one class of people, may not be so to that of another. Let every body love his own method with all his heart ; let him stand by it at all costs ; but let him, at the same time, have a soft corner in his heart for the method of another. He may not find any interest in it ; but that is no reason why he should curse it.

Of nine kinds of Bhakti mentioned in Srimat Bhagabat Sri Gour Sundar has laid much stress the incessant muttering of the Name of Krishna as the best and most suitable form of devotion in Kaliyuga. He has however retained His Image-worship for those who have a predilection for it. But while He recommends this He warns the votaries not to think the Images they worship as made of stone, clay etc. It is the guru or the spiritual guide who prescribes a form of worship for his disciples. Disciples, on no account, should prescribe for themselves. If they do so, they follow not the soul but the whims of their own mind, and by so doing they do not attain God, but ever recede from Him. Heavenly light is not possible for him who becomes his own guide instead of offering himself to be guided by the guru who knows the way that leads to God. Hence in Koran we find that one, who does not select such a guide, is certainly guided by Satan. Those, who think that gurus are like them, mortal, and are therefore reluctant to accept them as guide, are sure to think the images they worship as made of stone or clay.

अर्च्ये विष्णु शिलाधीर्घसु नरमति
वैष्णवे जातिबुद्धिर्यस्य नारकी सः । भागवतः

Image-worship is most appealing to people in general. For do we not erect statues of men and demonstrate our love and honour for them by garlanding the statues ? We cannot remain satisfied with merely entertaining in the mind a good-will towards them ; but we want to do something with our body also. This necessitates

image-worship. Devotees are sure to be indifferent, if they do not find something before them to think of or to do with.

Again it is easy to denounce image-worship, but difficult to get away from it. In Hindu Scriptures mention is made of eight kinds of images, one being the image instructed by mind (मनोमय मूर्त्ति), one who has not the courage to bow before an image of earth, does so before an image of mind. For no conception is possible without an image. And an image of mind is as material as the image of earth. So long as we do not return to our soul, there is no escape from our conceptions being material; and till then our meditation on the spiritual form of God is impossible. Hence we are all image-worshippers. If we do not confess it, it is because we want to conceal our hearts or to taunt others who have the courage to do so.

There is however as mentioned above, a sect of people among the Hindus that do practise idolatry. This class is known as Mayavadin. It has other designations such as the Jnanin, the Vedantin etc. It is analogous to the class of thinkers among the Mahamedans called Sufi. According to them Brahma is indistinguishable, having no form and no personality. There is no personality. There is no reality besides It. *Jivas* are not many, but one, and that is Brahma. That you see many is due to the fact that you are under the influence of *Maya* or illusion. Get away from the illusion and you will see that you are Brahma and nothing but It. Evidently Bhakti, according to them, cannot have any *locus standi*. Still for the people, who cannot grasp the idea and make it a matter of realisation, they prescribe worship of five gods namely, the Sun, Ganapati, Siva, Sakti and Vishnu. This

worship is known as Panchopasana or the worship of five gods. They say that the worship of any one of these gods will purify the heart of the devotee, and help him to realise oneness with Brahma. He will now out-grow the necessity of any worship. For when he becomes himself transformed into the object of his worship, who will now worship whom? They do not acknowledge God, His devotee and his function, devotion, as eternal. This, is sheer idolatry and nothing but idolatry,—idolatry in spirit and idolatry in form. If there be no God, why do you create one and demonstrate yourself a great devotee of Him? What benefit is likely to accrue from such a self-deception? Your God, devotee and devotion are all your handi-work and are therefore material; and, as such, they are not expected to obtain salvation for you. On the contrary you will have to sufficiently thank your stars, if they have not already managed to lighten the grip of materialism on you the more. We much always remember that our mind is ever material and ever creative. This mind should in no case, be allowed to have an opportunity to unduly interfere with and vitiate the programme of religious activities that our Teachers, in unison with our Scriptures, have, through overwhelming mercy, prescribed for us. The path, whereby they want to lead us, is not an untrodden one! Many have gone by this way before us, and have attained their object. There is no room for discovery of a new one. We must do well to go by the old one. The words of our Teachers are our safe guards, and their experiences our security. We must keep the barks of our life steady along this path, a slight deflection wherefrom is sure to lead them into the dangerous clutches of the octopus-mind which is the mother of idolatry.

The Supreme Lord SriKrishna-Chaitanya

(Continued from P. 248, April, 1928.)

BY holding before the town of Nadia, the home of countless high-born Brahmins, the ideals of the preaching of the holy Name of God by Thakur Haridas born in a Muhammadan family and of the deliverance of Jagai and Madhai by Nityananda Mahaprabhu made it clear that the Vaishnava Acharyya (teacher of the religion that he practises) is not to be judged by his family or caste but is a supermundane being who is the teacher of the whole world and that there is forgiveness for all other offences but that God Himself does not pardon the offence that is committed against a Vaishnava. Nityananda Prabhu and Sri Gaur Sundar are only kind to one who is free from offence against the Vaishnavas.

Mahaprabhu now began to perform the *kirtan* in the company of His associates and followers every night without a break in Sribash Pandit's house with closed doors. Un-Godly persons failing to obtain the privilege of admission into these devotional gatherings tried in various ways to humiliate Sribash Pandit. A certain person of the name of 'Gopal Chapal', mis-called Brahman, once deposit opposit the closed entrance of the house of Sribash Pandit articles used in the worship of the Devi includ-

ing liquor-pots. He was smitten with virulent leprosy for this offence against the Vaishnavas. In the agony of his un-hearable sufferings 'Gopal Chapal' approached Mahaprabhu and piteously implored His forgiveness. But considering the gravity of his offence Mahaprabhu did not pardon him at that time. But when after His *sannyas* Mahaprabhu was staying at Kulia on His return from Puri Gopal Chapal again sought His protection. This time Mahaprabhu advised him to seek the favour of Sribash Pandit. By the grace of Sribash 'Gopal Chapal' was absolved from his offence.

Mahaprabhu also established the ideal of performing the *kirtan* of Hari in the company of Godly persons who alone are fit to join in such function. One night Mahaprabhu with His devotees began the *sankirtan* in Sribash's house having had the gates closed and forbidden the admission of unfit persons. The mother-in-law of Sribash happened to be in hiding inside the house. Mahaprabhu as knower of all hearts was aware of this and complained that He felt obstructed in proceeding with the *kirtan* with sufficient zeal. Sribash Pandit judged by this that some atheist must have found his way into the

house and hidden himself somewhere. He accordingly at once began an elaborate search and detected his own mother-in-law stowed away in a corner. Sribash Pandit directed her to be dragged out by the hair.

On another occasion when it happened to be a full-moon night Nityananda prepared for the worship of Vyasadeva by command of Mahaprabhu. Sribash became the Acharyya at this worship. As Sri Nityananda Prabhu in the act of chanting the *kirtan* placed garlands of flowers round the neck of Mahaprabhu Sri Gour Sundar manifested to him His six-armed Form.

In this manner Mahaprabhu continued to display various manifestations of His Divine Power. Sri Pundarik Vidyanidhi, the foremost among the Paramahansa Vaishnavas, who was an inhabitant of Chattagram joined Mahaprabhu at Nabadwip at this time. One day Mahaprabhu seated Himself on the couch of Vishnu in the house of Sribash and manifested His Divine Power in a most wonderful way. This marvellous mood lasted for seven *praharas* (twenty one hours) and is known as 'the mood of the seven *praharas*' and also as the great Manifestation. It was during the continuance of this mood that Mahaprabhu bestowed the name of the happy' (*sukhi*) in place of her old name 'the unhappy' (*dukhi*) on a maid servant of Sribash who used to fetch water for

Him. He also declared the greatness of Sridhar. The Lord showered His favours on Haridas. Sri Mukunda was staying outside all this time. After the Lord had bestowed His favour on all the devotees singly He was informed that Mukunda was outside. The Lord thereupon said, 'I will not be soon propitiated towards Mukunda. He speaks the language of pure devotion to the devotees. But when he is with the *mayaavalins* (illusionists) he professes the doctrine of *maya* as expounded in the Yoga-Vashistha. On Mukunda intimating his firm resolve to give up all association with the illusionists thenceforward the Lord commanded him immediately to His presence and expressed His satisfaction at his conduct. By this act of his the Lord made it known that the so-called latitudinarians or liberals who are disposed to tolerate all opinions have no chance of obtaining the grace of God until they exclusively practise pure devotion with a firm faith which is free from the least taint of any predilections for any other opinions e.g. empiricism; utilitarianism, etc. by discarding all evil association.

Sri Advaitacharyya was the co-disciple of Sri Isvarapuri who appears in the role of the Guru of Sree Chaitanya-deva the Supreme Guru of the whole world. For this reason the Supreme Lord shewed Sree Advaitacharyya all the respect that is due to the Spiritual

Preceptor. Sri Advaitacharyya was surely grieved at this. He repaired to Santipur and there began to expound the excellence of the path of empiric knowledge to certain ill-fated people who deserved to be so deceived with the deliberate object of provoking the Supreme grace of the Lord's chastisement. Mahaprabhu on hearing of what Advaita was doing was filled with great indignation. He at once made His way to Santipur and administered with His own hands a severe cudgelling to Sri Advaita Prabhu. While he was being thus thrashed Sri Advaita Prabhu danced with joy crying, 'Today the wish of my heart is fulfilled.'

One day as the Supreme Lord expatiated on the glories of the Holy Name of His followers declaring that there was nothing equal or superior to It a certain luck-less student happened to protest saying that the glories of the Name that had been declared by the Lord could not be true but were mere eulogy. The Lord forbade His devotees to see the face of that student who thus offended against the Name and attired as He was forthwith made His way to the Ganges and bathed in its water with all His associates to be absolved of the sin of having listened to such blasphemy.

One day the Lord appeared to be fatigued by His exertions at a proces-

sional *kirtan* which He was leading along the streets. Arrived in the court-yard of one of His devotees the Lord sowed into the ground the stone of the mango-fruit and immediately it grew into a great branching tree with ripe fruitage. A great mango festivity was thereupon celebrated with those fruits. That spot is famous to this day and still bears the name of 'Amhatta' (Amghata) 'the mango fair.'

Another day as the Lord was performing *samkirtan* at a place that was at some distance from human habitation the sky was overcast with clouds. The Lord commanded the clouds to depart whereupon they immediately disappeared. For this reason the people used to call that sandy bank of the Ganges 'the sand-bank of the clouds.' On a certain day the Lord, imbued with the disposition of Baladeva manifesting the *lila* of drawing of the Jamuna, with a loud voice ordered for wine. On this occasion Chandrasekhar Acharyya, Banamali Acharyya and certain other devotees behold in the hand of the Lord the golden club.

When the Lord began to preach the Name He commanded those who lived in the neighbourhood of the court-yard of Sribash to chant the Name of Hari with clap of hand. By degrees the *samkirtan* was proclaimed at the door of every house of Nabadwip with the music of *mridanga*, cymbal and other

instruments. Hinduism had been greatly in abeyance at Nabadwip ever since its occupation by Bakhtiyar Khilji. It was the same in the time of Mahaprabhu under the regime of its military governor, Chand Kazi. In fact the Hindus of Nabadwip did not venture to utter the Name of God for fear of the Muhammadans. But now by command of the Supreme Lord the *kirtan* of the Name of Hari began to be chanted in a loud key to the accompaniment of *mridanga* and cymbal in every house of Nabadwip. Hearing of this Chand Kazi proceeded to the house of

one of the townspeople who lived close to the court-yard of Sribash at Sri Mayapur and as he was guilty of chanting the *kirtan* broke his *mridanga* and proclaimed his resolve to punish with great severity and with loss of caste any resident of the town who chanted *kirtan* in the manner taught by Sri Gaur Sundar. The spot where Chand Kazi broke the 'khol' of the citizen became famous from that time and came to be called by the name of 'khol bhangar danya', the mound where the *khol* was broken and still maintains its old name. (*To be continued.*)

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 250, April, 1928.)

[XVII]

1. I do not know by what power impelled
Thy abode I seek for refuge
Full of mercy, Purifier of sinners,
Thou art ever bent on the deliverance of the fallen.
2. My only hope, O Lord, is this
That Thou surely art kind,
There is not another who needs Thy mercy more than myself,
Thou wilt surely drive away all my fear.
3. No one in all the world
Has the power to deliver me
Cherished Lord, full of mercy, by Thy declaration
Save the basest of sinners.

4. Having considered everything I have thus come
To Thy feet, O Lord.
I am ever the servant and thou the Maintainer
Thou, Lord of the world, art my Protector.

5. I am but servant, all is Thine ;
Me Thou wilt deliver,
I take hold of Thy feet
I, indeed, am not mine.

6. Bhaktivinode has taken refuge
At Thy feet crying.
To forgive offence, imbue with love for Thy Name,
And to maintain him, belong to Thee.

[XVIII]

1. For the maintenance of wife, son, body, kin.
I was ever anxious in my mind.—
2. And how to earn money, win fame,
Accomplish the marriage of son and daughter.
3. By self-surrender there is no more anxiety now,
Thou, Lord, wilt provide for the maintenance of Thy household.
4. Thou wilt surely maintain me recognising me as Thy own servant.
I fell the greatest joy serving Thee, O Lord.
5. All things happen by Thy will, O Lord.
The *Jiva* says 'I am the actor,' it is not true,
6. Can the *Jiva* do anything unless Thou doest ?
The *Jiva* can only hope for such is Thy will.
7. I will serve Thee relieved of all anxiety,
I am not responsible for any good or evil in the house-hold.
8. Bhakti-vinode giving up his own freedom
Without desiring any other thing serves only Thy feet.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 262, April, 1928.)

CHAPTER VII

Summary :—In this chapter are described the *sanayas* of Biswarup, in the mood of Dattatreya the Lord, seated on the pile of refused cooking pots, teaching the truth to His mother and other matters.

Sri Gaur Gopal was an exceedingly restless Boy. He could not be controlled by any one except His elder brother, Biswarup. From his birth Biswarup was unattached to the world. He was always engaged in expounding devotion to Krishna as being the sum and substance of all the Scriptures. He was aware that his younger brother was the infant Gopal Himself but he did not disclose this to any one. Finding the whole world, including the so-called teachers of the Scriptures, void of devotion to Krishna, Biswarup felt it intolerable to live in such society. He accordingly made up his mind to renounce the world to avoid the sight of the faces of such people.

Biswarup rose from his bed early in the morning, bathed and came immediately to the gathering of the Vaishnavas at Advaita's house and stayed there the whole day. Every day, at meal-time Sachi Devi sent Nimi to the house of Advaita to fetch His brother. The devotees gathered at Advaita's were fascinated by the extraordinary beauty of Sri Gaurasunder. Biswarup carried out his resolve of quitting the world when he learnt that his parents were making active preparations for his marriage. As a *sanayasin* he became known under the name of Sri Sankararanya.

Sachi and Jagannath full of the purest affection for this child felt this as a great shock and Gaurasundar exhibited the *lila* of fainting at this separation from His pure devotee. Advaita and the other devotees were profoundly affected at losing the company of this servant of the Lord. Advaita comforted his companions by assuring them that Krishna Himself would become manifest in a short time and associating with them perform deeds superior to anything witnessed by the greatest devotees such as Suka, Prahlad etc.

Nimi gave up His waywardness and became very attentive in His studies. Jagannath Misra was alarmed and became afraid that Nimi would also leave the world if He came to realize by studying the Scriptures as Biswarup had done that devotion to Krishna is the one thing needful. He took counsels with His wife and altogether stopped the studies of the Boy. This led to a rerudescence of the wayward habits of Nimi till on a certain day He seated Himself on a pile of used-up cooking pots refusing to come away from there in spite of the pleadings of Sachi Devi to the effect that the pots were unclean, till He was assured that His parents would allow Him to resume His studies. Misra was persuaded by the expostulations of his wife and friends at last to lift the ban on study and the boy gladly returned to school.

- 1. All glory to Gaur-chandra, the Ruler of all the great gods,
All glory to the brother-hood of devotees loved of Biswambhar,
- 2. Glory to the Son of Jagannath and Sachi, the life of all.
May the Lord deliver all *jivas* by His kindly glance.
- 3. In this manner at Nabadwip Sri Gaurasundar Freely manifested Himself in the guise of childish acts.
- 4. Constantly on all persons He plays all manner of boyish pranks. And does not stop even though He is sedulously schooled by the mother to behave properly.

- 5. If He is asked to be quiet He becomes doubly turbulent And even breaks to pieces everything that He finds in the house.
- 6. For very fear the parents say nothing ; and with utmost glee He plays as He likes, displaying unchecked His Divine activity.
- 7. The story of the First Part is like the flow of nectar, In which Narayana plays in the form of a child.
- 8. The Lord no longer fears anyone, neither father nor mother, Restraining Himself only when He sees His elder brother,

9 The Divine Biswarup, who was born
before the Lord,
From birth wholly un-attached to the
world and possessed of all good qualities,

10 Biswarup expounds devotion to Vishnu
as the meaning of all the Scriptures
There is no one who can refute His
interpretation.

11 By ear, mouth, mind and all other senses
He neither hears nor says anything else
save devotion to Krishna.

12 Noticing the peculiar ways of his
younger Brother
Being amazed Biswarup thus muses
within his mind.

13 This Boy is never an ordinary Child,
He resembles the Divine Cow-Boy in
His beauty and behaviour ;

14 Performs unceasingly all manner of
super-human deeds.
Me thinks it is Krishna Himself who
sports in the frame of the Child.'

15 Thus muses the high-souled Biswarup,
And goes his way never breaking the
truth to anyone.

16 He passes all his time in the company
of all the Vaisnavas,
In the pleasure of Kri-hna-talk, Krishna—
devotion and Krishna-worship.

17 The world is mad with the taste of wealth,
sons and learning,
All laugh at the Vaisnavas if they happen
but to see them.

18 Seeing the Vaishnavas they derisively
shout doggerel verses at them—
‘The mendicant, chaste woman, ascetic
all go the way of the world.

19 ‘We call him the doer of good deeds who
rides the horse or is carried in *āvâ* on
the shoulders of men,
Waited upon by ten or twenty lackeys
who run before and after.

20 ‘Much as thy reverence criest in the fit
of devotion.
Yet hast thou obtained no respite from
the sorrows of penury.

21 ‘Thou call’st incessantly and with a loud
voice on the Name of Hari—
The Lord is angered being addressed
by shouts.’

22 Thus say those who are without devotion
for Krishna ;
Hearing this the Bhagabatas are filled
with grief.

23 Nowhere may anyone hear the *Kirtan*
of Hari.
They find the whole world at all time
a blighted waste.

24 The Divine Biswarup is much afflicted
with grief.
No discourse of his cherished Krishna-
Chandra ever reaches his ears.

25 There are those who teach the *Geeta* and
the Bhagabat.
But on the tongue of no one appears
any exposition of devotion to Krishna.

26 All the professors are doomed being given
to repeating mere perversities.
The world is unaware of the very
name of devotion.

27 All the devotees lead by Advaita Acharyya
Lament the evil tendency of *jivas*.

28 In grief the revered Biswarup thinks
within himself
‘I will not see the face of any man,
but go into the forest.’

29 Taking his bath in the Ganges at break of day, Biswarup daily presents himself at the gathering at Advaita's house,

30 Expounds devotion to Krishna as the meaning of all Scriptures Hearing this Advaita joyously exclaims with a thundering voice,

31 And, suddenly breaking off in the midst of his worship, holds Biswarup to his bosom. All Vaishnavas repeat the Name of Hari with joy.

32 The devotees roar like lions in the fulness of Krishna— Grief manifests itself no longer in the— bliss mind of any one.

33 No one goes back home leaving Biswarup— Biswarup does not come to his own house.

34 After cooking the meal Sachi says to Biswambhar, 'Go and bring away your elder without

35 The Lord comes to Advaita's gathering by command of His mother Ostensively to take home His elder brother.

36 On His arrival the Lord beholds the assembled Vaishnavas Engaged in mutual discourse of the blessed story of Krishna

37 Hearing this praise of Himself Sri Gaur-sundar Bends on them all His auspicious glance that steals the mind.

38 His every limb displays the limit of matchless beauty. Crores of moons have not the splendour of His single finger-nail.

39 His whole body is nude and gray with dust. With a smile He speaks to His brother—

40 'Come for your meal, brother, mother calls'— And taking hold of His brother's cloth walks off.

41 Beholding that fascinating beauty all the devotees Regard Him with a fixed gaze ceasing all activity.

42 Those devotees being almost in the state of trance The talk of Krishna does not come to the mouth of any.

43 The trance of His devotees at the sight of the Lord is natural, The Lord steals away the heart of His devotees although they do not recognise Him.

44 That the Lord also steals the hearts of His devotees This fact cannot be understood by others.

45 This hidden truth He made manifest in the Bhagabat, Parikshit heard it from Sri Suka.

46 Listen, in this connection, to the episode of the Bhagabat, The incomparable conversation between Suka and Parikshit.

47 When this same Gaur-Chandra was born in the settlement of cow-herds He played from house to house in the company of children.

48 From His birth all the milk-maids Loved the Lord in their hearts more than their own sons.

49 Although they did know Krishna as the Supreme Lord Their spontaneous love for Him exceeded their affection for their own sons.

50 Hearing this King Parikshit was filled with wonder
With a thrill of delight he asked
Sukadeva—

51 'What you say, Gosain, is most strange ;
I have nowhere in the three worlds heard
anything like it.'

52 'Tell me what was it that could make
them love Krishna,
Even more than their own children.'

53 Sri Suka said, 'Harken King Parikshit,
This is known that the Supreme Soul is
the loved Lord in all bodies

54 'As soon as the soul leaves, son, wife,
kinsfolk
Cause the body to vacate the house at once.'

55 'Whence the Supreme Soul is the Life
of all
Which Supreme Spirit is this Darling of
Sri Nanda.'

56 'Therefore for the reason that the Supreme
Soul happens to be His Nature
The milk-maids have this superior love
for Krishna.'

57 This again only applies to the devotees,
not to others ;
Why else does not the whole world love
Him ?

58 Krishna is also the Soul of Krishna and the
others,—why then do they spite Him ?
This is due to Their previous offences.

59 Sugar is naturally sweet as all know ;
Some find it bitter owing to certain defects
of the tongue

60 The tongue is to blame for this, not the
sugar.
In the same manner Lord-Chaitanya is
sweet, for all.

61 And all the people saw Him in this very
Navadwip
Yet no one recognized Him except the
devotees.

62 The Lord in all manner steals the hearts
of His devotees.
Thus sports at Navadwip the Lord of
Vaikuntha.

63 Prabhu Biswambhar bewitching the
minds of all
Went off to His home taking His elder
brother with Him.

64 The high-souled Advaita thus mused
within himself—
'This Boy is never an ordinary mortal'.

65 Advaita said to all the Vaishanavas,
'What this Boy is I do not know with
certainty.'

66 All the devotees began to praise
The wonderful beauty, grace and speech
of the Child.

67 Biswarup went back to his home only
in name,
He soon returned to the house of Advaita.

68 Domestic pleasures had no attraction for
the mind of Biswarup
Constantly immersed in *Kirtan* and
Kirshna-bliss.

69 Coming home he never interests himself
in domestic duties,
Remains always insides Vishnu's room.

70 The parents begin to make preparations
for his marriage,
Biswarup takes this very much to heart.

71 Biswarup thinks in his mind 'I will
renounce the world.'
And this thought always wakes in his
mind, 'I will go into the forest.'

72. The tendencies of the mind of God are known only to the Divinity. Biswarup accepted *sannyas* within a few days.

73 Known to the world under the name of Sri Sankararanya The foremost of the Vaishnavas set out on the path of the eternal.

74 As the high souled Biswarup went out The hearts of Sachi and Jagannath were scared

75 Cried un-checked with all the family Gaur Himself swooned away at separation from His brother.

76 With mouth I cannot describe the anguish of that parting The home of Jagannath was filled with wailing

77 Witnessing the *sannyas* of Biswarup the devotees Advaita and all the others, cried very much

78 Of those who heard of it in Nadia the ordinary people and the very best There was no one who was not moved to grief by the news.

79 The hearts of Jagannath and Sachi were broken They called constantly on the name of Biswarup.

80 The good Misra became un-controllable with grief for his son. All the friends and kinsfolk consoled him—

81 'Be calm, Misra, be not grieved in your mind That great soul has delivered the whole family.

82 'Of that family a member of which accepts *sannyas* Three crores of generation attain to the realm of holy Vaikuntha

83 'Even such an act has been performed by your darling ; All his learning has been crowned with success.

84 'It is meet that you should rather specially rejoice,' With these words all of them held him by the hands and feet.

85 'This Bisvambhar will adorn your family This Son will maintain your line

86 'By Him all your sorrows will be relieved ; What are crores of sons to him whose son is He ?

87 Thus counselled all the friends, Yet the grief of Misra was not to be cancelled.

88 By whatever device the high-souled Misra tried to restrain himself, The recollection of the great qualities of Biswarup made him forget all fortitude.

89 Said the Misra, 'That this Son will also remain in the family Of this I am not at all convinced in my mind.'

90 'Krishna had given me that son, Krishna has taken him away, That alone needs must be what Krishna— Chandra wills.

91 'The *jiva* has no little of power of his own. To Thee, O Krishna; I surrender body and the senses.'

(To be continued.)

The Car Festival of Sri Sri Jagannath Deva at Puri

The annual Mahotsabs of Sri Purusottam Math at Puri, of Sri Brahma-Gaudiya Math at Alalnath and of Sri Satchchidananda Math at Cuttack.

The annual *Mahotsabs* of the three Utkal branches of the Sri Chaitanya Math of Sridham Mayapur are celebrated at the time of the greatest *Utsab* of Orissa viz. the Car Festival of Sri Sri Jagannath Deva.

The Supreme Lord Sri Krishna Chaitanya spent practically the whole period of His career as a *sannyasin* at Puri. During His residence there the Lord was joined annually by a very large number of His devotees from Gauda (i. e., Bengal) on the occasion of the Car Festival. In the company of this large body of His associates and followers the Lord took the leading part in all the devotional activities connected with the great Festival. Sriman Mahaprabhu accompanied by a number of His devotees used to retire to Alalnath and stay there during the whole period of *Anabsar* when no one is allowed to have a sight of Sri Sri Jagannath Deva. The Lord attended by His devotees carried out with His own hands the cleansing of the *Gundicha* Mandir and Himself danced before the Car of Jagannath all the way while it was drawn to Sri *Gundicha* amidst the *kirtan* of the whole body of His devotees formed into a great procession. The annual *Mahotsabs* of the Purusottam Math at Puri and of the Brahma Gaudiya Math at Alalnath are celebrated by the devotees of the Gaudiya Math in persuance of these activities of the Supreme Lord.

Thakur Bhaktivinode, the pioneer of the present movement of pure devotion was very closely connected with Puri at different periods of his life. Sri Purusottam Math has been established in the small house built by Thakur Bhaktivinode for his own private devotional practices close to the site of *Samadhi* of Haridas. In this house Thakur Bhakti-

vinode spent the closing years of his life. Alalnath is situated on the sea-shore about fourteen miles to the south of Puri. The Sri Brahma Gaudiya Math has been established there adjoining the shrine of Sri Alalnath as a branch of the Sri Chaitanya Math.

Cuttack the ancient capital of Orissa, is one of the holy places sanctified by the dust of the feet of the Lord. Sriman Mahaprabhu visited Cuttack, which lies on the road to Puri from Bengal, on several occasions and it was on one of these visits that He narrated the famous story of Sri Sakhi-Gopal recorded in the Sri Chaitanya Bhagabāt and Charitamrita. Cuttack was the headquarters of Protaprudra Deva the only powerful Hindu King of India of that day who was a most devoted follower of Mahapraphu.

The Sri Gaudiya Math of Calcutta, the principal branch of the Sri Chaitanya Math of Sridham Mayapur the holy birth-place of the Supreme Lord Sri Krishna Chaitanya, stands for the religion of unalloyed devotion taught and practised by the Lord during eighteen years of His almost continuous residence at Puri as a *sannyasin*, and is trying to serve the people of Orissa and of the whole world in the best possible manner by endeavouring to revive throughout the length and breadth of the holy land of Sri Sri Jagannath Deva the eternal religion of all *Jivas*.

The annual *Mahotsab* at Sri Purusottam Math Puri, will be celebrated this year from June 3 (Sunday) to June 27 (Thursday). The anniversary *Mahotsab* of the disappearance of Om Vishnupad Srimad Bhaktivinode Thakur entered into eternal *lila* take place on June 17 (Sunday).

श्रीसञ्जनतीष्णी

पञ्चविंशः अग्नः ।

श्रावणः द्वाय मठः । त्रिविक्रमः । ४४२ गंगावृद्धः । १८१० शकावृद्धः ।

द्वादशी संव्या

श्रीतत्त्वमूल्रम्

[श्रीमद्भाक्तिविनोद लघु विचित्रम् ।

तत्त्वप्रकरणम्

प्रणम्य कृष्णचैतन्यं भगद्वाजं सनाननम् ।

तत्त्वमूलं सत्याल्यानं भाषाया विवृतं मग्नः ॥

यथा भागवते प्रथमस्कल्ये सूतेनोक्तं ।

वर्दन्ति तत्त्वविदस्तत्त्वं यज्ञानमद्वयम् ।

ब्रह्मे नि परमात्मेति भगवानिनि शब्दने ॥

तथाहि यजुर्वेदीय वाजसनेय सर्वहोपनिषदि
सप्तम मन्त्रः ।

युस्मिन् सर्वाणि भूतानि आत्मेवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

तथाहि गीतोपनिषदि चोक्तं भगवता ।

मतः परतरं नान्यतिकञ्चदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रं मणिगणा इव ॥

तथाहि नारदपञ्चरात्रे मङ्गलाचरणे ग्रन्थकारेणोक्तं ।

ध्यायेत्तं परमं ब्रह्म परमात्मानमीश्वरम् ।

निरीहमतिनिलेसं निर्गुणं प्रकृतेः परम् ॥

सर्वशं सर्वस्तपश्च सर्वकारणकारणम् ।

सत्यं नित्यञ्च पुरुषं पुराणं परमत्ययम् ॥

तथाहि मार्कण्डेयपुण्णे चतुर्थाधशये कथितं ।

यस्प्रादनुतरं नास्ति यम्मानास्ति वृहत्तरम् ॥

येन विश्वमिदं व्यापमज्जेन जगशदिना ॥

*एकः परो नान्य ॥ १ ॥

[एक एवाद्वितीयः परमेश्वरः तदन्यः कोऽपि परो
नास्तीत्यर्थः, “एकमेवाद्वितीयं ब्रह्म नेह नानास्ति किञ्च
ने”ति श्रुतेः ।]

सम्बिदानन्दसान्द्रात्मा सारथाहिजनप्रियः ।

दीनकारुण्यपूराव्यिजीयान्मदनमोहनुः ॥

तत्कृष्णामृतविन्दूद्यात्पौसस्तोकिताक्षरः ।

प्राचीनतत्त्वसूत्राणि विवृणोमि यथा मनिः ॥

नु “अद्यतो ब्रह्मजिज्ञासा” “अथातो भ्रम्म

*अगुणोऽपि सर्वशक्तिरमेय- चात् ॥ २ ॥

[स च परमश्वरः अगुणोऽपि गुणात्माऽपि
सर्वशक्तिमान् प्रत्यक्षादि॑ लौकिकप्रमाणाशम्यत्यादि॑
त्यर्थः । परम्य शक्तिर्विविधं श्रूपं स्वाभाविको
ज्ञानवर्द्धकयात्मेनि॒ श्रुतेः ।]

तथाहि भागवते श्य स्कन्दे श्य अध्याये शुक्लोकं
भगवान् सर्वभूतेषु तदक्षिणः स्वात्मनः हरिः ।

दृश्यैर्युद्ध्याद्विद्वा लक्षणैरनुमापन्ते ॥

तथाच चतुर्थस्कन्दे विंशोऽध्याये

एकः शुद्धः श्वयं उपेनिनिगुणोऽपि गुणात्मयः ।

सर्वोऽनावृतः साक्षी निगत्यात्मात्मनः परः ॥

जिज्ञासेति॒ व्यामादि॑ सूत्रकारे रथशब्दस्य इदं
सूचकस्य तत्त्वज्ञानापदस्य तत्त्वद्विषयकज्ञानेभ्या
पुरुषेण कर्त्तव्येनि॒ पुरुषेच्छा कृत्यर्थीनक्षानविगतीभूत
धर्मव्रह्मस्त्रं प्रतिपाद्य वस्तुसूचकस्य चोपन्यासेन
मङ्गलाचरणं विपर्यासद्वन्द्वाणं प्रतिजात्वा कृत्या
शास्त्रामारव्यां दत्त्वसूत्रकारेण तु तदकृत्या कथं
शास्त्रमुदकान्तमित्येत्या अस्मिन् शास्त्रे प्रथपतः भूते
परममङ्गलस्त्रं परमेश्वरदत्त्वनिस्तप्तप्रस्तावेन पृथक
मङ्गलाचरणस्यानावृश्यकत्वात् एवच्छास्त्रप्रतिपाद्य
प्रयोजनीभूतवस्त्वनः स्वप्रकाशत्वेन स्वतःमिद्वप्रत्यय-
गोचरतया च पुरुषेच्छा कृत्यर्थीनक्षानविषयतत्त्वाभावात्
तदर्थं जिज्ञासाकर्त्तव्येनि॒ विषयसूचनद्वारा प्रतिपाद्य
अस्यनुचितत्वात् तदनाहृत्य प्रथमतः सूत्रमारचयति॑ ।
८८ ० ननु॑ एकस्याद्वितीयस्य परमेश्वरस्य सहाय-
गादित्येन विश्वसृष्ट्यादिविविधकार्यकर्तृत्वं कर्त्त-
व्यट्टेन इत्याशङ्कां निराकरोति॑ ।

तथाच भागवते एवादतस्कन्दे स्वतम अध्याये,
अत्र शां सुग्रेवलंडा युता हेतुभिर्गीश्वरम् ।

गृह्यमाणैर्गृष्णेभिर्द्वृग्ग्राह्यमनुमानतः ॥

तथाहि नारद पञ्चरात्रे॑

प्रकृतेः परमिष्ठश्च सर्वेषामभिवाच्छित्तम् ।

स्वेच्छामपं परं ब्रह्म पञ्चग्रात्राभिधं स्मृतम् ॥

*विमलसामान्यं तर्गमध्य-

चित्रम् ॥ ३ ॥

[तर्गमन् परमेश्वरे विमलधर्माणां व्याहच्छर्यं न
चित्रं नाश्वर्यां गत्यर्थः । अपाणिपादा जयनो महीता
पश्यत्यच्छ्रुः स अग्नोर्यकर्णः॑ इति॑ श्रुतेः ।]

तथाहि गीता॑ ४थं अः

श्रद्धावान् लभते ज्ञाते तत्परः संयतेन्द्रियः ।

जाने लक्ष्यावापां शान्तिमन्त्रिरेणाश्चित्तनि॑

अज्ञात्त्राद्विद्यानश्च संशयात्मा विनश्यति॑ ।

नायं लोकोऽस्ति न परो न सुन्ते संशयात्मनः ॥

+ म भज्ञिदानन्दो ज्ञानगम्यो भक्तिविषयत्वात् ॥ ४ ॥

[स च परमेश्वरः स्वत्यज्ञानानन्दमयविग्रहो
इयाङ्गनसंगोचरो ज्ञानेनाग्राहः केवलं भक्तिग्राह्यत्वात् ।
यद्वाचा नाभ्युदितं यन्मने न मनुते॑ इति॑ श्रुतेः
भन्त्याहमेकत्वा ग्राहा॑ इति॑ स्मृतेः ।]

श्रुतो यथा॑

ब्रह्म सच्चिदानन्दलक्षणम् ।

ननु॑ निर्गुणतत्वेऽपि सर्वशक्तित्वमिति॑ कथं
विमलधर्माचार्यतिरिति॑ शङ्कां परिहरति॑ ।

१ नन्देवस्मित्यविषयविषयविमलधर्मविशिष्टस्य कथं
ज्ञेयत्वं इत्यपेक्षायामाह ।

नथान्व ब्रह्मसंहितायाः ।

गतायां नवमाध्याये चोक्तं भगवता ।

ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।

प्रकृतिं स्वामत्रष्ट्य विष्णुजामि पुनः पुनः ।

अनादिगदिगोऽग्निं द्वार्त्त्वात्प्रकाशनम् ॥

भूतत्रामस्मिं कृत्वा मवशं प्रकृतेवशात् ॥

निष्ठापुण्ड्रगणे सच्चिदानन्दशब्दस्य व्याख्या यथा ।

न च मां तानि कर्माणि निवृत्तिं धनाङ्ग्रय ।

हादिनामन्त्यनोमस्त्विन् त्वय्यत्रेका सर्वसंश्रये ।

उदामीत्यदामीतमस्तु तेषु कर्मसु ॥

हादिनापकरी मिथ्या त्वयि नो गुणवर्जिते ॥

अस्मा दीका च । हे भगवत् त्वयि अगर्वात् ईश्वरं

सर्वसंश्रये त्वय्यत्रामथामृते एका अनिन्यत्वक्तः

द्वादिनी भूत्यन्ती भूत्यादिति त्रये भवतीत्यर्थः । अथ

भूते त्वयि गुणवर्जिते अत्यरजन्मसच्चिदगुणार्थानि ।

हादिनापकरी सुखदुःखयात् मिथ्यार्थान्ति भवतीत्यर्थः ।

अतामायानन्दात्ययगमानन्दमयी शक्तिस्तर्य वर्तनं इति

त्वयिनिःपु ।

चार्दोः प्रथमाध्याये ।

नदात्र विम्बयः कार्यो योगनिद्रा जगत्तमः ।

कागिलं पञ्चगत्रे च ।

द्रुं व्रहणी तु चिक्षे ये मूर्त्तिश्चामूर्त्तमेव च ।

महामाया हरेण्वतन् तथा संप्रोहतं जगत् ॥

मूर्त्तामूर्त्तम्भावो यः धैर्यो नागयणो विभुः ॥

ज्ञानिनामपि चेनांग्न देवी भगवती हि मा ।

हयशोर्पञ्चगत्रे ।

वल्लदाकृष्ण मोहाय महामाया गृथच्छति ॥

या या श्रुतिर्जन्मति निर्विशेषं

तथा विश्वद्वयते विश्वं जगदेत्यगच्छगम् ।

मा साभित्रते सविशेषमेव ।

संप्या प्रसन्ना चरदा तृणां भवति मुक्तये ॥

विचारयेत् सनि हल्त तामां

स्मा विद्या परमा मुक्तेऽनुभूता मनाननी ।

प्रायो बलायः सविशेषमेव ॥

संसारवन्धहेतुश्च सेव त्वयस्त्रेष्वर्गी ॥

(क्रमशः)

श्रीमायापुरयोगपाठ गौराङ्गजन्मोत्सवः

[पण्डितवरः श्रीमद्भागविद्वान्नाचार्यः द्रेत्येदान्तविद्वान् वेदान्तवाचस्पतिः ।

(पूर्वानुवृत्तम्)

श्रीगोराङ्गजन्मसुधाःहरी

जयन्यानन्दाविष्मयेषुगमस भावोज्जलतनुः

परगक्षीणं धर्मं कलिममयघोगग्रसगतः

परो गधाकान्तः कलकमयकेषुरमुकुटः ।

पुराणाम्नायानां पठनश्चिह्नहात्तत्वविष्णुवाः ।

विकर्णश्चित्तानि त्रिदशपशुपश्युद्विदनृणां

जयन्यां कुर्वन्नो जठरभृतिवृत्तिं तनुभृतः ।

कृपादीयद्विष्टः सुखद मुग्धी गीतनिदैः ॥ १ ॥

सदासात्त्वापारं भवत्जलधिमध्यं प्रविचिशुः ॥ २ ॥

गृहं मे दाग मे ललित तनया मे वसुच मे
वरोऽहं धीरोऽहं हन्तिगतनुकालिः पटुरहम् ।
दुराशा सम्भूता जड़विषयतुषास्तदनु तं
निषान्त्वन्तं श्रोरे विषमूलके काल्पुष्टैः ॥ ३ ॥
तदेवं दीनानां श्रगणविंश्युगणां करुणया
नराणां संसारात्तरणमविलम्बेन भगवान् ।
विद्यातुं श्रीकृष्णः सुगमयवपुर्वद्वृश्णा
वुपानं गङ्गायाः कनकमिनकालिः समभवन ॥ ४ ॥
विश्रौ गहुग्रस्ते निशि समुदितं फाल्गुणसिंतं
तिथौ पूर्णांश्यायां विमलजगदानन्ददद्युपुः ।
तरो निष्वस्याभूत्प्रसव भवने शीतलततं
शन्तीदेवीगर्भाद्विजवर जगन्नाथतनयः ॥ ५ ॥
प्रजज्ञे कौसल्या दशरथनृपादामशशिनं
यथा शृणुं शोरराधगतवानी देवकसुना ।
यथा वेदव्यासं वसुनृपसुनासूत हि मुनेः
शत्री लेमे तद्वद्विजकुलमणेगारननयम् ॥ ६ ॥
नृसिंहः प्रहादप्रणयवशगः स्तम्भकुहरात्
विना शुक्रं रक्तं पदनलहतात्प्रादुरभवन् ।
विच्छिन्नाद्युस्यारेजनकजगनी योगविंश्यु-
स्तथा गौणगङ्गोऽयं नृपशुभम जन्मादिरहितः ॥ ७ ॥
भवाल्यो वृक्षोऽयं प्रकृतिविषमः पुष्पफलभाक्
विंश्येद्वृष्टोऽपि प्रथममभियोगेऽसुगकरः ।
भवत्यामूलात्रं जनिमरणहेतुः स्फुटमिति
स्वभक्तेभ्यो देवः प्रकटयनि निष्वाद्यन्धितलगः ॥ ८ ॥
गुरुत्वादेव वत्वाद्वलतनुकाल्तेत्विजगतां
जगन्नाथशक्ते निजनयमन्वर्यकपदम् ।
सगोराङ्गं देवं ननु मिलित गान्धर्विकहरिं
तदा हथादेवा ववृपुरम्भः स्वर्गकुसुमैः ॥ ९ ॥
शत्रीगर्भाम्भोधौ द्विजवरजगन्नाथर्गिरणा
भतां भक्तया रज्या मर्तित ददिते गरसुविधुः ।

भयं चक्रं तीव्रं केलिसमयगात्रौ कटुयिः ।
दुराशांश्यायिष्टानां दनुजकमलस्तेन कुनृणाम् ॥ १० ॥
शिवस्वान्यूवांद्रौ वदयमुपयातः कर्त्तवैः
यथा पूर्वं रक्तहर्ततं सकलाशान्यतपसम् ।
तथा हृष्टे स्तत्वेदेविष्टमसुचारणमुम्बैः
शन्तीदेवीः जन्माक्षिपति सुजनान्तर्गततमः ॥ ११ ॥
कलङ्कीश्रीनृशुर्न हरिमुखसाम्यं हि भजते
न पश्चं नम्याद्योर्जलविरहशुष्कं समग्रणम् ।
न कन्दपर्गेष्वपे भद्रशगुणवानङ्गुचिकल
स्तनुगांगाद्यस्य प्रश्नातिविमुक्तेयं निरुपमा ॥ १२ ॥
द्विजत्वं संस्कारादनुपमन्त्रेष्व प्रभुगम्भा
प्रयातो भक्तम्भ्यः श्रुतिविहितशिक्षां प्रतिदिशन् ।
गुरुर्गेहै वास्त्वं निगमतनिगाठस्य छलतो
विच्छिन्नेष्वर्याणि व्यतनुत निजम्भ्यः प्रकटन् ॥ १३ ॥
क्षचिन्माहस्यं कौर्मं कचन किञ्चिरुपं नगहरः
वटोर्वा रामस्य द्विषितकुनृपस्योत्तमग्रयुः ।
क्षचिन्सीताज्ञानेव जपतिसुतस्य प्रकटयेत्
वपुर्वा द्वुद्यस्य प्रहृतश्ववनस्यापि म हर्गः ॥ १४ ॥
तदेवं देवित्वं मुररिषुगतं शास्त्रगदितं
प्रभोर्भक्ता द्वृष्टे वा रहस्य सकला विस्मयमगुः ।
वदन्तः कृष्णोऽयं द्वृष्टमिति शनैर्मातृनिकटे
तर्दायं दासत्वं सुद्वृद्धमनमा ते विदधिरे ॥ १५ ॥
स वेदान्तान् वेदान् स्मृतिशतपुराणानि सुभगो
पद्मान्यत्यत्यं समर्यामितिहासश्च समगात् ।
प्रभुर्गाङ्गोऽयं प्रलयसमयेऽपि श्रुतिगणान्
यतो धर्त्तं शक्तस्तदिदमपि लोकानुकरणम् ॥ १६ ॥
गृहस्थानां धर्मः सुरमुनिपितृणामृणहरैः
धर्मिनीदेवेयं निष्वलजगदुद्धारकरणे ।
समादिष्ठोमात्रा ह्यवहदपि लक्ष्मीं प्रियतमां
निजा सिद्धां पत्नीं कमलभवतां वल्लभसुताम् ॥ १७ ॥

‘पुरा कृपणो भूत्वा निजंचरणं भक्ति प्रकटने
जनानामपीति स्वमुक्तकथितार्थं विकल्पयन् ।
स्वयं वस्ते रूपं सुरमथन् भैक्तस्य भगवान्
परं भक्तिं नामां पठनमचिलेभ्योपुर्वदिशन् ॥ १८ ॥
द्विजे वा गजा वा वटु यतिगृहम्याश्वमजुगे
वनस्पो वैश्यो वा युवकजगदा: शूद्रायशनः ।
वटु श्वरडालो वा यवनपुरुषाः कूरकुन्त्यो
हरेनास्त्रै वैतं दुरितपरिमुक्ताः मुकुन्तिनः ॥ १९ ॥
अहो लोकाग्रूपं गृहयसुननां जड़धिया
सुनानां भायांयाः परमहितभावं विचरण ।
अनित्यान्येनाति स्वमृतिसमये योगरहितान्
यतः सर्वे निन्यं हरिचरणदास्यं विचिनुत ॥ २० ॥
नरत्वं दुष्प्राप्यं तस्मृगपतनचर्यादपुगते
कथश्चित्सौभाग्याद्वर्ति मृतिर्शालं हाथिगतम् ।
नतस्तूर्णं यत्रं कुरुत मरणात्पूर्वसमये
स्वरूपोऽगारायं गुरुल्परणप्राप्तिं भराः ॥ २१ ॥
स इत्यं सर्वत्र श्रवणमधुरं तत्त्ववचनं
वदन्नृधृतौ वाहू भुजगवरभोगाधिव धरन् ।
अग्ने ! गाधाकान्त ! श्रिनजनकगव्ये ! मुग्गियो !
प्रसीदेत्याकोशन् निखिलं नगराणि स्वयम्भान् ॥ २२ ॥
मगौड़ीये देशो हरिचरणदास्येऽखिलं जनान्
नियुज्यान्यान् शिश्यान् शमदममुखप्रोद्वलगुणान् ।
विशुद्धे वेदान्ते पटुत्वाधियः पाठकवरः
श्वकाराग्रोगीरः श्रुतिगतसदाचारनिरतः ॥ २३ ॥
यदालोके तत्वं निखिलसुजनेभ्यो ह्युपदिशन्
चिरं नामाङ्गे हं विरहदहनात्स्य महियो ।
तदा दुःखं प्राप्याप्रकट तनुभावं गतवती
जनन्या तदृष्ट्या सकरुणविशादं विरुद्धे ॥ २४ ॥
प्रभुर्गन्वागो हं तदनु जननीं सान्त्ववचनं
शनैः शान्तां कृत्वा विवृथपतिरस्याः प्रियकृते ।

समिश्रम्या गृहाद्वितननयां रूपसुभग
कुलीनां पश्चास्यां सदर्यमह विष्णुप्रियतमाम् ॥ २५ ॥
गते ताते देशश्चरमविधिकृत्यानि विद्यं
गथाक्षत्रं गन्या हृत्यरणमूलेऽक्षयुवटे ।
पितृशाङ्कं चक्रं शितिगतन् यां शिक्षणपरो
स्वयं कर्माल्लिपो जगद्वनिगमसैककुशलः ॥ २६ ॥
नवद्वीपे गेहे क्लन्तविमलाद्वै तमयने
क्लच्छ्रिवासम्याद्वाणपरिमर्मे कीर्तनापरः ।
सनूत्यत्यारौति व्युतजलकणो मोहवशतः
क्लच्छ्रायत्युच्चः परात् हरिमेव व्यपदिशन् ॥ २७ ॥
जना ये भक्तया तं चंगणारिच्चर्याच्चरणातोः
निवेद्य स्वात्मानं भवतरणहेतुं कुरु कृपाम् ।
वदन्त्येवं दीना रहसि भगवांस्तान् शुभधियो
हरः प्रमावेशादकृत दृढचित्तान् मुरारियां ॥ २८ ॥
स इत्यं गावेस्त्रै चतुरधिक विशत्परिमितान्
जनन्याः समीत्यै हागमयदहो वन्मगगणान् ।
त्यजन् भायां गेहं निरुपमविगतिं प्रकटयन्
अदृष्टो मात्राद्यैः सुरमहित तुर्याश्रममगान् ॥ २९ ॥
अवन्त्यां सान्दीपश्चतुरधिकगणीः किलद्वौ
कलाः कृष्णायामां समजनि तदाकेशवयतिः ।
ततो भारत्याख्यात्यरमर्थनि धर्मान् हरिगगान्
स “कृष्णश्चेतन्य”स्त्वति मधुरनाम्ना प्ररिचितः ॥ ३० ॥
यथा चक्रं यदान् भृगुकुलपानिः कर्मविधुरो
वने वासं रामो दशगथसुतो लोकाधिविहृत् ।
तपः केलासाद्रो व्यधित वसुदेवात्मजहरि-
स्तथा सन्न्यासोऽयं निखिलजगनां शिक्षणकृतं ॥ ३१ ॥
स सन्यस्तो देवः सकलशुद्धे तैर्थिकवरैः
समं भन्नरैमि गिरिनदनदीक्षेभक्तरणम् ।
चिकीर्पन्यादाभ्यां हरिगसमदोद्वार सुपस्तो
यथोऽन्नदीर्षी सेतुं रजतमयणीष्वच्च मधुराम् ॥ ३२ ॥

प्रगजेन पश्चात्यः शूनकमृगवृत्तान् गजयुतान्
 यथा भावान् कुर्याद्गिरिप तथा प्राज्ञवदाम ।
 विशुद्धं वेदान्तं स्वयमपुत्रसगन्मायिकुर्जनं
 पथेहृष्टं द्वप्तं श्रुतिविहित युजत्राऽकृत जितम् ॥३३॥
 हरिः शीरङ्गास्त्वं द्विजवरगमुतं कञ्जनवर्तु
 सम्भृतं गोपान्तं हर्गचरणमन्तं व्यन्नन्तु ।
 निमज्जनं काव्येर्या विमलजलप्रस्थे युतपाः
 कर्मणागादाशां धनदागिराद्या गुलापाः ॥ ३४ ॥
 यदा वागणस्यामयुतमितस्वन्यासिगृहितानां
 गुणमायावादी स्तर्वन्यातेनरात्मपयचनम् ।
 अरे ! भिश्वभूतवासमदर्हित कुन्तव्यं ननु कथं
 त्रिवीषीत्याचय प्रभुगवददेनं किल तदा ॥ ३५ ॥
 वर्यं कृष्णंप्रष्टाः श्रुतिशनपुराणेषु नित्याः
 न कर्त्याव्यादैर्या निगममुवदुष्टं स्थितिजुपः ।
 अयं मायावादः सुगतमन्तेष्वानुकृते
 श्रुतंप्रामाण्यं तद्वादनजगद्भ्रान्तमथन्तेन् ॥ ३६ ॥
 तथा शून्यं तत्वं विमतकभित व्रतामदृशं
 विकारं संवृत्या नदभिमतमायामदृशया ।
 समाप्तैत्तद्वेष्टके पशुपकरकीटादि जनिमत्
 भवत्येवं तत्वे मदृशयचनां मायं सुगनां ॥ ३७ ॥
 अवरण्डं ब्रह्मे व शितिनलगनीचोच्चनुभा
 गनाद्यज्ञानेन स्ययमविलक्ष्माणि कुरुते ।
 सुखं वा दुःखं वा त्रिदिवनरक क्षोणिषु लभेन्
 अहो वद्मं ब्रह्मं त्यविलमपहास्यं वृथजनैः ॥ ३८ ॥
 समग्रं यम्याङ्गं कृमिक्कलसुपूर्णवणयुतं
 व्रणस्तत्रैकैकः सुखद उपशान्तोऽपि न भवेत् ।
 तथाऽप्तं ब्रह्मत्वं भवत्पाततवरण्डान्तगयुतं
 क्षयं द्या मुक्तं स्यादवदुषु युग्मक्षयंस्यापि परम् ॥३९॥
 अनो यायावादः सवलनिगमैर्युक्तिनिकरे
 विद्युत्यात्त्याज्यः परमपद्वैकुण्ठहृदयैऽन्

प्रभोरेतद्वाक्षयं सरसपद्युक्तिश्चुनिद्वृद्धं
 निश्चास्यान्तेदात्यं निमिल यतयः प्रापुरमलाः ॥४०॥
 तनो वृन्दागण्यं सुरमुनिजने देवितपदं
 समृत्यश्चैत्यः कुमुकलपूर्णैः दिनिक्षेपः ।
 य अं द्वारैभूमै मधुरनिनदैः कांक्षिलपिकः
 स्वयम्भया कालिन्दा तर्लिनकुमुदैः संवृतमगात् ॥४१॥
 अहा मे स्वाभास्यं मधुरमुखलीगायनपदु
 हरिगर्भोदीनाथो नवजलघरश्यामवपुषा ।
 हृदन्तं संशान्तं सजलमपि चक्रसुत्तुवरं
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